

Life Of Mary Slessor

The Glad Tidings

JANUARY

1960

VOL. XXXVI



MILLER SERVICES



Once more the New Year opens
Her gates of shining white;
In faith, we cross these portals,
God's love our Guiding Light!

L.M.C.

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THE GLAD TIDINGS

Member of Associated Church Press

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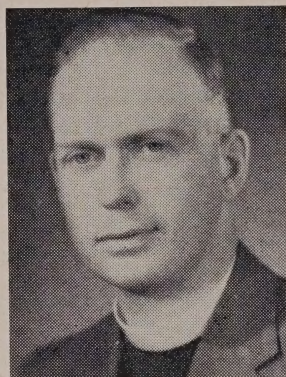
No. 1

On Having Our Hands Full

by

THE REV. R. D. MacLEAN, B.A., B.D.

St. Andrew's Presbyterian Church, Belleville, Ont.



(This is the second of the fine Devotional Addresses given by the Rev. Mr. MacLean, in the morning Devotional Periods, which he conducted in St. Andrew's Presbyterian Church, Belleville, Ont., each day of the Annual Council Meeting, held there last May. We greatly appreciate Mr. MacLean's kindness in permitting us to share with our "Glad Tidings" readers the help and inspiration of those Devotional Periods.)

"WHO, then, is willing to consecrate his service this day unto the Lord?" (Chronicles 1, chapter 29; verse 5.)

A great many people are planning to build churches today. David had the same idea. But he was not allowed by God to go ahead with his work. However, he had made great preparations. There was no miserly giving on his part. He had set aside vast sums from the public funds, and also contributed from his own private treasury some sixty million dollars worth of gold and silver; challenging his people to give likewise liberally. A leader of people, who calls upon his constituency for sacrifice, must set the example, as Richard the Lion-Hearted says in Scott's "Talisman", — "I never asked a man to do what I would not do myself." Nor did David get sulky when his offer to build the Temple was rejected. He did not withdraw his contribution, and spend it upon a palace for himself. He said — "My son, Solomon, will build the Temple." He was investing in the future. But the

gold and the silver were of no use alone. The skills of the artisans were needed to fashion them into a Temple, for the glory of God. Somebody had to work with his hands before the Temple could become a reality. The resources are not enough alone. It takes work to build a church!

Yes, a lot of people are planning to build churches today in this and other lands. But in the building of churches they are, most of all, building The Church. It is a tremendous task of planning, and teaching; proclaiming and organizing; and just plain living by faith. And a lot of us think we have our hands full! You, who are gathered together here, representing the Women's Missionary Society of our Church; who are, presumably, some of the people who carry a large share in the burden of the work of the Church, in congregations all across this country — has not some friend said to you, "you surely have your hand full!" And someone, whose hands are empty, will come along and say — "I don't know how you ever do so much!" And you feel like saying — "Well, if you would get your hands full, too, we could accomplish *more*!" However, having patience, you don't say that, you just go along with your work!

"Who, then, is willing to consecrate his service this day unto the Lord?" David throws out the challenge to his people. The basic meaning of that word "consecrate", in this connection, is simply "fill his hand". Who is willing to get his hands full in this work, to take the silver, and the gold, and to shape it and mould it until the Temple shall shine with the splendour of the sun? A thing of beauty it was, too, when it was finished; one of the most splendid structures of the ancient world. It took a long time to build it, and it had to be rebuilt, and rebuilt again. Who will get his hands into the work? That is a challenge to the Church today, as well as to the Israel of David's time.

The Church is desperately in need of workers; workers who are not afraid to grow weary in the work; workers who do not regard their duties as something that they can put on and take off, with every change of clothing; workers who will invest themselves in the enterprise; who are not afraid of getting their hands dirty; who look for no discharge save that which comes at the last — "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Jesus said, when the woman touched the hem of His garment — "Someone touched me, for virtue (that is, strength) has gone out of me." There are many who prefer the remote method of sharing the Gospel, and redeeming the world. They would gladly give a financial contribution, as long as they do not get involved; as long as strength does not go out of them. The money is needed, certainly, but the Kingdom comes only by self-giving; by getting our hands full of work. We all have a witness to make, where we are. How can we, consistently, send someone across the sea to witness for

us, if we do not make our witness at home? We can confuse *busyness* with *witnessing*. We can get so wrapped-up in the mechanics of organization that we forget the all-important purpose — that of making Christ known to men. “If ye love Me”, Christ said, “feed my lambs — feed my sheep.”

Who is willing to get his hands full this day — now — with God’s work? It is not a single task, to be done and finished with; it is a commitment for life. When your hands get empty, it is only that they may be filled again. This is your calling, as a good servant of Jesus Christ. There is a rest that remaineth for the people of God, but it is not now. There must be rest, at times, *in* the work, but not *from* the work. So the building, fitly framed together, day by day, and generation by generation, groweth into an Holy Temple, in the Lord.

* * * * *

Have You Done Your Share?

THE CAMPAIGN for a much-needed new Missionary and Deaconess Training School is worthy of very generous support, both through prayer and financial contribution, by every Canadian Presbyterian, including every member of the Women’s Missionary Society. The Training School is operated by a Board, under the jurisdiction of the General Assembly. Because its graduates serve in many fields of the Church’s work, it is the concern and responsibility of the whole Presbyterian Church.

Although the W.M.S., as a Society, has no direct responsibility for the Training School, it has a prayerful interest in its students, Staff, and Board, for many of the students, upon their graduation, apply to the Society for employment, as members of our Staff, both in Canada, and Overseas. The Training School plays such an important part in the life of our Church that, at the beginning of the Campaign, a letter was sent from Council Executive to each Presbyterial, urging that every woman of the W.M.S. should help in every way possible, as a member of the Church, to assist this vital project of the Presbyterian Church.

If the Campaign has not been presented to your congregation, perhaps you, as a Church member, could approach your Minister and members of Session. Our Church badly needs trained personnel for the advancement of the Christian work for which she has assumed responsibility, as well as enlarging the field of what she should be doing, but the present Training School is inadequate. The time is long overdue for a suitable building, and your contribution will help to make this possible.

PRAYER

by (MRS. HARCOURT) MARGARET GORDON EMRA
Montreal and Ottawa Synodical

Almighty and eternal God, who makest all things new, and abidest ever the same, we thank Thee for the new mercies of another year, for Thy kind and loving care over us, and for Thy merciful forgiveness of our many sins. Help us to accept this New Year from Thy hand, with faith and hope and love, strong in the knowledge that Thou art always near; that Thy love will never leave us, nor forsake us; and that, for all time, the Eternal God is our refuge, and underneath are the Everlasting Arms.

We pray that Thou wilt kindle in the hearts of all men the true love of peace. Guide with Thy wisdom those who take counsel for the nations of the world, that justice and truth may be established among them, and peace, which is the fruit of righteousness.

O, Thou who hast called us into the fellowship of the Church of Thy dear Son, with the whole company of Thy people in heaven and on earth, we worship and adore Thee. We praise Thee for the long story of Thy Church throughout the ages; for the countless host of those who have borne its burdens; for the countless host of those who have been helped and comforted through its influence; and for the joy and strength we have found in its ministry and fellowship.

O, Christ, our Saviour, who has given to us a new commandment that we should love one another, give us also grace that we may obey it. Make us gentle, courteous, and forbearing. Direct our lives, so that we may look to the good of others, in word and deed. And hallow all our friendships by Thy spirit.

O God, before whose face we come and go on the earth, mere passers-by as all our fathers were, we remember, with thanksgiving, our brothers and sisters who have accomplished the days of the years of their pilgrimage. Grant us, O Lord, to persevere in the faith until the end. And, when the time comes, bring us to our people who wait for us; for great shall be the glory of the Saints, when Thou shalt muster them in Thy Everlasting Kingdom.

All this we ask in the name and for the sake of Jesus Christ, our risen and ascended Lord, Amen.

“Eternal Ruler of the ceaseless round
Of circling planets, singing on their way,
Guide of the nations, from the night profound
Into the Glory of the perfect day,
Rule in our hearts, that we may ever be,
Guided and strengthened and upheld by Thee.

O clothe us with Thy heavenly armour, Lord —
Thy trusty shield, Thy sword of love divine;
Our inspiration be Thy constant word;
We ask no victories that are not Thine.
Give or withhold, let pain or pleasure be,
Enough to know that we are serving Thee."

* * * * *

Your Prayers are asked

- For the workers, that the New Year may bring to them a deeper sense of new opportunities, and a new and larger vision.
- For those in isolated places, that they be conscious of a deeper sense of fellowship with all who indirectly work with them.
- For all members of the Women's Missionary Society, that in this New Year each may realize, as never before, her individual responsibility as a Christian to share the Good News of Jesus Christ.
- For all W.M.S. groups, that they may be used as channels through which interest may be increased in the Mission of the Church throughout the world.
- For the thousands of people who were left homeless and injured during the typhoons and floods in Formosa.
- For the two Directors of Overseas work, Miss Mary Whale and Dr. E. H. Johnson, who are visiting the two India fields, that they may be given health and wisdom as they deal with the work and problems, and for Miss Whale as she proceeds early in the New Year to visit Nigeria.

URGENT!

To date, sufficient funds have not been forthcoming to meet the expenses of our work in 1959. We know this will cause concern to all our members.

Could it be that some members have not fulfilled their commitments — or, could it be that some money is being held over for next year? If this is the case, we would appreciate receiving any money that is on hand.

Helen P. Sinclair
Treasurer

New Year's Greetings From The President

By (MRS. A. GLENN) NELLIE M. THOMPSON

ONCE MORE we stand at the portals of a New Year. The page has turned, and 1960 shines forth with unlimited opportunities for Christian service.

To bring to you sincere Christian greetings, on behalf of the Council Executive, is a great joy and privilege at this time.

The break between the old year and the new, artificial though it may be, is a reminder to us that, by God's grace, we can break with the past, and begin all over again.

God, in His infinite love and mercy, has brought us once more to a point where we can take stock of the past, and make resolutions for the future. Every year is a new beginning.

Faith is the channel through which we receive, from Jesus Christ, a new purpose. This new purpose not only finds expression in so-called forms of Christian service, but in every sphere of life. All life takes on a new meaning. Let us exercise our faith in Him.

Have we taken seriously the aim and purpose of the Women's Missionary Society (W.D.), in the past year?

"To unite the women, girls, and children of the Church, in prayer, study, and service, for the advancement of the Kingdom of God, at home and abroad."

May we resolve to work more



ardently toward this objective. True, the past lives on in the present, but it can be transformed. This is the message of religion to every person who wants to deal with the past in such a way that it may be transcended and transformed.

The New Year challenges us for a renewal of our purpose, as the urgent appeals are presented to us for more missionaries. This is true in Canada, as well as on the Overseas fields.

Have we ever paused, and tried to visualize greater achievements for the advancement of Christ's Kingdom, if *all* the women, of the Presbyterian Church in Canada, were

working *together* in faith and prayer?

Christ empowers His followers, if we will exercise our faith in Him. He is equal to all the needs and weaknesses of our life and character. He can help us to master the thing that sometimes masters us.

Think how He dealt with the people of His own day; those who served Him, and those who needed Him. He empowered men and women during His earthly ministry, so that they were able to face life

with new hope and new purpose.

We think of his reassuring words to Paul in the hour of his greatest need — "My grace is sufficient for thee; for my strength is made perfect in weakness." And that is Christ's promise to us all.

Let us stretch out the hand of faith to Him — step out into this New Year determined to make "Our Purpose" a reality.

As John Newton reminds us in one of his hymns, "He lifts men over self to reign as kings."

* * * * *

"Thank You" — From Miss Nellie Smith

Dear Friends:

This little message is to thank my many friends across Canada, from Montreal to Victoria, who have been so kind to me while doing Deputation Work.

I shall always remember with deep appreciation the hospitality of those who shared their homes with me; those who met me at stations; those who took me driving to see the beauty spots of their cities, towns, and villages; the Ministers of our Churches, for their thoughtfulness and consideration at all times; the members of the Groups visited; the blessings received from meetings with you all, and the fellowship we enjoyed over the refreshments prepared in my honour. To one and all, I wish to say a warm and appreciative "thank you"!

As I travel homeward, I think of all the places visited — the great city of Montreal, with its culture and history; Ottawa, our beautiful Capital City; the quiet calmness of the Peace River, dressed in all its Autumn glory; the beauty of the rugged Yukon; the majestic splendour of the Rockies; the rolling prairies; and the rocks, rivers, and lakes of my native Province. Looking back from the train, seems like looking back over my experiences — the joys, the pleasures, some success and some failure — and I lift my heart in humble, grateful thanksgiving that, through it all, there has been the manifestation of our Lord's compassionate love, and His tender mercy for His beloved Church.

Sincerely yours, Nellie W. Smith.

THE TREASURER PRESENTS THE ESTIMATES

"And Who Then Is Willing To Consecrate His Service This Day Unto The Lord?" (I Chronicles 29:5)

WHO OF US can say with honesty, not this part, nor that part, will I give unto Thee, but all the parts of my being will I consecrate to Him? God demands the service of our whole life and He demands this service, not for some, but for all mankind. The gift of service must be given willingly and with thankfulness to God for His wondrous goodness.

When we live, as we do, in a land of great bounty, both materially and spiritually, it becomes difficult for us to grasp the plight, pathos, and poverty, of so many persons around the world. These persons may be close to our own door, or they may be far beyond our personal knowledge. No matter where they are, they deserve the story of glorious hope — Salvation through our Lord Jesus Christ. It is important that we meet the human need! It is imperative that we meet the Spiritual need!

As a Society we have accepted our portion of the evangelizing of the world. We must be faithful to it; for if we are not, who will?

The Estimates for the work of the Women's Missionary Society, (W.D.) in 1960 are \$382,195.00. Of this amount \$17,500.00 is for New Work. The first, and comparatively easy task — that of preparing



MRS. SINCLAIR

and accepting the Estimates — has been accomplished. The difficult job of fulfilling our commitment is just beginning. Let us accept this responsibility and remember that increased estimate means, increased membership, increased giving, and increased prayerfulness. One without the other is not sufficient for the task.

We must expand our work — we can if we really *care!*

Helen P. Sinclair,
Treasurer.

W.M.S. ESTIMATES FOR 1960

NATIONAL MISSIONS

Executive Director — Miss Frieda E. Matthews

CHINESE IN CANADA

Montreal, Quebec: Miss Dorothy Keller, Mrs. G. P. Louie and Chinese Assistant

Toronto, Ontario: Miss Margaret Near, B.A., Miss Gee Bun Lee

Vancouver, B.C.: Miss Ruth Yeandle, Miss Susan Yeung and Miss Annie Wilson, L.L.C.M.

Victoria, B.C.: Miss Gertrude Scott, Miss Grace Lee

Windsor, Ontario: Miss Elsie Lee

Salaries, Expenses and Rent \$ 29,090.00

INDIAN RESIDENTIAL SCHOOLS

Birtle, Manitoba, and Cecilia Jeffrey, Kenora, Ontario.

Salaries and administration paid from per Capita grant.

HOSPITAL VISITORS

Vancouver, B.C.: Miss Ellen Douglas

Edmonton, Alberta: Mrs. Jessie Anderson

Winnipeg, Manitoba: Mrs. G. W. Bradley

London, Ontario: Miss Lila Schneider

Montreal, Quebec: Mrs. W. B. Leatherdale

Salaries and Expenses \$ 12,530.00

DEACONESSSES

Cecilia Jeffrey India School: Miss Helen Ross, Salary paid from per Capita Grant

Presbytery of Victoria, British Columbia: Miss Winnifred Ripley

Presbytery of Westminster, British Columbia: Miss Tamiko Nakamura, Miss Evelyn Murdoch, Mrs. Anne McGillivray

Presbytery of Prince Albert, Saskatchewan: Miss Ada Wade

Presbytery of Saskatoon, Saskatchewan: Miss Lillian Reay

Presbytery of Winnipeg, Manitoba: Miss Catherine Denholm

Presbytery of Hamilton, Ontario: Miss Athalie Read

Presbytery of West Toronto, Ontario: Miss Hazell Davis, Miss Martine Jansen van Beek

Presbytery of East Toronto, Ontario: Miss Hilda Blackwell, Miss Flora Whiteford

Presbytery of Montreal, Quebec: Miss Catherine Watson

Deaconesses: Miss Florence Goertzen, New Deaconess

Salaries and Maintenance \$ 44,600.00

IMMIGRATION

Miss Dorothy Lukes and Summer Assistant, Salaries and Expenses	\$ 4,000.00	
Printing of Letters of Welcome	100.00	
Social Service	100.00	
		\$ 4,200.00

MISSIONARY VANS

Maintenance of Vans	\$ 900.00
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NATIONAL SUMMARY

Chinese Work	\$ 29,090.00	
Hospital Visitors	12,530.00	
Deaconesses	44,600.00	
Immigration	4,200.00	
Vans	900.00	
Student Deaconesses	2,400.00	
Transportation of Summer Workers	600.00	
Executive Director, Miss Frieda E. Matthews and Secretary, Miss Vera Carson, Salaries and Expenses	7,300.00	
Contingency	880.00	
		\$102,500.00

INSURANCE AND TAXES

W.M.S. Property and equipment, including Camps, Vans and Liability Insurance	\$ 500.00
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OVERSEAS MISSIONS

Executive Director — Miss Mary E. Whale, B.A.

INDIA

Jhansi Field

Salaries:

Miss Edith Magee, B.A., Miss Margaret Leask, B.A., M.R.E. and Miss Diana Wadsworth, B.A., M.R.E.	\$ 7,400.00	
General Conduct of Work:		
Educational	\$ 3,370.00	
Medical	690.00	
Widows and Orphans	315.00	
General Maintenance and repairs	1,620.00	
Mission Business	170.00	
		\$ 13,565.00

Bhil Field

Salaries:

Misses Lily Simpson, Reg.N., Irene Stringer, Mary Sherrick, B.A., B.Ed., Beatrice Scott, B.A., Margaret Kennedy, Agnes Hislop, Pauline Brown, Reg.N., Ida White, Reg.N., Mary Lankin, Reg.N., B.A., M.P.N., Helen Acton, Reg.N.	\$ 25,500.00
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General Conduct of Work:

Evangelistic	1,966.00	
Medical—Mobile Units	4,287.00	
Nurses' Home		
(Henderson Fund \$100.00)		
Maternity Ward		
(Henderson Fund \$100.00)		
Educational—Schools and Hostel	8,285.00	
M.G.Abey Memorial Home	1,126.00	
General Maintenance and repairs	4,090.00	
Mission Business	300.00	
Language Study	500.00	
		\$ 46,054.00

Co-operative Work:

Vellore All-India Christian Medical College:	
Mrs. L. W. Gehman, Reg.N., B.Sc.	\$ 2,600.00
Grant to Vellore	1,000.00
Grant toward Salary of Doctor	238.00

Ludhiana:	
Grant toward Salary of Doctor Virgin	450.00
Grant to Ludhiana Maintenance	1,000.00
Miss A. Prendergast, Reg.N., Salary and Expenses (Balance of Salary paid by Knox Church, Toronto)	775.00

Indore:	
Director of Post Graduate Nurses' Training, Miss Bessie MacMurchy, Reg.N., B.Sc., Salary and Expenses	2,800.00

Ackerman: Hoyt Memorial Hospital,	
Jhansi	300.00
Allahabad Agricultural College	500.00
National Christian Council of India	200.00

Serampore Theological Seminary	350.00	
		\$ 10,213.00
Total for India		\$ 69,832.00

BRITISH GUIANA

Salaries:

Miss Margaret Ramsay; New Appointee . \$ 5,200.00

General Conduct of Work:

Grant to Bible School for Training of
Deaconesses (Peace Thanksgiving
Fund \$200.00)

Car Allowance and travel	\$ 800.00
Rent in lieu of houses	840.00
Mission Business	50.00
Deaconesses	3,000.00

\$ 9,890.00

TAIWAN

Salaries:

Misses Hildur Hermanson, Reg.N., Dorothy Douglas, Isabel Taylor, A.T.C.M., Margaret MacKenzie, Geraldine Greer, B.A., Hazel Macdonald, B.A. \$ 15,500.00

General Conduct of Work:

Girls' School, Tamsui	\$ 3,000.00
Evangelistic—Bible Women	3,000.00
Field Work	700.00
Language Study (Mandarin)	200.00
Travel	2,000.00
Maintenance of property	600.00
Mission Business	700.00
Medical Supplies	600.00
Conferences	300.00
Interpreter	360.00
Miss M. MacKenzie—Rent	780.00

\$ 27,740.00

AFRICA

Salaries:

Miss Agnes Gollan, B.A., Miss Dorothy Bulmer, L.R.C.T. \$ 4,700.00

General Conduct of Work:

Car Allowance and travel	450.00
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General Expenses	200.00	
Mission Business	100.00	
		\$ 5,450.00

KOREANS IN JAPAN

Leadership Education	\$ 2,300.00	
Kindergarten, Bible Women, Youth Work ..	2,700.00	
Young People's Camp (Rev. Wenchi Kim)	200.00	
Expenses for Maintenance of Work	1,600.00	
		\$ 6,800.00

LATIN AMERICA

Brazil: Partial Support of S.C.M. Secretary	\$ 500.00	
Mexico: Partial Support of S.C.M. Secretary	\$ 500.00	
		\$ 1,000.00

MISSIONARIES' EXPENSES

Furloughs:

Returning to Fields: Misses Hildur Her-	
manson, Reg.N., Ida White, Reg.N.,	
Margaret Leask, B.A., M.R.E., Agnes	
Gollan, B.A.	\$ 3,200.00

Coming from Fields: Misses Margaret	
Kennedy, Dorothy Bulmer, L.R.C.T.,	
Agnes Gollan, B.A., Hazel Macdon-	
ald, B.A., Margaret Ramsay	3,500.00

Cost of Living in Canada: Miss Kennedy,	
Miss Bulmer, Miss Gollan, Miss Mac-	
donald and Miss Ramsay	1,200.00

Travel in Canada for consultation with	
Council Executive	100.00

Medical	200.00
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\$ 8,200.00

OVERSEAS SUMMARY

India	\$ 69,832.00
British Guiana	9,890.00
Taiwan	27,740.00
Africa	5,450.00
Koreans in Japan	6,800.00
Latin America	1,000.00
Missionaries' Expenses	8,200.00
Executive Director, Miss Mary E. Whale,	
B.A. and Stenographic Secretary, Miss	
Marion Whitter, Salaries and Expenses ..	6,900.00

1960 Portion of Estimated cost of Director's Administrative Visits	1,000.00	
Department of Overseas Missions C.C.C. and other Grants	1,000.00	
Contingency	3,320.00	
		\$141,132.00

ORGANIZATION

Executive Director — Miss Louise Reith, M.A.

Executive Director—Miss Louise Reith, M.A.

Departmental Secretaries:

Adult Work

Girls' Work (paid by the Board of Christian Education)

Children's Work, Miss Ada Adams, B.Sc.

Regional Secretaries:

Misses Ruby Walker, Norma Kennedy,

Mrs. D. Smith, May Nutt, Mrs. Hugh

Nugent, Misses Margaret Boyd, Clara

Hanes

Stenographic Secretaries:

Miss V. Dunn, Mrs. C. MacLellan, Miss

G. Marks, Salaries and Expenses \$ 45,150.00

Secretarial Libraries 225.00

Conduct of Committee Work including the
distribution of magazines for Girls' and

Children's Work and Field Letters 1,235.00

Deputation 2,500.00

Camps and Conferences 1,500.00

Training Projects 1,500.00

Contingency 900.00

\$ 53,010.00

PUBLICATIONS

Executive Director — Mrs. Arthur J. Cherry

Executive Director, Mrs. Arthur J. Cherry

Assistant to the Director, Mrs. Grace Pitt

Bookkeeper, Mrs. Isabelle Spark

Stenographer

Mailing Clerk, Miss Carol Allen

Salaries and Expenses \$ 14,550.00

Annual Report and Report Forms 4,600.00

Glad Tidings 2,000.00

Free Literature: To include Leaflets for Officers, Promotion Leaflets, Supplies for Staff, Complimentary Subscriptions to The Glad Tidings	1,700.00	
Annual Mission Report of G.B.M. and W.M.S.	350.00	
Expenses, Glossy Prints and Council Publicity	250.00	
Contingency	300.00	
		\$ 23,750.00

SYNODICAL GRANTS

British Columbia	400.00	
Alberta	300.00	
Saskatchewan	220.00	
Manitoba	225.00	
Hamilton and London		
Toronto and Kingston	50.00	
Montreal and Ottawa		
		\$ 1,195.00

CHRISTIAN LITERATURE

Church School Material, British Guiana	500.00	
Christian Literature for Formosa	600.00	
Christian Literature for Women and Children on Mission Fields, Incorp.	300.00	
Christian Literature for British Guiana	250.00	
Christian Literature for India, through National Christian Council	400.00	
Christian Literature for India, "The Christian Home Magazine"	1,000.00	
Christian Literature for Africa, through International Committee on Christian Literature for Africa	1,000.00	
Christian Literature for Chinese, through Council on Christian Literature for Overseas Chinese	500.00	
Christian Literature for Latin America	500.00	
Committee on World Literacy and Christian Literature	1,000.00	
Christian Literature for Koreans in Japan ..	550.00	
French Literature in Canada, through French Advisory Committee	600.00	

Italian Literature in Canada, through Rev. Mariano di Gangi	300.00
"L'Aurore" through French Advisory	500.00
Hungarian Literature "New Life"	500.00
Ukrainian Literature "Evangelical Truth" ...	1,000.00
The Kuban Cossack Magazine, through Rev. Michael Fesenko	500.00
The British and Foreign Bible Society	1,500.00
Unallocated amount	500.00

\$ 12,000.00

From Legacy Fund 5,000.00

\$ 7,000.00

STUDENT

Student Christian Movement:

Mission Committee	\$ 700.00
General Budget (Extra amount agreed upon at Council Executive Meeting November 24, 1959, Chile Project)	325.00
Friendly Relations with Overseas Students ..	150.00

\$ 1,175.00

ADMINISTRATION

Salaries:

Assistant to the Treasurer and Secretary Miss M. Rose	
Stenographer, Mrs. G. Bambury	
Bookkeeper, Miss M. McMullin	\$ 8,400.00
Office Rent	9,360.00
Auditing	400.00
General Expenses	5,300.00
Travelling Expenses of Council Executive ..	1,500.00
Life Membership	300.00
Exchange	200.00

\$ 25,460.00

COUNCIL MEETING

Expenses, transportation, etc.	6,000.00
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GRANTS

United Nations Society	10.00
Commission of Missionary Education	150.00
Canadian School of Missions	1,000.00

Women's International Union, Presbyterian Alliance	25.00	
		\$ 1,185.00

VISUAL EDUCATION

Audio-Visual Education		1,000.00
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SUMMARY OF 1960 ESTIMATES

National Mission	\$102,500.00	
Insurance and Taxes	500.00	
Overseas Missions	141,132.00	
Organization	53,010.00	
Publications	23,750.00	
Synodical Grants	1,195.00	
Christian Literature	7,000.00	
Student	1,175.00	
Administration	25,460.00	
Council Meeting	6,000.00	
Grants	1,185.00	
Visual Education	1,000.00	
General Contingency	788.00	
		\$364,695.00

NEW WORK

National Missions	\$ 6,000.00	
Overseas Missions	9,000.00	
Organization	2,500.00	
		\$ 17,500.00

\$382,195.00

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SYNODICAL GIVINGS

January - October 1959

	1958	1959
British Columbia	\$ 4,000.00	\$ 3,100.00
Alberta	4,300.00	4,700.00
Saskatchewan	3,182.49	3,197.50
Manitoba	5,532.23	5,268.65
Hamilton and London	54,478.90	53,903.22
Toronto and Kingston	51,365.51	51,441.80
Montreal and Ottawa	27,200.00	29,300.00
	\$150,059.13	\$150,911.17

THROUGH THE MONTHS OF 1960!

by LOUISE A. REITH, M.A.

ARE YOU a member of a W.M.S. Adult Group? If you are, this page which appears in THE GLAD TIDINGS each month, is especially for you. It is for you as an individual, and for you as a member of a W.M.S. group.

These pages are planned by the Adult Work Committee, which is a sub-committee of the Organization Committee of the Women's Missionary Society. Each month, as your Adult Work Committee meets, one of the first things considered is the material which will appear on this page in two months time.

Towards the end of every year, we spend considerable time thinking about subjects which might be helpful for all of us, as members of the W.M.S., to think about, and which might be used as supplementary material to the study programmes for the year ahead.

So it was that, at our September and October meetings in 1959, we gave serious thought and discussion to what should appear on this page each month in 1960, and the people we would invite to write the articles for us.

The result of our discussion was that we agreed that all of us need to think more seriously than ever before of our individual responsi-

bility as members of the Church, and its Women's Missionary Society. To help us do this we plan to have, beginning in February, a series of articles by women who, out of their own knowledge and experience, are well qualified to write them.

What are some of the things which your Committee felt each one of us must do, if we are to be true members of the Christian Church? Is it—praying? giving? learning? witnessing? studying? Watch these pages in February, March, April, May and June! Think about what the writers have to say. Discuss what they say with other members of your group and of your church.

In the late Summer and Autumn, material will appear on this page to supplement the group study programmes for 1960-61. These will be written by people engaged in the work they describe.

If you have any suggestions as to the type of information you feel would be helpful to appear on this page, write to us — The Adult Work Committee, Presbyterian W.M.S., Room 800, 100 Adelaide St. W., Toronto 1, Ontario. If your group has had a programme, or shared in a local church or community project, which might be helpful for

other groups to know about, let us know, so that we can share the suggestion with others.

As we begin this New Year, we would remind all members of the Women's Missionary Society of the aim and purpose of the Society —

“to unite the women, girls and children of the Church, in prayer, study and service for the advancement of the Kingdom of God at home and abroad”. May that aim and purpose be kept in mind as every group plans for 1960.

New Year's Resolution for 1960!

The Glad Tidings in Your Own Home,
And every other home where you can place it!

After all

It is the official Magazine
of our W.M.S.—

News of our National and Overseas Fields;
World-Wide Mission Work
and

All the activities of our W.M.S.;
Suggestions for Young Women, Girls and Boys;

Reviews of Books You'll Like;

Material for Auxiliary Programmes.

A Treasure-House of Knowledge

For a fraction over nine cents per copy!

This is one Resolution

You will profit well to keep!

WANTED

Woman for office of Secretary for Teenage Work of the Presbyterian Church in Canada. University education, with knowledge and experience in teenage work required.

Send applications to Rev. J. S. Clarke, 63 St. George Street, Toronto 5, Ontario, by January 15th, 1960, stating academic qualifications experience and age.

TYNDALE HOUSE

by MISS CATHERINE WATSON

TYNDALE HOUSE, a Social Settlement under the Presbyterian Church in Canada, is situated in a Downtown area in Montreal. Through its Sunday Services and mid-week activities, the workers and volunteer leaders bring Christianity in teaching and practice to Tyndale House members and visitors.

Tyndale House members may be classified thus —(1) those who attend the Sunday Services, and some of the mid-week activities at Tyndale House, (2) those who attend their *own* Church, and some of the mid-week activities at Tyndale House, (3) those who attend *no* church, and attend some of the mid-week activities at Tyndale House.

A mother of the first division may say: "My husband wanted to move to another part of the city. As we have moved before, but have never found any place like Tyndale House, our children coaxed to stay. Finally my husband decided that we will remain here. And were we glad! Last Summer, we did not miss a Weekly Family Day Outing, but did not go on any of the Evening Bus Rides.

Our children attend Church School. On the first Sunday of the month, Missionary Sunday in the Church School, all of the classes

join in the Chapel for the Special Service. My oldest boy says that it means a lot to him to see all of them together for worship. The rest of our children agree.

Sometimes I am able to attend church with the children. When the baby gets older, she will be able to join the Nursery Class. Then I will be able to attend church more often, as I do appreciate hearing the choir sing, and the Chaplain's message, and being able to sit with our children in church, before the Junior Congregation and the Kindergarten Class retire.

My girls would not miss Girls' Explorers. Apparently they have been exploring the Community — what it was like years ago, and down to the present time. They made scenes to depict it, and also visited the Museum to see the wild animals, birds, Indian exhibits. One of my boys is just as enthused about Boys' Explorers.

The whole family is looking forward to the C.G.I.T. Vesper Service. Memories of last year's service is still in our minds, and we do not want to miss it this year. All of our older children assisted in the Service. The Children of the Church sang Christmas Carols before the service began. The boys and girls

in Explorers formed the Choir. The C.G.I.T. girls and leaders conducted the service. The Chapel was full — a truly Family Service.

When I find more time, I would like to join the Christian Helpers, who are doing things for Tyndale House. At present, I am attending the Evening Auxiliary where I enjoy the Missionary Studies, and the Bible Study Class where I am learning so much.

When our children become older, they will be graduating into the Young People's Society, but that will be a few years yet."

One of the seven-year-old girls may say: "My family is new to this area in the city. I made friends with a girl my own age. She is a member of Tyndale House, and introduced me to it. Now I am a member, too. How I am enjoying it! But I go to my own church on Sunday.

At Library time, I like it when the librarian reads us stories. We may choose books to take home for a week. I never thought that I would learn how to sew clothes for my dolls. My mother works all day, and is too busy, or tired, at night to teach me to sew. But one of the mothers comes to Tyndale House every week, to help a group of girls my age sew doll clothes. If I had been older, I could have gone to another sewing class also led by a mother.

Mother does not always have extra money to let us go to the Friday movies at Tyndale House, but, when she does, how my brother and I

rush there after school, as we do not want to miss any of it! The big boys and girls who assist at them belong to the Junior Council. My brother has joined one of the many gym groups where he learns good sportsmanship and fair play as well as skills. If we had become members of Tyndale House earlier in the fall, there would have been room for him in the woodwork class. He is looking forward to when he is older, and can join the Craft Club and the Biddy Basketball Team.

The other children are still talking about the good times they had last July, at the Summer Programme of Outdoor and Indoor Activities, and the Daily Vacation Bible School in August. We, certainly, want to join those groups next summer."

One of the boys may say: "It seems years ago when I attended the Nursery School at Tyndale House. I remember the happy times we had, and how I missed it when I went to the "Big School". It was just last year that my friend took me back again to Tyndale House to the Games Club. This year I have brought my sister to Tiny Tots.

My friend's mother goes to a Mothers' Club, called the White Shield Club. She has asked my mother to go, but my mother has not yet decided to attend. I wish she would, as my sister and I are enjoying making new friends at Tyndale House. My friend was telling me that there is also Badminton for the adults, and a Crafty Club for girls. Maybe, sometime,

Mother will let my sister and me join the Brownies and Scouts, as the Uniform Groups meet at Tyndale House, too.

The Deaconess has visited at our house and told mother that there is also Church School, and Church Services, at Tyndale House. As yet, we have not gone. Mother sleeps in on Sunday morning, and there is no one to get us away in time."

The Executive Director, who is also Boys Secretary; the Chaplain; the Nursery School Teacher; the Deaconess; and about forty volunteer leaders, carry on the work at Tyndale House. The doors are open to all, no matter what their race or religion. Tyndale House stands for the Presbyterian Church and its Mission Work in that Downtown Area in Montreal.

* * * * *

"SPEAK TO US OF GIVING!"

(These excerpts are from "The Prophet" written by Kahlil Gibran, who was born in Mount Lebanon in 1883, and died in the United States in 1931. Millions of Arabic-speaking people are familiar with his writings in that language, and consider him the genius of his age, expressing, both in his writings and his art, the deepest impulses of man's heart and mind. His poetry has been translated into more than 20 languages, and his paintings and drawings have been exhibited in the great Capitals of the world. The last 20 years of his life were spent in the United States, where he wrote, prolifically, in English.)

"Then said a rich man—Speak to us of giving! And he answered — "You give but little, when you give of your possessions. It is when you give of yourself that you truly give. For, what *are* your possessions but

things you keep, and guard, for fear you may need them tomorrow?

And what is fear of need, but need itself! Is not dread of thirst, when your well is full, the thirst that is unquenchable? There are those who give *little*, of the *much* which they have — and they give it for recognition, and their hidden desire makes their gifts unwholesome.

And there are those who have *little*, and give it *all*! These are the believers in life, and the bounty of life, and their coffer is never empty. There are those who give with joy, and *that* joy is their reward. And there are those who give with pain, and *that* pain is their baptism. And there are those who give, and know not pain in giving, nor do they seek joy, nor give with mindfulness of virtue.

They give, as in yonder valley the Myrtle breathes its fragrance

into space. Through the hands of such as these, God speaks, and from behind their eyes, He smiles upon the earth.

It is well to give when asked, but it is better to give unasked, through understanding. And to the open-handed, the search for one who will receive is joy, greater than giving. And is there aught you would withhold? All you have, shall someday be given! Therefore give now, that the season of giving may be yours, and not your inheritor's.

You often say, 'I *would* give, but only to the deserving!' The trees in your orchard say not so—nor the flocks in your pastures! They give that they may live, for to withhold is to perish. Surely he who is worthy to receive his days and nights, is worthy of all else from you!

And he who has deserved to drink from the ocean of life, deserves to fill his cup from your little stream. See, first of all, that you, yourself, *deserve* to be a giver, and an instrument of giving."

An Important Meeting!

The North American Area Council of the World Alliance of Reformed Churches (World Presbyterian Alliance), meets in Toronto, Ontario, this year. Sessions will be held, inclusive, from Tuesday, January 26th, to Thursday, January 28th, the meetings alternating between Calvin Presbyterian Church, and Timothy Eaton United Church. The Presbyterian Church in Canada is entitled to send seven Delegates to this Conference. A Reception in honour of the Delegates will be given by the Lieutenant-Governor of Ontario, His Honour, J. Keiller Mackay on Wednesday afternoon, January 27th, 1960.

FOR A HAPPY NEW YEAR!

What shall we wish thee,
What can be found,
Bringing thee sunshine
All the year round?
What is the treasure,
Lasting and dear,
That shall ensure thee
All through the year?

Faith that increaseth,
Walking in light;
Hope that aboundeth
Happy and bright;
Love that is perfect
Casting out fear;
These shall ensure thee
A happy year! (Selected)

OUR WORKERS

(We would suggest that these two centres be taken out of the magazine each month, and carefully kept for your own records and information.)



**MISS ISABEL TAYLOR,
A.T.C.M.**

Miss Isabel Taylor has been on the W.M.S. Staff for almost twenty-eight years, most of that time serving in Formosa, and, during the war, she worked in Children's Centres in Canada. She is a graduate of the Royal Conservatory of Music, Toronto, and of Orillia Collegiate Institute — also a graduate of the Missionary and Deaconess Training School, Toronto, and has studied Child Psychology.

During her service in Formosa, she concentrated on teaching music, mostly in the Tamkang Middle

School in Tamsui. The result of Miss Taylor's work in music has been the deepening of interest in Formosa Christians in music, particularly Church music. Today, in the Presbyterian Church in Formosa, music is used extensively in communicating the Christian Gospel and there is now, in the Formosan Church, a Committee on Church music, under the Assembly, and Miss Taylor has been asked to be its Secretary. At present, this Committee is preparing music for use in the Formosan Church. Miss Taylor, now back in Formosa, will spend a large part of her time working on the Hymn, and Anthem, Books.

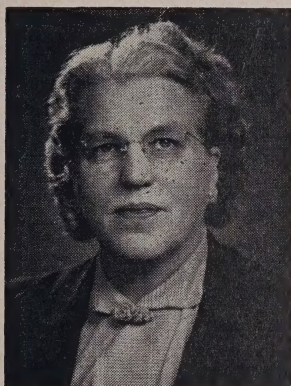


**MISS HAZEL MACDONALD,
B.A.**

Miss Hazel Macdonald was appointed to our staff seven years ago.

Miss Macdonald was appointed to work as an evangelist in Formosa.

Goderich was Miss Macdonald's birthplace. Her education was received in that area and Miss Macdonald is a graduate of the Moody Bible Institute. She also received her B.A. from the University of British Columbia.



**MISS HILDUR HERMANSON,
REG.N.**

Miss Hermanson was born in Sweden and came here with her family while she was still quite young. The Hermanson family made their home in Buchanan, Saskatchewan.

Miss Hermanson has had training in a business college but her profession is that of a nurse. She took her training in Saskatchewan.

She has been on our staff since 1932, serving, except during the war, in Formosa where she was nursing superintendent of Mackay Memorial Hospital. During the war years she served on our National

Staff at Rocky Mountain House, Alberta. In more recent years Miss Hermanson has inaugurated public health leadership training services for the Formosan and mountain people. In this she has met a great need, both for spiritual leadership and for general knowledge of care of the body. Miss Hermanson will go back to carry on this type of work in Formosa.



MISS DOROTHY DOUGLAS

Miss Douglas has been on the W.M.S. staff for thirty years. The majority of her service has been in Formosa, but during the war she was appointed to British Guiana. She is now a teacher in the girls' high school in Tamsui.

Lucknow is where Miss Douglas was born and brought up. Her edu-

cation was received in Lucknow and Wingham High Schools and she holds a permanent First Class

Teacher's Certificate. Miss Douglas is a member of Lucknow Presbyterian Church.

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In Remembrance

Mrs. Claude N. Purvis	Caintown, Ont.	Brockville Presbyterian
Mrs. William J. Burton	Hamilton, Ont.	Hamilton Presbyterian
Mrs. Elizabeth Christian	Trail, B.C.	Kootenay Presbyterian
Mrs. J. C. McLaren	Renfrew, Ont.	Lanark and Renfrew Presbyterian
Mrs. Archie MacIntyre	South Kinloss, Ont.	Maitland Presbyterian
Miss Emma Butler	St. David's, Ont.	Niagara Presbyterian
Mrs. Jessie Stauth	Crowland, Ont.	Niagara Presbyterian
Mrs. Elwood Turner	Orangeville, Ont.	Orangeville Presbyterian
Mrs. Stanley Fraser	Forest, Ont.	Sarnia Presbyterian
Mrs. Margaret Davidson	Milverton, Ont.	Stratford Presbyterian
Mrs. Thomas Holmes	Milverton, Ont.	Stratford Presbyterian
Mrs. D. Templeton	Victoria, B.C.	Victoria Presbyterian
Mrs. Thomas Ritchie	Wallaceburg, Ont.	Chatham Presbyterian

WORLD DAY OF PRAYER — FRIDAY, MARCH 4th, 1960

Theme — Labourers Together with God

Material available from:

The Women's Inter-Church Council of Canada,
97 St. George Street, Toronto 5, Ontario

Adult Order of Service	2c each
Girls' Order of Service	1½c each
Children's Order of Service	1½c each
Posters	10c each

This includes postage

An Interesting Item!

Anybody know how many Women's Organizations exist, and are active in Canada? Thirty-nine, according to the latest Directory compiled by the Women's Bureau of the Labour Department, recently published. Alphabetically they range from the Anglican Church's Women's Auxiliary to Zonta International; and in age from the *Women's Missionary Society of the Presbyterian Church in Canada, founded 1864*, to the Baptist Church W.M.S. of 1953, the most youthful of the Organizations. We are the oldest!

WORLD DAY OF PRAYER SERVICE

FRIDAY, MARCH 4th, 1960

Prepared by the Women's Inter-Church Council of Canada

THEME: "Labourers Together with God" — 1 Cor. 3:9

(Reverent silence to be observed as the people assemble;

quiet music if desired)

CALL TO WORSHIP

(Congregation standing)

Leader: O come, let us worship and bow down: let us kneel before the Lord our Maker.

People: For He is our God; and we are the people of His pasture, and the sheep in His hand.—Ps. 95: 6,7.

Leader: Give unto the Lord the glory due unto His Name; worship the Lord in the beauty of holiness.—Us. 29:2.

Prayer *(in unison, congregation kneeling or heads reverently bowed)*

Almighty God and loving heavenly Father, be with us now as we seek Thy presence. We come to worship and praise Thee, to confess our failures and transgressions and ask Thy forgiveness, to commit ourselves more wholly to Thy service, and to bow in intercession. We come as part of the great multitude of women encircling the whole world who today turn to Thee as children to their Father. We thank and praise Thee that, through the redemption of the world by Thy Son, Jesus Christ, those who accept that sacrifice become Thy children, called to share in Thy mighty purpose and given the high privilege of being labourers together with Thee. Bless all who call upon Thy name this day and grant new strength and courage for the tasks that lie before them, through Christ our Lord. Amen.

WORSHIP

Leader: Let us sing praises to the Lord our God.

HYMN: "Praise, my soul, the King of Heaven", No. 91

(Congregation seated)

Leader: Let us praise God by reading responsively from Ps. 103.

Leader: Bless the Lord, O my soul: and all that is within me, bless His Holy Name.

People: Bless the Lord, O my soul, and forget not all His benefits:

Leader: Who forgiveth all thine iniquities; Who healeth all thy diseases;

People: Who redeemeth thy life from destruction; Who crowneth thee with loving kindness and tender mercies;

Leader: Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

People: The Lord executeth righteousness and judgment for all that are oppressed . . .

Leader: He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

People: For as the heaven is high above the earth, so great is His mercy toward them that fear Him . . .

Leader: The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children;

People: To such as keep His covenant, and to those that remember His commandments to do them . . .

Unison: Bless the Lord, all His works in all places of His dominion: bless the Lord O my soul.

Prayer:

Blessed be Thou, Lord God of Israel our Father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the Kingdom, O Lord, and Thou art exalted as head above all. Both riches and honour come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank Thee and praise Thy glorious name. Amen. Chron. 29: 10:13

CONFESSION AND PENITENCE

Leader: Let us examine ourselves and in penitence confess our shortcomings and failures. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.—1 John 1:9.

Leader: Have mercy upon us, O God, according to Thy lovingkindness: according to the multitude of Thy tender mercies blot out my transgressions.—Ps. 51:1.

Leader: Hear the words of the Lord as spoken through the prophet Isaiah teaching us what our penitence and obedience should be:

(To be read clearly and distinctly by one chosen)

Is. 58: 1-9 from "Cry aloud" to "Here I am".

Leader: O God, forgive us for letting love of comfort and ease, and of the pride and pleasures of life, so dull our sense of spiritual values that we put material things first.

People: O Lord, forgive us.

Leader: For not always exalting the Christian way in our homes by our own example, by faithful instruction of our children, and by family worship.

People: O Lord, forgive us.

Leader: For being prone to limit our interests to our own home circle, friends and churches, evading our wider responsibility as citizens in contending against injustice, prejudice, ignorance, intemperance, poverty and all that weakens our nations; for being unprofitable servants when we are called to be labourers together with Thee.

People: O Lord, forgive us.

(in unison)

Almighty and most merciful Father, we have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us: But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent; According to Thy promises declared unto mankind in Christ Jesus, our Lord; And grant, O most merciful Father, for His sake, that we may hereafter live a godly, righteous, and sober life, to the glory of Thy Holy Name. Amen.

HYMN: "We have not known Thee as we ought". (Tune: St. Chrysostom)

We have not known Thee as we ought,
Nor learned Thy wisdom, grace and
power;

The things of earth have filled our
thought,

And trifles of the passing hour:
Lord give us light Thy truth to see,
And make us wise in knowing Thee.

We have not served Thee as we ought:
Alas the duties left undone,
The work with little fervour wrought,
The battle lost or scarcely won!
Lord, give the zeal, and give the might,
For Thee to toil, for Thee to fight.

Amen.

DEDICATION

Leader: When our Lord laid aside His glory, and came to dwell among men, He said of Himself, "I am among you as He that serveth"; and again, "I must work the works of Him that sent me while it is day". His life was filled with deeds that made His teaching clear to all men. Early in His ministry He said to those who followed Him, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." Again He said "If any man serve Me, him will my Father honour." And toward the end of his ministry, "Herein is my father glorified, that ye bear much fruit, so shall ye be My disciples . . . I have chosen you and ordained you that ye should go and bring forth fruit."

Leader: Let us hear Christ's parable of the talents:

Verses to be read clearly and distinctly by one chosen. Matt. 25:14-30 (in unison)
O Lord, grant that we may be good and faithful servants.

Leader: To the early Church the Apostle James wrote, "Be ye doers of the Word, and not hearers only, deceiving your own selves." Paul wrote to young Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." James 1:22; 2 Timothy 2:15

People: O Lord, teach us that we may work and serve Thee aright.

Leader: But with all our doing, let us never forget Paul's warning to the church at Corinth that our deeds are acceptable only when done in the spirit of Christian love: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."—1 Cor. 13:3.

People: O Lord, grant us the spirit of Christian love.

Leader: A servant of God in our time in India, the writer of our 1947 service said of her meditation on it: "To me has come a fresh challenge to pray and to do my part humbly but with all my heart, strength, and mind toward the realization of the Christian world order. May we all feel that upon each of us rests a responsibility so big, so sacred, and so beautiful, that we dare not refuse it." May this meditation help us to see our responsibilities more clearly and accept them more faithfully.

People: O Lord, we dedicate ourselves anew to be labourers together with Thee.
(in unison)

Almighty God, our Light in darkness, our strength in weakness, our hope in sinfulness, and our Eternal Home, be unto us merciful, long-suffering and patient, that we who be slow of growth, may hope to come at last to Thy likeness: and being upheld by Thee, may we by Thy mercy go from strength to strength, until, having safely passed through the waste and dreariness, through the joy and duty of this earthly life, we may come through the fulness of Thy mercy into the land of eternal peace. Amen. (Prayers ancient and modern.)

HYMN: "O Master let me walk with Thee" No. 582.

INTERCESSION

Leader: Let us pray for others:

Let us pray for Her Gracious Majesty, Queen Elizabeth II, Philip, Duke of Edinburgh, all the Royal Family, and their counsellors and advisers; for the leaders of our great Commonwealth and of the other nations of the world, especially those of the newly independent countries; and for the representatives in the Assembly of the United Nations, that their minds may be lighted by divine wisdom and their wills guided by the divine will.

(Silent prayer or prayer by one appointed)

Leader: Let us pray for our own country, that honour and integrity may dwell in the high places of government; for our own communities, that there may be more dynamic Christian leadership, more concern for the public good by both employers and employed, also for the physical and moral wastage that comes from unemployment, bad housing, alcoholism, lack of wholesome recreation, and other social evils.

(Silent prayer or prayer by one appointed)

Leader: Let us pray for peace in this anxious and troubled time, and that men may agree to use all their great scientific knowledge solely for the benefit of mankind; let us pray for homeless and despondent refugees; for those in the stress of strife and racial tension; let us pray that those who cause suffering may be enlightened by Thy Holy Spirit and that those who suffer may be given divine comfort.

(in unison)

Almighty God, Who art the Father of all men upon earth, most heartily we pray that Thou wilt keep Thy children from the cruelties of war, and lead the nations in the way of peace.

(Silent prayer or prayer by one appointed)

Leader: Let us pray for families around the world: that the marriage tie be held sacred; that parents rightly guide their children, that children honour and obey their parents, and that there may be a family altar to nourish the spiritual life of the home; that the Christian way be presented to youth as a challenge to their fullest powers; and that schools and colleges strengthen Christian character.

(Silent prayer or prayer by one appointed)

Leader: Let us pray for all missionaries in their great work at home and overseas, and for all others who minister sacrificially in caring for the sick, the young, the aged, and the under-privileged, that they may be strong in courage and faith.

(Silent prayer or prayer by one appointed)

Leader: Let us pray for the Church Universal that she may be kept from prejudice and spiritual blindness; for those who are being persecuted for the faith, that they may be able to stand firm; for all followers of Christ that they may be conscious of their oneness in Him, and that, roused from complacency and inertia, they may be fervent in witness and speak His word of healing to a troubled world.

Lord's Prayer *(in unison)*

Our Father which art in heaven, hallowed by Thy name. Thy Kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, the power and the glory, for ever and ever. Amen.

BRIEF ADDRESS *(in harmony with the theme and the purpose of the World Day of Prayer)*

SPECIAL MUSIC (if desired)

THE OFFERING

Leader: Let us present our offering. The offerings given on the World Day of Prayer are used in many different ways, but all help to extend the missionary outreach of the Christian Church. May our worship and giving today, joining with that of women all round the world, be a symbol of the fellowship in faith and charity that unites those in all lands who confess the Lord Jesus as Lord and Saviour.

(Soft music while the ushers receive and present the offering)

(Congregation standing)

Leader: O God wilt Thou accept these gifts and use them with the gift of ourselves for the extension of Thy Kingdom, through Jesus Christ our Lord. Amen.

Prayer: (in unison)

Almighty God, our Heavenly Father, who didst send Thy blessed Son into the world to become the Saviour of mankind; grant to us a deep sense of gratitude for Thy grace and mercy towards us; enable us by Thy spirit to reveal Thy love in prayer and work and stewardship, so that Thy salvation may become known to all people, and Thy Name glorified throughout all the earth, through Jesus Christ our Lord. Amen. (Prayer of the Women's Auxiliary of the Anglican Church in Canada.)

HYMN: "The day Thou gavest, Lord, is ended", No. 671.

Benediction: May the blessing of God Almighty, the Father, the Son and the Holy Spirit, rest upon us and upon all our work and worship done in His Name. May He give us light to guide us, courage to support us, and love to unite us now and forevermore. Amen.

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Reviewed by LEETA McCULLY CHERRY

THE MEMOIRS CALLED GOSPELS — by G. P. Gilmour

This excellent book is written by Dr. Gilmour, who is the President of McMaster University, in Hamilton, Ontario, and it represents the essence of the series of lectures on the Gospels which he gave to University freshmen, and now has made available to a much broader readership. First, Dr. Gilmour gives briefly the Biblical background of the Gospels; then continues with the historical background, and in the final eleven chapters dwells upon the contents of the Gospels. In the 309 pages of the volume, Dr. Gilmour discusses the Biblical philosophy of history; Hebrew literary forms, and the difficulties encountered in the translation of Biblical texts. It is, as might be expected, a scholarly and clearly-written book, which includes also a valuable list of other books, leading to further Bible study, in which he includes religious fiction, and stresses its value and interest. Price \$4.00.

DOCTOR IDA — by Dorothy Clarke Wilson

Of course, that title could mean none other than Dr. Ida Scudder, the beloved physician and missionary, whose dream of service to her Lord and His needy people has been realized in the Vellore Christian Hospital and Medical College, in India, and who, now in her 90th year, is beloved and revered by all who come in contact with her, and especially by the women of India, for whom she has done so much in her more than fifty years of medical missionary service in that land. The Author of this authentic and

moving biography, who has written a number of successful novels, travelled to India to visit "Dr. Ida", and spent a good deal of time at Vellore, gathering the factual and dramatic material for this book. A truly inspiring story she has given us, of a valiant and dedicated "soldier of Christ", who has long been beloved by the many religious groups — including our own — who have supported her work, and still are doing so. As you know, our own Mrs. Mildred Gehman, Reg.N. is helping, and teaching in the Hospital at Vellore. Here, is re-created the whole life-story of this most remarkable of women, from her early carefree girlhood to the present time, when, speaking of her almost incredible achievement at Vellore, "Dr. Ida" simply says, "God has been good to me"! Just now off the press, this book is a delight to read. Price \$5.95.

NEW MAGIC — by Esma Rideout Booth

Much will be learned about Africa, and its boys and girls, by the young people of our own land, who will read this most interesting book about ten African boys and girls who discover for themselves some of the new kinds of 'magic' that Missions are using to make African people stronger, happier, and better educated. Each story is complete in itself, and settings are widely varied — the Sudan; Kenya; Belgian Congo; Southern Rhodesia; South Africa; Angola; Cameroun; Nigeria; and Liberia. A short description of each country is given, so that the story-background becomes more clear, and Canadian children will better understand how children in Africa play, study, worship, and make friends. The Author and her husband have been missionaries in Africa for many years, and Mrs. Booth has not only written many stories for children, but has translated several children's books into the Swahili and Luba languages of the Belgian Congo. Price Cloth \$2.95; Paper \$1.50.

* * * * *

NOTE — ALL W.M.S. GROUPS

Funds required for 1959 Estimates

1959 Estimates	\$347,455.00
1958 Receipts	306,529.44

Extra required to meet 1959 Estimates \$ 40,925.96
 To achieve this, each group would need to contribute 15% more than the amount contributed last year.

Helen P. Sinclair
 Treasurer

NEWS OF FORMOSA!

From the REV. JAMES DICKSON

Dear Friends:

We have had a very pleasant summer in Formosa, with the exception of the times when typhoons were lashing the Island.

In July, we had our annual Tyal Leaders' Conference at the Theological College, when representatives of 90 Churches were present, and a heavy eight-hour schedule of work each day was carried through — giving practical instruction for their work, Bible Study, and inspiration. Following this Conference, 16 young men took one month of instruction at the College. These had been recommended to be licensed, after taking the prescribed examinations, after which they are qualified to be called and ordained to the Christian ministry. We now have 20 ordained men from the various Aboriginal Tribes. One of the Tyal pastors from a mountain district on the West Coast reported that there are now *six* other groups seeking to win his church members and destroy his work. Roman Catholics; Seventh Day Adventists; and Jehovah's Witnesses, are all making his district a special objective! Please uphold this work in your prayers, that the believers may not be deceived.

The second week of July, typhoon "Billie" struck the Island. Within two months, typhoon "Sarah" passed over us — 18 typhoons moved over this area in those two months. Three struck with special violence and caused great damage. "Billie" cut a wide swath across the northern part of the Island, unroofing houses, uprooting trees; destroying crops and flooding the cities. Then, on August 11th, the most terrible disaster of the summer occurred, in the central part of the island, when, within a few hours, over three feet of water fell, causing the worst flood in sixty years. Reinforced concrete bridges were swept away, houses carried away, hydro and telephone lines disrupted, paddy fields, built up over the years, washed out, and covered with stones. Thousands of people were left homeless, and there were over a thousand casualties. The damage was estimated by the government to be around four billion Taiwan dollars.

As news of the disaster reached Taipei, the Christian Relief Agencies went into action. The immediate need was to feed the homeless people, who were gathered into school houses and churches. The Chinese Airforce immediately established a shuttle service from the Taipei Airport to the Taichung Airport, from which supplies were distributed to the surrounding

disaster area. Soon caravans of trucks were headed south, loaded with Church World Service U.S. surplus flour, milk powder and corn meal, and missionary volunteers undertook the distribution from Taichung.

One of the finest operations connected with this huge relief effort was the part played by the U. S. Navy. An Aircraft carrier had just entered the harbour in Hong Kong, the crew was to have leave, when the radio brought them news of the flood disaster in Formosa. Instead of allowing the boys to go ashore, the commander pulled up anchor and headed for Formosa at full speed. Within a few hours after the disaster, helicopters from the carrier were surveying the area, and with the Taichung Airfield as a base, they began moving food, medical supplies, doctors, and nurses, to the places where they were needed. With no other means of communication in the early stages of the calamity, those thirteen helicopters, moving freely about and performing such a needed service, made a great impression on the people.

Possibly, in the log book of the carrier, lying out at sea, there is only a casual entry such as, "Five hundred helicopter missions flown in operation Formosan Relief", but one thing is certain, the thousands who were helped by that operation will never think of those boys as "Ugly Americans".

While the Chinese Government Relief Agencies, and general public, were grappling with this disaster, unprecedented in modern times, on August 16, only five days after the flood, the Taipei newspapers announced in their headlines, "57 CASUALTIES, 506 BUILDINGS DESTROYED, 633 PARTLY DESTROYED, IN VIOLENT EARTHQUAKE IN PINTUNG". While South Formosa escaped the first two disasters, it was not to be exempt. Here was another stricken area needing help. Then again on August 30th, typhoon "Joan" killed eleven people and destroyed 3,000 houses in South Formosa. It struck the East Coast first, where several Aboriginal villages were completely flattened.

Last week I was in central Formosa where the greatest calamities occurred. The people everywhere are hard at work building roads, salvaging their fields, erecting temporary homes, and beginning over again, often from nothing, to make a new life for themselves. The patience, long-suffering and industry, of these courageous people in the face of disaster makes one realize that they are worth helping. In these various calamities we have had fifteen Aboriginal churches which are reported completely destroyed, while fifteen more have been partially destroyed. An appeal has been made for help to assist them in re-building their places of worship — this time of stone or brick, so they will stand.

Please remember us in your prayers.

Sincerely yours,
James Dickson.

THE LIFE OF MARY SLESSOR

(Part 2)

by CATHY DENHOLM

EXCITEMENT and sorrow filled Old Town. Mary Slessor was to leave for Ibaka, up river. Okon, the Chief, had invited Mary to come. The hour for starting was to be nine in the morning. Mary, knowing the ways of the Africans, prepared her noon meal, and at five o'clock calmly set about cooking her dinner. By six o'clock the native oarsmen were ready to push off!

Mary made a striking contrast to the thirty ebony-black Negroes who manned the canoe. She was slight, with smooth, fair hair, high forehead, and determined mouth and chin. The crowd shouted, the thirty paddles dipped in and out of the water to the sound of the chant, "Ma, the Beautiful, Ma, the beloved, is on board. HO! HO! HO!" Ten hours, and many paddle strokes, later they reached Ibaka. Crowds came to see Mary's white skin, some ventured forward and touched her hands.

Morning and evening she held a service; during the day she mixed medicines for the sick, bandaged their wounds, or advised them as to what they should do. Fierce, noisy men came, and listened spellbound to her stories.

The following day a messenger rushed to call her, "Run, Ma, run!"

Mary was brought to a hut where twin children had just been born. Mary took the babies up in her arms. The midwife was greatly alarmed, for she insisted the babies must be destroyed. To have twin children was regarded as a curse.

"What do you plan on doing?" Mary asked.

"Break their backs and put them in that calabash," was the reply.

Mary, noticing the hole torn in the wall of the mud hut, ventured to ask what purpose the hole served. She discovered that the calabash was taken out through the hole, for if it was taken out through the door the house would be polluted forever. Mary learned that the twins must be killed because the father of one of them was an evil spirit, and one of the children would grow into a cruel monster and destroy the village.

The midwife begged to have the twins returned, so they could be thrown into the bush and eaten by a lion. The mother, believing herself accursed, had already crept through the hole into the bush. So Mary added to her family of waifs

and strays these two helpless infants.

A tornado struck. Mary's house was damaged and it was necessary for her to be taken to Duke Town. Furlough orders were issued. Mary sailed for Scotland, so weak that she was carried on to the ship. Two years passed before Mary made her return voyage. She left her Mother and sister with forebodings that she would not see them again.

"You are my child, given to me by God," said her mother, "and I have given you back to Him. Where He stands He needs you and where He sends you, there would I have you be." The following year these words re-echoed in Mary's mind when word was received of the death of her mother and sister.

Mary was deeply grieved, but there stirred within her the idea that now no one would be anxious about her if she were to go up country. That evening Mary wrote to a friend at home. "I am going to a new tribe, the Okoyong tribe, a fierce, cruel people who practise magic arts. Everyone tells me that they will kill me. Pray for me."

Rhythmical paddling carried the beloved Ma into the country of the dreaded Okoyong tribe. At last they reached the landing beach and the party began the four-mile walk through the dark forest. The next day Mary's tired limbs refused to move. A few women gathered around her and she held a service, telling them of Jesus who came from the unseen world, to make

their lives sweeter and happier. The deep-rooted nature of the Ekpe religion blurred their vision against the good in anything new.

After Mary had been with these people for some time she suggested that a palaver be held, and that all the chiefs of the coastal district attend. Surprisingly enough the chiefs consented. Mary made one stipulation — no guns nor swords were to be taken!

"Ma, you make women of us," the men retorted. "Did ever a man go to a strange place without his weapons?"

The palaver took place, but not without delay. The untimely death of Etim, the eldest son of Chief Edem, was said by the medicine man to be due to witchcraft. The medicine men and gruesome masked men were always at hand as visible reminders of the invisible spirits.

Mary stood her ground, risking her life as she fought to make the people understand that the taking of other lives would not compensate the death of Etim. Just when Mary felt she could hold out no longer, Chief Edem came to her and knelt at her feet, and thanked her for her wonderful love and courage in forbidding them to take life for his son's death. Only a cow would be sacrificed. Yes, the natives were all weary of the old customs but were not able to break the power of the Egbo witchcraft.

It was a sad day for her many African friends when Mary Slessor died in 1915. Her accomplishments

have left an indelible mark throughout Africa. The amount of good she has done, no one dares to estimate. While she lies amidst those whom she loved dearly and served faithfully, her work lives on after her, as a help to those who have followed her on the field, and as an inspiration to many such as yourselves.

Sir Francis and Lady Ibiam, Rev. Eme and our workers in Nigeria, today constantly relate the tremendous need for the Gospel, for medical and educational needs among their people. There is a need for more missionary personnel in Nigeria! Is it possible that you might follow the footsteps of Mary Slessor?



Boys and Girls!



FUSAKO'S BRIGHT DAY

by CLARE HANES

FUSAKO, a little ten-year-old Formosan girl, and her little brother Ichiro, just six, live in a little village of bamboo huts, in the mountains of Formosa. Far below them, lay the sea, which, on a bright cloudless day, glistens in the sunlight, while its waves lap peacefully on the rocky shoreline.

Today the sea looked blue and green and soft, thought Fusako, as she looked out over it, but sometimes, it seemed dark and angry like the sky when it would rain for days, and their little bamboo home would be so cold and damp inside.

Just for an instant, Fusako shivered a little, and then glanced down at the little gift she was holding in her hands. She had no time to think of cold wet days now, for this was

a very special day. So much was happening around her, and suddenly she exclaimed joyously,

"Mine is yellow! I like yellow. It is so bright and cheerful!"

"And mine is blue," piped little Ichiro beside her, "but I really like red — Toshiko, Oh Toshiko! Do you like blue? Would you like to trade your red colour for my pretty blue book?"

Yes, Toshiko would like to change the colour of her new hymn book. And so the change was made. Exchanges were being made among the other children too, until they each had the colour they liked the very best. Meanwhile, Mr. McGill was explaining to them how to use their new books and how to care for them. He was a friend who had

come from the far distant land of Canada, and was helping them to learn to read, and to sing hymns about a wonderful Friend who is always near to help them.

How they enjoyed hearing about Jesus, their friend, and now, to the children's great delight, Mr. McGill had given each a bright new hymn book. What a wonderful day it was!

Yes, Fusako and Ichiro felt especially good today. Their hearts bubbled with song, and they sparkled outside, too. For Teacher Wash was paying the village another visit. Teacher Wash is a lady who knows a great deal, and she carries many interesting things with her.

Fusako well remembered her first visit. Fusako's black hair had been long then, and very tangled and matted. It felt so uncomfortable. Besides, there was a sore spot which hurt when she tried to straighten her hair, so Fusako had just left it that way. But Teacher Wash, whose real name is Hildur Hermanson, looked at Fusako, and asked her if her head hurt a little.

Fusako nodded, and then a new adventure began for her. Fusako wasn't too sure at first if she approved. She really did not like having her hair washed. But Teacher Wash insisted, and so it was, that Fusako's head was dipped time and again, and lathered all over with something white and foaming. Yes, Fusako had to agree, that her head was beginning to feel better.

But more treatment was to follow, and Fusako emerged with a

shining new cap of short hair. Her head felt light as a feather, and it didn't hurt her now. She whirled and twirled around, to let her soft hair lift in the breeze, and the other children stood round and admired it.

They would like the same care, they decided, and even little brother Ichiro allowed his sister to take him by the hand, and lead him up to Teacher Wash. He would like his hair to look and feel nice, too.

And now, Teacher Wash was here again. Fusako had wished that she might present herself to Teacher Wash and say, "See, I washed my hair myself," but alas, her parents could not afford to buy more soap. So she had simply come forward to have her hair washed again, delighting in the bright new feeling it gave her.

Then, as she thought about it all, a new idea suddenly came to her. Perhaps, if she let Teacher Wash know that she would really like to wash her own hair ever so often, perhaps, Teacher Wash would be able to help her!

Of course Teacher Wash wanted to help her, and I am sure you would like to help little people like Fusako too, wouldn't you?

(Footnote: This story has been written from material supplied by Miss Hildur Hermanson, R.N. Miss Hermanson is a missionary nurse, working among the Aboriginal people who live in the mountains of northern Formosa.)

THROUGH THE SOCIETY

SASKATCHEWAN

MRS. W. W. DOUGLAS,

307-2ND STREET,

WEYBURN, SASKATCHEWAN,

PRESS SECRETARY

MOOSE JAW PRESBYTERIAL — The Annual Fall Thank-Offering Meeting of the Women's Federation of Knox Presbyterian Church, *Weyburn*, was held in conjunction with the "Hour of Power". The Prayer Service was conducted entirely by the minister, the Rev. I. R. Carroll, with the meditation continuing the current study of the Gospel of Mark. Mrs. Turner, President of the Federation, welcomed those present and introduced the film "Kelzi of Zor-Zor", which gave an appropriate background for this year's Study on the Church's work in Africa. A Social Hour was enjoyed at the close of the Service.

Presidents of each Group presided, when the W.M.S. Auxiliary and the Friendship Circle, of Knox Presbyterian Church, *Moose Jaw*, held their joint Thank-offering Meeting in the Church Hall. Members of the W.M.S. Auxiliary; the Burning Bush, and the Good Cheer Group, of St. Paul's Presbyterian Church were guests, and the Thank-offering Message was given by Mrs. W. Kelly. The report of the W.M.S. Training Centre, held in Luther College, *Regina*, was given by Miss M. Gillies; Mrs. R. F. Lane; Mrs.

G. Griffith; and Mrs. D. Findlay, and brought a vivid picture to the meeting of the activities of the 40 delegates who met there for study, work, and fellowship with members of our National and Overseas Staff. Lunch was served and a Social Hour enjoyed.

REGINA PRESBYTERIAL — The Lily Macarthur Guild of Walter Martin Memorial Church, *Regina*, has suffered a great loss in the death of Mrs. J. Shinnon, a Life Member of the W.M.S. Her memory will long remain in the hearts of her friends and fellow-members of this Church.

When the Rev. and Mrs. G. A. Cunningham and their family recently left the Walter Martin Memorial Church, *Regina*, to take charge at Rocky Mountain House, *Alberta*, the congregation honoured them with a farewell supper. Mr. H. Chapman, on behalf of the congregation, presented the Rev. G. A. Cunningham with a gift. Representing the ladies of the Lily Macarthur Guild, Mrs. L. Powell spoke appreciatively of Mrs. Cunningham, and made a presentation to her.

Mrs. J. Perkins, *Indian Head*, was Guest Speaker at a joint Thank-offering Meeting in the Chapel of First Presbyterian Church, *Regina*, conducted by Mrs. T. A. Boulter, and attended by Groups from Walter Martin Memorial Church; Northside

Church, and Calvin Church. The Devotional Period was led by Mrs. S. J. Henderson, and Mrs. J. B. Millar was Soloist, accompanied by Mrs. J. W. Vickers. Miss Eva J. MacLennan thanked the Speaker, and refreshments in the Ladies' Lounge followed the Meeting.

The Lily Macarthur Guild of the Walter Martin Memorial Presbyterian Church, held a successful Hallowe'en dessert-tea, bazaar, and home-cooking sale, convened by Mrs. P. Trenker.

MANITOBA

MRS. R. A. DAVIDSON,
315-12TH ST.,
BRANDON, MANITOBA.
PRESS SECRETARY

BRANDON PRESBYTERIAL — Southminster C.G.I.T., *Brandon*, and the Verden C.G.I.T., with their leaders, Miss K. MacDonald and Mrs. R. Kripps, visited the *Birdtail Indian Reserve*, and attended Church Service there, at which the Group sang during the Service. They attended Evening Worship at *Birtle Indian Residential School*, after which they enjoyed a tour of the School. Refreshments were served by the Principal and his wife, Mr. and Mrs. N. Rusaw, and the Senior Boys and Girls.

WINNIPEG PRESBYTERIAL — A "Women's Workshop" sponsored by this Presbyterial was held at First Presbyterian Church, *Winnipeg*, with the Theme, "Seek and Find." Mrs. T. Lloyd Jones, Presbyterial President, led in the open-

ing Worship Service. The all-day Programme was divided into groups, who considered the following subjects — How To Lead In Worship; How To Introduce This Year's Mission Study; How To Make Group Meetings More Interesting; How To Get, and Keep, New Members. Other Topics under discussion were — Evangelism through Medical Work; Immigration; and Christian Education Work. This was followed by a Question Period, and closing Worship. Leadership at the Workshop was given by Mrs. A. Gordon Campbell of First Church; Miss Irene Dickson of First Church; Mrs. G. W. Bradley, Hospital Visitor; Miss Catherine Denholm, newly-appointed Regional Secretary; and Mrs. Dean Smith of Calvin Presbyterian Church.

The Annual Thank - Offering Meeting of the Afternoon Auxiliary of the W.M.S. of St. James Presbyterian Church, was held in the evening in the Church, with Miss Catherine Denholm, Deaconess for *Winnipeg* Presbytery, conducting Devotions. The Guest Speaker was Wing Commander, the Rev. James Dunn, recently appointed to *Winnipeg* as Staff Officer, Religious Administration. Miss Helen Foggie was Soloist, and during the receiving of the offering, Miss Mary Anne Taylor, gave a Violin Solo. President, Mrs. J. S. Hay, presided, and gave the prayer of dedication. The Minister, the Rev. J. K. L. McGowan, B.A., closed the meeting with prayer.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONTARIO.
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL — The *Burgoyne* W.M.S. Auxiliary held their Home Helpers Meeting at the home of Mrs. C. M. Underwood, with President, Mrs. C. E. Fisher in the Chair. Taking part in the Programme, "Women of the Bible", were Mrs. C. McLean; Mrs. A. McCannel; Mrs. M. McDonald; Miss W. McLean; Mrs. S. Esplen; Mrs. Meuser; Mrs. B. Esplen; Miss O. Burgess; Mrs. C. Underwood; and Mrs. A. Geddes. A letter from Miss Beatrice Scott, of *India*, was enjoyed.

The W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Hanover*, met at the home of Mrs. M. Mackey. Studies of Old Testament Bible Women were presented by eleven members, in the form of "Who Am I?" Misses Carol Ann, and Judy Braithwaite sang a duet.

CHATHAM PRESBYTERIAL — The W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Amherstburg*, held a Luncheon Meeting in honour of Miss Ada Wade, who grew up in this Church, and is now serving as a Deaconess in *Prince Albert* Presbytery. Mrs. Ray Kenyon welcomed the guests. The Rev. D. Conlan introduced Miss Wade, and the appreciation of her Address was expressed by Mrs. C. Thomas.

At a recent meeting of the Senior Auxiliary of the W.M.S. of St.

Andrew's Presbyterian Church, *Windsor*, Mrs. Donald McLeod presented the closing chapters of "Missions are Changing", and a letter from Miss Dorothy Bulmer, of *Nigeria*, was read. Letters were also read from *Formosa*, thanking the Auxiliary for the used Christmas cards sent there; also one from Margaret Kemp, in appreciation of the opportunity given her to attend *Kintail Camp*.

HAMILTON PRESBYTERIAL — At the Presbyterian Fall Rally, when President, Mrs. W. E. McCutcheon, presided, Miss Hildur Hermanson, on furlough from *Formosa*, was Guest Speaker and told of her experiences among the aboriginal tribes, and the problems facing them since the flood disaster. Mrs. C. Brown and Mrs. H. Kitson, of the Burlington Evening Auxiliary of the W.M.S., led the Devotions, and Miss Elsie Dunne was Soloist.

President, Mrs. N. Parson, was in the Chair, when the W.M.S. Auxiliary of Chalmers Presbyterian Church heard Miss Joy McLean tell of her recent trip to *Formosa* and *Hong Kong*, and enjoyed the slides illustrating her address. Mrs. George Bain and Mrs. P. Sterling also took part in the Programme.

"A Challenge To Canadian Women" was the subject of Mrs. T. G. M. Bryan's address at the meeting of the Senior Auxiliary of the W.M.S. of St. Enoch's Presbyterian Church. President, Mrs. H. Campbell, presided, and those participating in the Programme were Mrs.

W. Borland; Mrs. S. Horsley; Mrs. W. L. Hamilton; Mrs. C. W. Bishop; Mrs. J. Elder; and Mrs. J. Potts.

HURON PRESBYTERIAL — The Annual Rally of this Presbyterial was held in Knox Presbyterian Church, *Goderich*, with representatives from eight Auxiliaries present. The President, Mrs. J. F. Scott of *Seaforth*, presided, and the Guest Speaker was Miss Hildur Hermanson, who gave a vivid account of her work in Formosa. "Willing Service" was the Theme of the Rally. The Rev. S. McClure brought greetings from Presbytery, and Mrs. O. Johnston told of the W.M.S. Training Centre held in *Hamilton*.

SARNIA PRESBYTERIAL — When the W.M.S. Auxiliary of *Bear Creek* Presbyterian Church held a Special Service celebrating fifty years of continuous Missionary activity, the Rev. T. Owen Hughes brought the greetings from Presbytery, and the Presbyterial greetings were conveyed by Mrs. L. H. Sinclair, Presbyterial President. Greetings from charter and former members were read, and an "In Memoriam" service was held in remembrance of departed members. Mrs. D. S. Campbell, President of the W.M.S. Auxiliary of St. Andrew's Church, *Sarnia*, Guest Speaker, spoke on the subject, "Open Your Windows Toward Jerusalem".

STRATFORD PRESBYTERIAL — At the 75th Anniversary of the W.M.S. Auxiliary of *Shakespeare* Presbyterian Church, President, Mrs. W. Bell, presided, and Mrs. Hugh Wil-

son gave an inspiring address on "God and the Universe". Mrs. L. Herold presented the Auxiliary history, and Mrs. D. MacTavish conducted the "In Memoriam" Service. Mrs. P. MacTavish conducted Devotions, and Mrs. J. E. Taylor, of *Tottenham*, a former member, was Soloist. Mrs. Milton Lotz, a member of long years' standing, cut the three-tiered birthday cake.

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON,
8 CROWN PARK ROAD,
TORONTO 8, ONTARIO.
PRESS SECRETARY

The Semi-Annual Meeting of the Toronto and Kingston Synodical was held in Calvin Presbyterian Church, *Toronto*, with President, Mrs. John Newstead, presiding at all sessions. In the morning, Mrs. A. S. Curr and Mrs. A. W. Pae led an instructive discussion on "The W.M.S. Constitution and By-Laws", and also "The Handbook for Adult Group Executives". They stressed the importance of Group officers studying and using Parliamentary procedure at all meetings.

At the afternoon session, Mrs. D. Whelan, President of *Lindsay* Presbyterial conducted a Panel Presentation on "Impressions from 1959 Council Annual Meeting. The Rev. D. G. M. Herron, B.A., Th.M., conducted the Worship Service at the evening Open Meeting, when Miss Hildur Hermanson, Reg.N., of *Formosa*, gave a graphic account; illus-

trated by slides, of the work on that Field. Members of East Toronto Presbyterian were hostesses that evening.

BARRIE PRESBYTERIAL—Many members of this Presbyterian were guests at the 60th Anniversary celebration of the W.M.S. Auxiliary of *Elmvale* Presbyterian Church, when Presbyterian President, Mrs. John Harrington, of *Bracebridge*, and the Rev. H. Parsons, of *Stayner*, Interim Moderator of *Barrie* Presbytery, brought greetings. Mrs. E. McClung, President of the Auxiliary, and First Vice-President of *Barrie* Presbytery, following the Call to Worship, and the Devotional Period, warmly welcomed all present.

Mrs. F. Stephenson gave the History of the Auxiliary, founded in 1899, and the Memorial Service was conducted by Mrs. A. McAuley, who paid tribute to the pioneers of the Society. An Honorary Membership was presented to Mrs. W. McGuire. The Guest Speaker was Mrs. E. Jones, of *Acton*, wife of a former Minister of *Elmvale* Church, and Mrs. Cooper, of *Maple* was Soloist.

GALT PRESBYTERIAL — A large number of members of this Presbyterian were present at the meeting of the W.M.S. Auxiliary of *Knox* Presbyterian Church, *Galt*, when Mrs. G. B. Anderson, of *Guelph*, gave an enthusiastic and enlightening account of the W.M.S. Training School held in McMaster University, *Hamilton*, this summer. Miss Ella Sinclair who visited our Missions in

Jobat, India, and in *Formosa*, showed beautiful slides of her trip.

NORTH BAY PRESBYTERIAL — The Fall Executive Meeting of this Presbyterian was held in *North Bay*, at the home of Mrs. Lloyd Miller. Executive members were present from *Burk's Falls*, *Parry Sound*, *Sudbury*, *Massey*, and *North Bay*. President, Mrs. D. G. Graham, of *Burk's Falls*, conducted the Meeting, and Mrs. D. McLaren, of *Massey*, gave the Worship Service. Discussion followed the Secretarial Reports. Mrs. Morley Kerr, of *Sudbury*, gave an interesting account of the Leadership Training Course which she attended at McMaster University, *Hamilton*, and Mrs. A. Logan, of *Parry Sound*, told of meetings she had attended in *Toronto*, concerning training of Leaders of Children's Groups. Mrs. A. C. Young, and Mrs. G. L. Bailey, assisted the hostess, Mrs. Miller, during the tea hour.

The Dorothy Douglas Evening Auxiliary of the W.M.S. met at the home of Mrs. M. E. Kerr, *Sudbury*, with President, Mrs. W. R. Edgar, in the Chair. Devotions were given by Mrs. A. Dinwoodie, assisted by Mrs. A. Roseborough and Mrs. W. R. Edgar. The highlight of the evening was a résumé of the Leadership Training Course held in McMaster University, *Hamilton*, given by Mrs. M. E. Kerr. Mrs. J. McBride, of *Stoney Creek*, a former member of the Group, was a welcome guest at this meeting.

ORANGEVILLE PRESBYTERIAL — At the monthly meeting of the W.M.S. Auxiliary of Tweedsmuir Presbyterian Church, *Orangeville*, Miss Marjory MacKay, Deaconess of Knox Presbyterian Church, *Guelph*, told of her experiences in the Peace River District as she travelled with the W.M.S. Van along the *Alaska Highway*. Vacation Bible Schools were conducted all along the way, and Church Services were sometimes held in the camps along the *Highway*, and also in *Whitehorse*. A Life Membership was presented to Mrs. Elliott.

SAUGEEN PRESBYTERIAL — When the W.M.S. Auxiliary of Burns Presbyterian Church in *Rocky Saugeen*, held a special meeting to celebrate their 50th Anniversary, two charter members, Mrs. J. W. McKecknie, of *Durham*, 89 years of age, and the first President, and Mrs. Albert Middleton, now in her 78th year, were among the guests. Mrs. McKecknie described the organizational meeting, and Mrs. Russell Baird, the present President, in whose home this meeting was held, presented a corsage to this venerable member. Daughters of all former members were special guests, and an "In Memoriam" Service was conducted by the President and Mrs. J. S. Davey, while Mrs. Gordon placed flowers in memory of each name, as it was read. Mrs. Charles Schaefer led in prayer.

Mrs. Stewart MacArthur, President of *Saugeen* Presbyterial traced the work of the W.M.S. during the

past fifty years and Mrs. Neil McLean read the Auxiliary history. The Rev. Gordon L. Hamill, *Durham*, also spoke.

EAST TORONTO PRESBYTERIAL—The Fall Rally of this Presbyterial was held in St. Matthew's Presbyterian Church, *Toronto*, with the President, Mrs. Fred Black, presiding at all sessions. Miss Mary Whale, B.A., Executive Director of Overseas Missions, W.M.S. Council Executive, at the afternoon session told of the needs on the various Fields, and the necessity of visits there to assist in giving guidance in these times of change. Mrs. John Newstead, President of Toronto and Kingston Synodical, led a discussion on "The Women of The Church", considering especially the problems involved when all women belonged to a Federation Group, instead of separately to W.M.S. and W.A. Groups.

Miss Hildur Hermanson, Reg.N., with her slides, and her fine address, at the evening session took her audience on a trip around our Mission Field in *Formosa*. Miss Mary Faris, *Newmarket*, delighted the meeting with her excellent account of her two weeks spent at *Glen Mohr Camp* this past summer.

The Women's Missionary Society, (W.D.) lost a valued Life Member in the death of Mrs. Mabel Milroy, wife of the Rev. James M. Milroy, Rogers Memorial Church, *Toronto*. As a member of the McLean W.M.S. Auxiliary of that Church, her wise council will be greatly missed.

WEST TORONTO PRESBYTERIAL —

The Fall Rally of this Presbyterian was held in Davenport Presbyterian Church, *Toronto*. President, Mrs. W. J. Agar, presided at all sessions, and the Rev. G. Lockhart Royal, B.A., spoke on "The Power of Prayer". A colourful introduction to the study of *Africa* was given by the Rev. Earle and Mrs. Roberts, who used slides to illustrate their fine presentation. Banners were presented to the W.M.S. women of Runnymede Presbyterian Church, (urban), and of Nashville Presbyterian Church, (rural).

The Goforth W.M.S. Auxiliary of Wychwood Presbyterian Church, *Toronto*, lost their Honorary President, Miss M. A. Bell recently, who passed away in her 93rd year. Active in both W.M.S. and W.A. work until a few months before her death, Miss Bell was a former District Vice-President of this Presbyterian. Her faith, and her unwavering loyalty to her Church, were an inspiration to all.

At the Thank-offering Meeting of the Agnes Paterson, and the Goforth, Auxiliaries of the W.M.S. of *Wychwood* Presbyterian Church, *Toronto*, Mrs. J. Boa presented an Honorary Membership in the W.M.S. to the Minister of the Church, the Rev. Dr. A. A. Lowther, M.A., B.D., on behalf of Miss F. J. Marshall and Mrs. Smart, of *Collingwood*, in memory of their sister, the late Mrs. H. Smart.

MONTREAL AND OTTAWA

MISS FLORA NUGENT,
316 SYDNEY STREET,
CORNWALL, ONTARIO
PRESS SECRETARY

BROCKVILLE PRESBYTERIAL — The Executive of Synodical opened its afternoon and evening sessions in First Church, *Brockville*, with devotions conducted by Mrs. T. R. Gates and Mrs. G. S. Lloyd, Vice-Presidents. Mrs. F. R. Duminy, President, presided, and constituted the sessions with prayer.

Excellent reports were given by the six Presbyterian Presidents and Departmental Secretaries. The Treasurer presented her report and told of the estimates for 1960. Mrs. John Bell and Mrs. J. R. Geddes gave interesting reports on the Council Meeting, and Leadership Training Course. Mrs. Hugh Nugent spoke briefly on her future plans, also distributed mimeographed copies of her year's work to date. The ladies of First Church served a bountiful supper.

The oldest W.M.S. Auxiliary in *Brockville* Presbyterian, the Eliza Dowsley Group of Saint Andrew's Church, *Prescott*, celebrated its 75th Anniversary. Devotions were conducted by Mrs. R. L. Armstrong and Mrs. W. C. Plumb, and Mrs. John Houston, President, welcomed the visitors.

Mrs. Glenn Thompson, President of the Executive Council, was Guest Speaker, the theme of her address being the three *R's* of missionary

enterprise, "Recollection, Reconstruction and Reconsecration". Mrs. James Riddell, a valued member for many years, led a Service of Remembrance for former workers in the Society. A social hour followed, the highlight of this being the cutting of a birthday cake by Miss Ruth Evanson, a grand-daughter of the charter secretary of the Auxiliary, after whom the local branch is named.

Knox W.M.S. Auxiliary of *Iroquois* held their Annual Thank-offering Meeting, with Mrs. A. D. MacLellan presiding, and guests present from Sister Societies in *Iroquois* and *Dixon's Corners*. Mrs. James Fenton sang, accompanied by Mrs. Bruce Bradley. The highlight of the evening was the Address given by Mrs. J. R. Miller on her recent trip to *Scotland* and *England*, illustrated by beautiful coloured slides. Tea was served at the close of the evening.

Senator Cairine Wilson, of *Ottawa*, addressed the members and visitors at the meeting of St. Paul's W.M.S. Auxiliary on the Theme, "World Missionary Work". The Rev. William Sutherland conducted the Service, and the Bel Canto Male Choir contributed two selections and closed the meeting with the hymn "Now The Day Is Over". Visitors represented *Chesterville*, *Finch*, *Morewood*, *Vernon*, and *Winchester Springs* Auxiliaries. Mrs. Chester Robinson, President of St. Paul's Auxiliary of the W.M.S., at the Social Hour following the meeting,

introduced Senator Wilson to each lady present.

GLENGARRY PRESBYTERIAL — The Fall Executive Meeting of this Presbyterial was held in St. John's Presbyterian Church, *Cornwall*, with Mrs. E. L. Blair, President, in the Chair. Mrs. Robertson Millar conducted the Devotional, and Mrs. Blair constituted the meeting with prayer. The reports given by the Corresponding Secretary, District Vice-Presidents, and Department Secretaries, showed increased Missionary effort and inspirational guidance on the part of Auxiliary members. The Treasurer's Report showed an encouraging increase over 1958 givings.

LANARK AND RENFREW PRESBYTERIAL — Lt.-Col. Fred Goforth, of *Ottawa*, addressed the two Sectional Meetings of this Presbyterial, speaking on his father's life, (Dr. Jonathan Goforth) and work in China.

The congregation of *Ross* Presbyterian Church, lost an honoured Charter Member, in the death of Mrs. John C. McLaren, of *Renfrew*, Ont., in her 95th year.

MONTREAL PRESBYTERIAL — This Presbyterial recently held a Rally in Stanley Presbyterian Church, for all W.M.S. members, the Theme being "My Faith and My Mission", based on Acts 8, verses 26-40, and the Epistle of Paul to Philemon. The Discussion was introduced by Miss Ruth Low, and groups were led by Mrs. K. E. Barter; Miss M. Greig; Miss D. Blaise; Mrs. P. D. Heath-

cote; Mrs. J. C. Elder; Miss H. Huffman; Miss M. Ferguson; Miss M. MacNaughton; Mrs. P. A. Ferguson; and Mrs. A. Rowat. There was also a review of the duties of officers, and suggestions for the new season's activities presented by members of different Auxiliaries.

OTTAWA PRESBYTERIAL — The W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Kars*, entertained the members of *Vernon*, *Manotick*, and *Gloucester* Auxili-

aries, and the Theme of the meeting was "Companionship". President, Mrs. Hugh Lindsay, welcomed the guests, and, after the Devotional Period, the Guest Speaker, Mrs. Walter N. Collins, President of *Ottawa* Presbyterial of the United Church, gave an inspiring and challenging address. Mrs. William Fitzsimmons, President of *Ottawa* Presbyterial dedicated the Offering. Refreshments were enjoyed at the close of the meeting.

* * * * *

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I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

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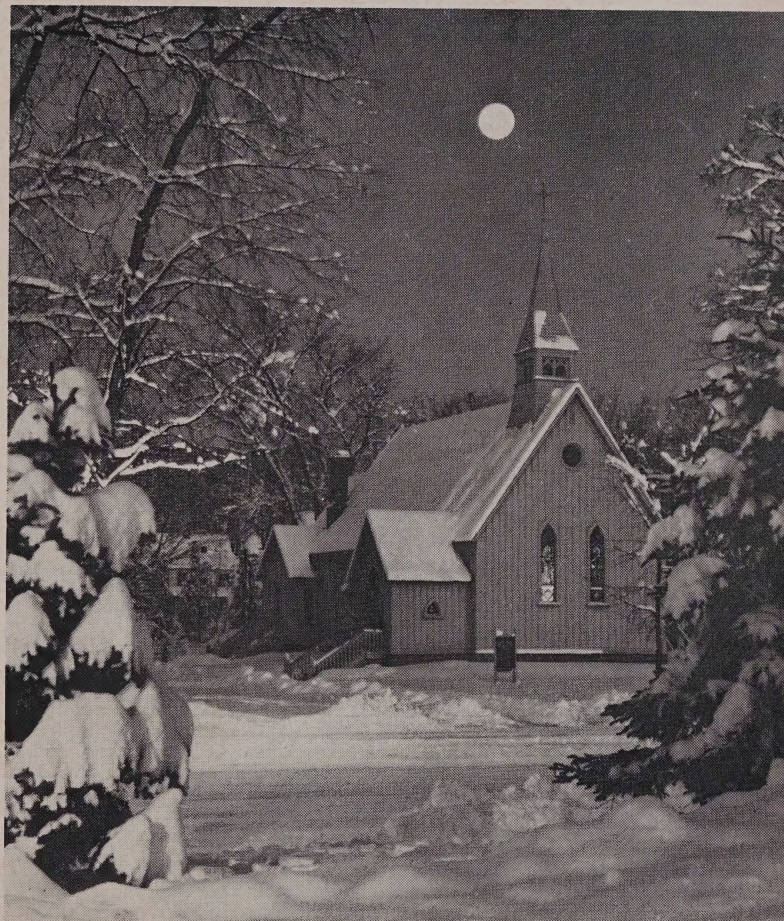
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The Glad Tidings

FEBRUARY

1960

VOL. XXXVI



MILLER SERVICES

The peace of faith lies over them;
Their walls are built with prayer;
Who holds God's Church deep in the heart,
Knows well God's loving care!

L.M.C.



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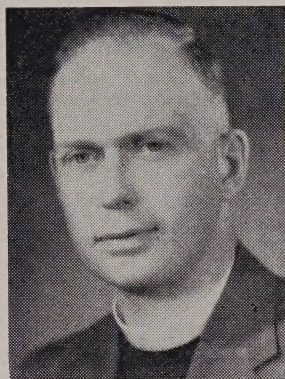
No. 2

Thinking Of The Cornerstone!

by

THE REV. R. D. MacLEAN, B.A., B.D.

St. Andrew's Presbyterian Church, Belleville, Ont.



(This is the third, and final one, of the Devotional Addresses given by The Rev. Mr. MacLean in the morning Devotional Periods which he conducted in St. Andrew's Presbyterian Church, Belleville, Ont., during the 1959 Annual Council Meeting held there last year. We are grateful indeed that our readers have been able to benefit from these helpful and inspiring addresses through Mr. MacLean's kindness in permitting their publication in "The Glad Tidings".)

"What house will ye build me?, saith the Lord: or what is the place of my rest?" Acts 7—verse 49.

If you will examine the cornerstone of almost any church, you will find, I think, something like this — "This building is erected to the glory of God". That is the purpose of building churches — not to minister to our comfort and convenience, our partisan pride, nor our love of luxury — but to glorify God. That, in fact, is half the purpose of man — to glorify God; the other half to enjoy God forever. For many generations churches have been built to the glory of God. "Our fathers", says Stephen (and he was looking away back into the history of his people), "had the tabernacle of witness in the wilderness". Solomon built God a house. Later generations built the synagogues. Christians have been building churches for many centuries — all to the glory of God. They are dedicated, consecrated, for

that purpose.

But how do we glorify — that is, make glorious — God? How can we, frail, finite creatures; ordinary, plain, everyday people; living on such and such a street; occupied with so many of the monotonies of life; add lustre to the name of the Great God, the Infinite and Almighty and All-knowing Being, Who created all, and Who rules all? What church can we build Him that will make glorious His name? Tabernacle and Temple have long since disappeared. Churches crumble into dust. How shall we erect a house magnificent enough, and abiding enough, to do glory to the King of Kings and Lord of Lords?

What is this word “glory” anyway? Who knows? Oh yes, we can go to its root and get a definition. But all our definitions would fail to give a picture of the glory of God. God is beyond the power of our words to express. If He were not, He would not be God. So — “glory” is a word we use when we’re trying to say something that is really beyond saying! We think of the splendour, the life-giving power, of the sun, with its light that no man can look upon with the naked eye for any length of time, without being blinded. We speak of the glory of the sun, yet we know that is only a broken light of what we are trying to say when we speak of the glory of God. Only something eternal is worthy of our God. Our efforts in wood and stone perish. But what we build into the community of faith and love and obedience — that royal priesthood, that holy nation, that peculiar people from all races and classes and nations around the world and down the ages — that is the house that we build to the glory of God and the place of His rest, for He has promised to tabernacle with them forever. And He has laid in Zion, for that Temple of His glory, a chief cornerstone, elect, precious, even Jesus Christ. The stone which the builders rejected, is become the head stone of the corner. This is the Lord’s doing and it is marvelous in our eyes.

Anything short of winning men and women, boys and girls, to Christ is falling short of our objective in our Christian work. That is our supreme purpose as Christian workers in this world. Other forces are competing grimly, desperately, for the loyalty and service of mankind. There is not a moment to waste, not an opportunity to lose, not a means or method that may be overlooked. This is *WAR* — war against principalities and powers; war against the powers of the darkness of this evil world; war against atheism and paganism in our own land; war against monstrous interests that put a price on everything and value nothing. God help us to see the issues of our time clearly! Who then will consecrate his or her service this day unto the Lord?

Spring Comes In New Zealand!

(In the midst of our Canadian winter-time, isn't it lovely to think of spring-time in New Zealand? This beautiful Editorial is reprinted from "The Harvest Field," the Monthly Magazine of the Women's Missionary Union of the Presbyterian Church of New Zealand, whose Editor is Mrs. R. S. R. Francis, of Hastings, New Zealand.)

IT IS SOME TIME now since we saw first lambs. We drove out into the country to look for them on a sunny, cold afternoon, and found them, small and grey, and rather bewildered, lying close to their mothers on the bright green short-cropped winter grass. Each week since then has brought new beauty. The blossoming trees have had their brief flowering, the gardens are full of daffodils and the small spring flowers, the weeping willows, which so recently were faintly green are in full leaf, and the orchards are suddenly afoam with white and pink blossom.

With us winter has been long and cold, and there has been more illness and sorrow than usual. Sometimes when winter seems to go on endlessly, and pain and trouble are all round us, we feel that we have winter in our souls. When our earnest prayers are answered we go on our way with thanksgiving and rejoicing. But when we pray in agony of spirit and there is no answer — the loved one is taken, the disease is not cured, the loneliness must be borne, the unbearable pain endured — then we feel desolate and utterly alone, the cold and bitterness of winter in our souls. But we are not alone, for Jesus walked that way before us. Though He prayed in agony in the garden, the cup did not pass from Him, and He went on through humiliation and pain to Calvary. He never promised His followers freedom from sorrow and pain, but He told them that He would be with them all the way. Though we pass through the deep waters of desolation and loneliness we have a companion, and the strong tender hands of the risen Lord uphold us so that we are not overwhelmed. We have only to reach out and grasp His hands and accept the love that is offered to us.

"Suddenly it's Spring," says the song, and every one of us knows a moment when some perfect sight or sound — the first lamb, the young green of willow or birch, some small bird song — wakens us to the miracle of the beauty of Spring. Just as after long illness or grief there comes a moment when we know that we can live again. Though we become aware of it in a moment, the beauty of spring has been a preparation all through winter. Through the long cold months the hidden silent growth goes on steadily until the tree puts forth its leaves again. So it is with our lives. If in the Winter of our pain we learn patience and acceptance, the moment will come when we realize that we are not alone and the peace and joy which Jesus promised us are ours for ever.

PRAYER

Our loving Heavenly Father, as this New Year unfolds, and another month has its beginning, we would beseech Thee to bestow upon us all, as needy, seeking, children, Thy compassion for our frailties, and forgiveness for our sins; and to lift our humble hearts to Thee in the fulness of worship and of faith. We do thank Thee, O Father, that in Thine infinite goodness and wisdom toward all mankind, Thou dost permit each one of us to come to Thee each day anew, seeking to lay our burdens at Thy feet, and to place our faltering hands in Thine, in perfect trust, knowing that Thou wilt hold us firm and safe, and guide us through our length of days with tenderness and strength.

Grant to us, O God, the great gift of that revealing vision which is of the mind and soul, so that we may glimpse the purpose of Thy plans, and hold before us always the steadfast advancement of Thy Kingdom, here on earth, and the fulfilment of our destiny in Thee.

Father, we pray that into this troubled world of Thine, may come from Thee a righteous and abiding peace, through which injustices and unbeliefs, prejudices, privations, and sufferings, may pass away, and true Christian fellowship arise in the hearts of all peoples, even unto the ends of the earth. Where there are lonely, distressed souls, be Thou with them in comfort and strength; where there is pain and sadness, O Father, grant the healing of Thy gentle touch; where there is perplexity and doubt, reveal Thy guidance and omnipotence; where there is enslavement of body and of mind, O God, give wisdom and understanding, and that liberation of the spirit which can come from Thee alone.

Teach us Thy way, O Lord, that we may walk therein, and may Thy rich blessing and inspiration rest upon all those who, in their different way, seek prayerfully to spread the wonder of Thy Word, and its redeeming grace and power. Very specially bless our Missionaries and Workers everywhere, at home or overseas, and give to them strength, courage, and wisdom, to carry on Thy work wherever they may be, and to have that joy and peace within their own hearts which truly "passeth understanding".

With grateful hearts, we thank Thee for the great opportunities which lie before our Church, and our Society, and pray that in all we seek to do for Thee, as we endeavour to grasp these opportunities for service, may we be granted Thy blessing and Thy constant care and guidance. We ask it all in the name of Thy beloved Son, our Saviour, Jesus Christ.

Amen.

IN HER ONE HUNDREDTH YEAR!

Mrs. M. Grant, a native of London, Ontario, but a resident of Saskatoon, Saskatchewan, since 1912, is now in her 100th year, and at the Fall Rally of Saskatoon Presbyterial, 1959, she was presented with an Honorary Membership, in tribute to her many years of faithful service, leadership, example, and Christian fellowship with all who were privileged to work with her in the Women's Missionary Society, both prior to, and after, Church Union in 1925.

In 1925, a Provisional Presbyterial of Prince Albert and Saskatoon was organized, with Mrs. Margaret Grant as President. In this capacity, she attended the General Assembly Meeting, in Toronto, when "Church Union" became a fact. Following this, she represented Presbyterial at the Council Executive Meeting, also in Toronto. Returning to her own Presbyterial, where she continued as President, during 1926, she presided at the organization of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, Saskatoon, of which she is a Charter Member. The late Rev. W. G. Brown assisted in the Organization Meeting. Deeply interested in extending the work of the W.M.S., she helped to establish Sectional Meetings, or Rallies, the first of these being held in Rosetown in 1928.



Mrs. Grant Receives
a Well-Won Tribute!

In the middle 1930's, she was again Presbyterial President, and her great efforts were then directed to contacting families in the northern areas, who were losing their association with the Presbyterian Church. Her home has been freely opened to men and women of Chinese origin, and there they found friendship, guidance in Christian living, and in learning our language and customs. This well-merited tribute of an Honorary Membership was presented to Mrs. Grant by Mrs. B. Edwards, on behalf of Saskatoon Presbyterial, in token of their admiration, affection and esteem.

British Guiana—En Route To Brazil

by (MRS. G. M.) EDNA M. BELL

WILL YOU COME, in imagination, with Mrs. Harvey Smith, the delegate from Calgary, and myself, as we go on our long journey to British Guiana to visit the Canadian Presbyterian Mission there, which for many years has been the responsibility of our church? We shall leave Vancouver airport July 17th, 1959, and fly to Los Angeles, California, on the first part of the trip that later takes us to Sao Paulo, Brazil, to attend the World Alliance of Presbyterian and Reformed Churches within the Presbyterian order.

It is a beautiful morning as we board the United Air Lines plane, arriving at Los Angeles airport in the late afternoon. We are greatly distressed to learn that our tourist cards, so very essential to enter various countries, are not available. However, the requisition does arrive in time for us to leave as scheduled! A beautiful day greets us as we disembark on Monday, in Guatemala City, Central America. It appears a city out of the past, with its narrow, cobblestone streets. In the heart of the downtown area is the treed plaza, or square, reminding us of Old Spain. Rising above the buses and crowds around the plaza, the large impressive Presidential Palace occupies one side. Beautiful old residences and estates, as well as new developments, attract our attention, as we later drive along the palm-lined boulevard. Night falls suddenly in the tropics, so we must return. In the morning, the bright tropical sun is shining as we board the large Pan American Clipper, on which we shall ride for many hours on our way to Caracas in Venezuela.

Our first stop is San Salvador, with its artistic airport hung with flower boxes in bloom, giving the impression of a hanging garden in the sky. Our pilot, who is resting in the shade, tells us the heat is not always so intense; it usually is more like the climate of Guatemala, which they term "Eternal Spring".

Panama is very warm and humid. One almost wonders if anyone does really like to live here! But, they do, for a young United States service man, a passenger on the plane, who is posted there, tells us he likes it greatly. There are tropical storms almost every day, which tend to relieve the situation. These storms are rather terrific while they last; we experienced one on our return journey! We find Panama City is a free port, thus very exciting to tourists. The area governed by the United States, is well planned and beautifully maintained. Along the imposing canal the scenery, with its green wooded hills fading into the blue of the sky, is a sight not soon to be forgotten.

We now fly for hours over the mountainous country of Colombia, and

look down into an open volcano. Towards evening we land in Barranquilla, a large seaport, of about 400,000, on the Atlantic, and the capital of the state in which it is situated. Once more, we land in a Colombian seaport as the setting sun sends its rosy glow from behind towering mountains, causing them to stand out in relief, while we appear to be flying into them.

The time has advanced an hour, making it after 10 P.M. when we arrive in the airport serving Caracas. We are detained a long time in the waiting room, why we do not know, unless the bad humour and arrogant bearing of the immigration officer was the cause. At last we are driving towards the city, over an amazing highway cut through the solid rock, with two superb tunnels, built at a cost of half a million dollars a mile. It is about midnight when we see before us the glorious Tamanac Hotel, set high on the very top of a mountain. In the morning, from the beautiful garden surrounding the pool, we see the city of Caracas lying below, built among mountains, and spreading up their sides and along the ledges. It is fortunate that we are leaving early, for the traffic is so congested we feel we may never emerge. The plane is ready, and after a flight of some two-and-one-half hours, we are in Port-of-Spain airport, on the island of Trinidad, just off the coast of Venezuela.

The city is several miles away, but a nice drive. Although we are not too impressed with Port-of-Spain, it has a beautiful Scottish Presbyterian Church, and is quite an important Port, with the main export being sugar. There is also oil, eighty miles away at San Fernando.

Early the next morning, we are at the airport, expecting to go to British Guiana. It is most disappointing to learn that the plane has left an hour early. There is no other transportation available, but arrangements are made for the next morning. It is a short flight. Mrs. Elder, the hospitable wife of our missionary in Georgetown, with her charming daughter Patricia, are there to meet us. They tell us this is the third morning, in succession, that they have met this same plane! We are greatly distressed to learn it is twenty-six miles to Georgetown, over a very bumpy and rough road. Although we are still very conscious of the inconvenience our delay has caused, we soon forget the bad road, in our excitement over seeing great stretches of waving sugar cane to our right, while, quite close on the left, we see the great, wide Demerara River, as it swiftly flows towards the sea. We enjoy greatly a lovely Canadian luncheon served in the manse by our hostess, Mrs. Elder. Patricia has kindly invited us to go sightseeing. It is warm, but a cool breeze is blowing, for British Guiana faces the north trade winds. We visit the large department store, going on to the interesting museum, from which we drive to the Botanical Gardens. It is most disappointing to not be able to stay longer here to see its wonders, for it is rated among the first three in the world. Dinner is at five so we must hurry. We now meet

Mr. Elder, a genial man with a great interest in all events affecting the life of British Guiana. He is also most enthusiastic concerning the schools run by our church, for the British Guiana Government both sponsors them, and pays the salaries of the teachers. Mr. Elder informs us he has been at a meeting of Presbytery all afternoon, and that the congregation, which is predominantly East Indian, is arranging a welcome for the Canadian visitors — Mrs. Warren and Mrs. McBeth of Edmonton, having arrived earlier, direct from New York. The members are fearful of the attendance, for it is Friday, and not a good night on which to hold a meeting. We must hurry to be ready. The pleasant church is filled; members of Presbytery are on the platform; also a choir of young people, who sing beautifully. After the worship period, the guests are invited to seats on the platform. A hymn having been sung, four young girls, dressed all in white, appear carrying large garlands of beautiful, white flowers, made by Miss Lord, a member of the congregation. These, the girls placed over the heads of each Canadian representative. We are later told that this is an East Indian custom, and is the highest honour which they can bestow on anyone. It means "Eternal Love". Now follows the address of welcome, in which the Canadian Church is referred to as "The Mother Church". It is all very touching and impressive, affecting us deeply, and indicating to us the gratitude and appreciation of the congregation to the Canadian Presbyterian Church, for the Gospel Message which had brought to them great joy and comfort.

This part of the evening was followed by the showing of two films on British Guiana. The one had been loaned Mr. Elder by the Government of British Guiana; the other by the Department of Information of the United States, which also sent along equipment and a man to run the projector. They were beautiful coloured pictures informing us of the almost unlimited resources of the country. There are, for example, vast forests of greenheart timber; gold; diamonds; manganese, and of course bauxite, which is shipped in great quantities to Canada. One wonders how long it will be before man conquers the difficulties and obstacles of these limitless jungles, and British Guiana is able to take full advantage of her potentialities.

It has been a long, but exciting and informative, day. To sit now in the cool breeze from the open windows of the manse is a welcome interlude before going to bed under the thick net, which we must tuck in well to keep out the mosquitoes.

The morning is glorious. Mr. Elder is anxious to show us more of the city on our way to the airport, so we leave early. The drive takes us to see the great seawall, built for the protection of the city; then there is the Governor's home, and the Legislative Building. Our tour is not complete, however, without a visit to the market, for it is here there is a mingling of all the races that go to make up the population of British Guiana. There

is everything for sale, edible and otherwise, and many to buy it, in spite of the fact that the odours and cleanliness is maybe not to *our* liking. Our friendly host sees and talks to many whom he knows. He tells us several are old students from our schools.

Georgetown is a pleasant city and different. We are grateful to have had this contact with our mission, but sorry our short stay prevented us from visiting more stations. Several of the ministers and teachers told us their schools had looked forward to our coming.

DO YOU KNOW . . .

That The United Nations has designated the year ending June 30, 1960 as **WORLD REFUGEE YEAR**?

That the idea has caught on, with the result that **FOOD, CLOTHING, SHELTER, MEDICAL AID, EDUCATIONAL ASSISTANCE, SYMPATHY** and **ENCOURAGEMENT TO SELF-HELP** are certain to come to greatly increased numbers of the **WORLD'S UNFORTUNATES** during 1960 and the years beyond?

That you can make money gifts through your own congregation or the Treasurer's Office, 63 St. George St., Toronto 5, at any time?

That in the recent Flood Disasters in Formosa and Japan, our Missionaries, in each case, were immediately provided with substantial help for their people from our 1959 Refugee contributions?

That there are 45,000,000 Refugees in Europe, Asia and Africa, and that this figure represents "**OUR GREATEST HUMAN TRAGEDY**"?

That a congregation can covenant to sponsor a Refugee Family and their settlement in Canada?

That we are all urged by last General Assembly to assist in increasing our Pre-Easter contributions to Refugees, "whoever and wherever they are", in this 1960 World Refugee Year?

William Barclay: Convener
Inter-Church Aid and Service to Refugees.

Annual Council Meeting

The Annual Council Meeting will be held in Rosedale Presbyterian Church, 129 Mount Pleasant Road, Toronto, Ontario, beginning on Monday, May 9th, 1960. Further information will be given later.

AS A MEMBER I MUST—PRAY!

by MRS. A. R. McMURRICH

"MORE THINGS are wrought by prayer than this world dreams of . . . For so the whole round earth is every way bound by gold chains about the feet of God." — Alfred Lord Tennyson.

The development of our spiritual selves depends upon the study of God's word, and our understanding of the life-giving power of the Holy Spirit. The motivating contact with that power is through prayer to our Heavenly Father, in the name of His Son, our Lord and Saviour, Jesus Christ. We know that God hears us, that the "effective fervent prayer . . . availeth much". We must pray with faith, intelligence, and love, knowing what we are praying for, and willing to make the sacrifices which may be necessary when our prayers are answered; and we must listen, keeping our hearts and minds very sensitive to receive the guidance for which we ask.

We should understand the extent and scope of the work of our Society, both at home and abroad. We should know the names of our missionary staff, the fields to which they have gone out, and the type of missionary work in which each is engaged. Theirs is a ministry of love, and they go out to meet changes, difficulties and dangers—

changes in environment, climate, language, and living conditions, of which we have no real conception. How they would be supported and sustained if they could feel that the members of the Women's Missionary Society were praying for them constantly, both in private devotions and in the meetings!

One learns to be humble in one's association with missionaries and their families. A cherished memory is that of a group of friends and relatives leaving Union Station after seeing some new missionary appointees leave for their first term of service in an overseas field. A "secretary" was wondering what she could say to the mother of one of these missionaries when suddenly she heard, "I am happier about the daughter who has just left than I am about any of my children, because she is realizing her heart's desire." — What a strong factor in bringing this to pass that mother's prayers must have been, and how they would support the one who had gone in answer to the call, so impelling that it had been impossible to refuse it. In times of loneliness and discouragement those prayers would sustain and strengthen her daughter, bridging the gap of distance and separation, because, in the spiritual realm, they need

not exist.

In an old number of THE GLAD TIDINGS following a very beautiful prayer there are some practical suggestions worth reconsidering. —

“Let us also pray:

—For guidance in setting forth our aims, and for wisdom in making plans to fulfil these aims;

—For the right atmosphere and message in all missionary meetings;

—For a revival of missionary zeal throughout the whole Church;

—For an awakening and strengthening of interest among the young, so that more may offer themselves for missionary service;

—For a keener sense of the opportunities for helping the lonely ones, both in the scattered settlements and in the midst of our big cities.”

Often brief prayers, easily memorized, and deeply significant in content can be of great help. The following couplet from one of Miss Amy Carmichael's devotional books is an example. —

“O love of God, do this for me
Maintain a constant victory.”

These words have been shared with friends, and sent near and far in letters, and from the response it is shown how much they were used and appreciated.

Dr. Ian Burnett, in *Lord of All Life* tells us in a chapter headed “The Way of Communion” — “Jesus met every crisis of His life

girt about by prayer. Never once did He go down into the arena of temptation, or pass through the searing, scorching fires of suffering, without first putting His own hand firmly into the Hand of His Father. And notice more particularly that, in almost every instance, His prayers preceded the crisis. Through prayer, He prepared Himself to meet and master life's most testing experiences.”

Here we have the Great Example! It is within us all to follow Him in this way *if* (and what a lot of meaning is contained in that little word!) *if* we have faith in the One to whom we pray; *if* we know that, just as truly as He was the Father of our Lord Jesus Christ, He is also our Father; *if* we can trust Him to know, and to do what is best for us, and to answer in His way, not in ours, because He understands what is best for us, then we can leave the whole of life here in His care and keeping and look forward to the joys of the life hereafter. There are no limitations in our prayer life, no sound barriers or interferences, unless we ourselves impose them. If we neglect this blessed privilege, or in our hearts underestimate its value, we have only ourselves to blame. *Our God never changes.*

One cool August evening years ago, when the flight of airplanes was not such a common occurrence, a group of people rushed to the steps of a summer cottage to watch the lights of a plane moving across

the starry heavens. An excited youth exclaimed — "Just think how wonderful it is that if the pilot is on the right beam he does not even have to steer the plane!" This led to a bit of discussion about the wonders of God's creation which He was permitting men to discover and to use. It was an opportunity to express the thought that, in our spiritual lives also, if we were "on the right beam" we would be guided and controlled by our Creator.

Archbishop Trench has given us the following poem with which it seems suitable to close these reminders to the members of the Women's Missionary Society, that it is a sacred charge upon them, as well as a duty and privilege, to pray.

The Power of Prayer

"Lord, what a change within us one short hour
Spent in Thy presence will prevail to make;
What heavy burdens from our bosoms take;

What parched grounds refresh as with a shower!

We kneel — and all about us seems to lower;

We rise — and all, the distant and the near,

Stands forth in sunny outline, brave and clear.

We kneel, how weak! we rise, how full of power!

Why, therefore, should we do ourselves this wrong,

Or others, that we are not always strong;

That we are ever overborne with care,

Anxious and troubled, when with us in prayer,

And joy and strength and courage are with Thee?"

(NOTE: *This is the first article in a series which will continue through the next few months. Mrs. A. R. McMurrich, a former President of the Women's Missionary Society, W.D., needs no introduction to members of the Society.*)

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SYNOCDICAL GIVINGS

January - November 1959

	1958	1959
British Columbia	\$ 4,000.00	\$ 4,600.00
Alberta	5,500.00	5,700.00
Saskatchewan	3,182.49	3,197.50
Manitoba	5,532.23	6,283.65
Hamilton and London	68,478.90	68,844.22
Toronto and Kingston	63,234.51	64,467.80
Montreal and Ottawa	34,200.00	34,800.00
	\$184,128.13	\$187,893.17

FRIENDLY RELATIONS WITH OVERSEAS STUDENTS

By (MRS. I. G.) HELEN P. SINCLAIR

SINCE THE LAST WAR there has been a great influx of foreign students, into Canada, to study at our universities. When they come, they are strangers to one another and to us, in customs, beliefs, and often in language. If they are to have an effective experience in Canada and are to enrich us by their presence, they need help in making contacts, with the University community, and with the people of Canada. F.R.O.S. is an organization of concerned persons interested in these students from Overseas.

In 1949, a small group of Canadians gathered together Toronto community leaders to discuss the need for an organization in Canada to deal with the problems of Overseas students. Later in that same year, a meeting was held, to which representatives of various national religious and educational groups were invited. This meeting approved the formation of F.R.O.S., and a constitution was drawn up and approved. In this way the National committee of F.R.O.S. came into being, with headquarters in Toronto. It acts in a liaison capacity, between Overseas students on the one hand and Government, University officials, and local community groups, on the other. It also makes initial contact with students in their home lands, before they leave for Canada. The committee's work has resulted in the development of activities on behalf of Overseas students on most university campuses across Canada.

In 1949, work on the Toronto campus was started, and Mrs. R. G. Riddell was appointed Executive Secretary. From small beginnings, the work has expanded steadily, until now F.R.O.S. occupies a commodious brick house off the campus and maintains a staff of three, an executive secretary, an office secretary, and a student assistant. Most of its financial support comes from interested individuals, Churches, community groups and the university.

The aim of the F.R.O.S. is to extend a welcome to Overseas students, and to provide opportunities for mutual understanding and appreciation. It also seeks "to awaken the Canadian public to the needs and opportunities . . . of developing international education in Canada". In discussion groups, informal coffee hours, and private chats, the exchange of ideas between Overseas and Canadian students is encouraged. Through the co-operation of various community and Church groups, opportunities are provided for the Canadian public to meet, welcome, and come to know these students.

At the University of Toronto, in the academic year 1959, there were 634 Overseas students, 90 of whom were scholarship students. Of that

number 60 were Colombo Plan Trainees and Fellows, and Canada Council scholars. F.R.O.S. has found that such students are eager to make contact with the organization, and the larger community, and have contributed greatly in kindling interest in world affairs. However, these students are more eager to meet individual Canadians in their homes, a contact which may develop into real friendship. As one Overseas student put it, "The more interested we are in the people we meet, and the more warmed we are by their friendliness at formal gatherings, the more disappointed and disillusioned we become if nothing happens afterwards." It is the continuing contact that is valuable!

In times such as these, faith in the possibility of international goodwill can readily be lost. F.R.O.S. affirms that, for Canadian and Overseas visitors alike, mutual enrichment and understanding can grow only through personal contact and friendship. F.R.O.S. stands as a concrete example of the way in which international understanding with persons from many lands can be, and is being, built in Canada today.

In Remembrance

Mrs. Geddes	Owen Sound, Ont.	Bruce and Owen Sound Presbyterial
Miss Mary Sim	Owen Sound, Ont.	Bruce and Owen Sound Presbyterial
Mrs. J. L. McKenzie	Tiverton, Ont.	Bruce and Owen Sound Presbyterial
Mrs. W. L. Cummings	Ridgetown, Ont.	Chatham Presbyterial
Mrs. John Louck	Ingleside, Ont.	Glengarry Presbyterial
Mrs. Joseph C. Canham	Avonmore, Ont.	Glengarry Presbyterial
Mrs. Clarence G. Markham	Ingleside, Ont.	Glengarry Presbyterial
Miss Hazel Rankin	Cornwall, Ont.	Glengarry Presbyterial
Mrs. William McCulloch	Hamilton, Ont.	Hamilton Presbyterial
Mrs. Ephraim Ray	Arnprior, Ont.	Lanark and Renfrew
Mrs. Kenneth Drake	Bolsover, Ont.	Lindsay Presbyterial
Mrs. F. W. Warren	Fenelon Falls, Ont.	Lindsay Presbyterial
Mrs. Wm. Hetherington	Fenelon Falls, Ont.	Lindsay Presbyterial
Mrs. Charles A. Smart	Westmount, Que.	Montreal Presbyterial
Miss Hannah McCosh	Paris, Ont.	Paris Presbyterial
Mrs. Earnest MacDonald	Colbourne, Ont.	Peterborough Presbyterial
Miss Martha Munro	Beechwood, Ont.	Sarnia Presbyterial
Mrs. Harry Lumsden	Beechwood, Ont.	Sarnia Presbyterial
Miss Jane Grant	Corunna, Ont.	Sarnia Presbyterial
Mrs. G. A. McDonald	Victoria, B.C.	Victoria Presbyterial
Mrs. Hugh Clark	Georgetown, Ont.	West Toronto Presbyterial
Mrs. W. J. Carson	Toronto, Ont.	East Toronto Presbyterial

SHUT-OUT AND SHUT-IN!

by MARTINE JANSEN VAN BEEK

ONE TUESDAY afternoon, just before the meeting of our "Drop-in-Club" for Senior Citizens, we found one of our members sitting in the front pew of the Church sanctuary. Why was she sitting there alone? When we asked her, she innocently inquired: "Am I too early for the Church service?" After the meeting, someone had to take her home, since she feared she might lose her way. But this lady, who is in her seventies, has lived most of her life in our neighbourhood!

Loss of memory is only one of the many problems of old age. In a society where the major emphasis has been placed increasingly on youth, we are now being faced with a growing number of people over 65 years of age — at present, it is about 9% of the total population. In 1800, the average life expectancy was thirty-five years; in 1900, fifty years; now it is about seventy years. But, as in everything else, statistics show only part of the picture. "It doesn't matter how old you are; what is important is — how you are old!" This is our concern: to enrich the quality of life in the later years; to keep people from joining the ranks of the living dead — those whose minds are allowed to die before their bodies do.

Shakespeare has aptly described what has too frequently happened to older people: "Sweet recreation barr'd, what doth ensue but moody and dull melancholy?" At the age of sixty-five, both men and women are faced with official, or unofficial, retirement; retirement from employment; increasing physical helplessness; lessening family responsibility; gradual loss of friends, and, probably, widowhood. And when this happens, the relationship between "shut-in" and "shut-out" becomes very clear.

It would seem, then, that senior citizens need help in two ways. Those who are active need to continue to remain active, but those who are becoming inactive still need opportunities for usefulness. Active senior citizens say: "Use us or lose us!" The shut-in who is so often socially isolated should be given a "lift for life".

"Since happy old live longer,
It should be manifest
That cheerful hearts beat
stronger,
And he who laughs, lasts best!"

Please notice that no one is proposing to rush out and indiscriminately "help" everyone who is over 65 years of age. Each of us can think of persons who have run their

own lives competently for seven or eight decades, and are quite capable of continuing to do so. Indeed, it would be well for us to draw on the stores of experience and compassion which these people have accumulated, when we approach the problems of those whose old age has come upon them as an enemy, rather than as a gracious and long-awaited friend. It is toward these people, who, to put it bluntly, are "on the shelf" that our main responsibility lies. We cannot stand by and allow them to be shelved!

There are many aspects of the life of this latter type of the senior citizen which demand our attention and concern. For example, has there been any preparation for retirement, or do most of these people suddenly find themselves with empty hours on their hands? Are there any opportunities for employment after retirement? What about financial security; do our congregation have resources (financial and advisory) to assist the senior citizen? Are we concerned about the health and housing of our people over sixty-five? Many congregations have undertaken Church-sponsored homes for the aged.

Space does not allow us to consider all these problems, and how we, as W.M.S. Groups and congregations can, and should, help. Rather, we shall take a look at the senior citizens in our Churches, and in the immediate neighbourhoods surrounding the Church building. Are they slowly, but surely, removed

from the active membership rolls of the Groups to which they have belonged for years, and put on the list of "Home-Helpers and Shut-Ins"? Are they given a chance to develop new interests, and new friendships, in a mixed group? Do they have the opportunity to explore the contributions which older Christians can make to their church, and to the world? Such things can happen in a mixed fellowship of senior citizens, whether we call it a "Drop-in Club", "Golden Age Club", Senior Society, etc.

If we find such a group desirable for our own church and community, there are certain basic steps to be followed —

1. The need for such a group should be felt by church members, especially the Minister, the Kirk Session and its Christian Education Committee.
2. Then a suitable leader should be discovered, approached, and offered training. Retired school teachers, nurses, and business people, have proved particularly successful as leaders of such groups.
3. A mailing list must be compiled from the church membership roll, and kept up-to-date by a survey of senior citizens living in nearby apartment houses and private homes.
4. By this time, the organizers should have looked around to see what other Churches and Communities have done, and studied the literature available on the subject.

5. It may be necessary to provide the potential leader with a small expense account.

6. The Church should provide suitable space for meetings, and also mimeographing service.

7. Finally, after all these preparatory steps, the senior citizens of the Church and the Community may be called together, and invited to organize and plan their own club program, with the guidance and assistance of the leader and the Church.

Many Churches have found that this kind of group has alleviated many of the concerns about the in-

creasing inactivity of older members of their Churches and communities. Renewed interest has resulted in increased activity, which has enriched the whole Church programme. No longer do many of the elderly people confine their conversation to the "good old days"; instead, they are out to make the experience of the past count.

And so the backers of such a venture will perceive a richer meaning in Christ's familiar words: — "I am come that they might have life, and that they might have it more abundantly."

* * * * *

INTER-FAITH COMMITTEE ONTARIO SOCIETY ON AGING

THE PROBLEMS of aging and the needs of older people are very much to the fore at the present time. In order to study the unique contribution which the Church can make towards the solution of these problems and the fulfillment of these needs, a special committee has been formed by the Ontario Society on Aging—the Inter-Faith Committee. Its origin goes back two years to the first Ontario Conference on Aging, held in Toronto in June, 1957. The subject of one of the sections at that conference was "Older People and the Church or Synagogue". The members of this section, representing many different denominations, recommended that a continuing committee be named so that the questions which had been discussed could be

more fully studied and appropriate action taken. The Inter-Faith Committee of the Ontario Society on Aging is the result.

Its membership now represents the Presbyterian, Evangelical United Brethren, Anglican, Baptist, Unitarian, Mennonite, Evangelical Lutheran, and United Churches, the Salvation Army, the Society of Friends, the Council of Catholic Charities, and the Canadian Jewish Congress. Our representatives are: Right Rev. Alex Nimmo, D.D. and Mr. Ralph Weston.

Under the Chairmanship of Dr. H. L. Pottle, the immediate aims of the Inter-Faith Committee are to ensure that the spiritual needs of elderly residents in Homes and Institutions are being met; to encourage friendly

visiting of older people, wherever they live; to serve as a medium for the exchange of information on service to the elderly among the different religious bodies.

The Inter-Faith Committee has recently undertaken to write letters to the Superintendents of Homes for the Aged, Nursing Homes and Charitable Institutions, asking them to notify the appropriate minister, priest or rabbi

when a new resident of his faith has been admitted to the institution. This should be of considerable help in discovering elderly people who may have lost touch with their own church.

The Committee hopes that through its work members of all churches may become better informed about what is being done, and what needs to be done, to help older persons to make their best contribution to life.

* * * * *

Your Prayers are asked

- For our workers in downtown missions, that they may see fruit for their labours, as they visit in homes, and seek to bring little children into the fellowship of the Church.
- For our Hospital Visitors, that they may be the means of bringing comfort and cheer to those laid aside through illness.
- For all Presbyterian Executives, that, having evaluated the work of 1959, they may be enabled to plan wisely for 1960, that greater concern and new interest may be aroused for the Society's work.
- For all new officers in Presbyterials, that they may be aware of the duties and responsibilities of their officers, and resolve to carry out their work faithfully and well.
- For the Christian Medical work in India; for the staff in our Jobat Hospital; the nurses in the Mobile Clinic Units; that they may be given health and strength to perform their tasks. Pray, too, for the Co-Operative Work in which we share — Ludhiana, Vellore, and the School of Nursing in India.
- For the work of the Schools in India, that it may be strengthened and extended.

STAFF NOTE

The sympathy of all members of our Society goes to Miss Vera Carson, of our office staff, in the loss of her Mother—Mrs. W. J. Carson on December 16, 1959.

WORLD DAY OF PRAYER!

by D. E. CLEVELAND

THE 1959 WORLD DAY of Prayer, with its theme "Lord I Believe", is past, and our thoughts are turning to the Day in 1960. But before we consider that, we want to think about experiences and results in 1959!

The first Friday in Lent came so early that in some places the weather was bad and attendance reduced, but always groups of earnest women battled through, to join in united prayer and affirmation of their belief. Numbers and contributions again showed an increase over the preceding year. The feeling of joy in unity of prayer is so deep and real that we long for the day when good churchwomen everywhere will come to think of it as "OUR day", not, remotely, "THEIR day".

How important in our lives is prayer! And how important in the lives of other millions are our free-will offerings, that they may learn the blessings and the strength given us by our Saviour Jesus Christ. At the end of the Adult Service leaflet, is printed the list of allocations made for Christian Literature throughout the world, and from all parts of the world come letters of appreciation, many full of interesting particulars. In Canada, alone, we have an epitome of the outside world. Besides support given to our many English-speaking groups, we contribute to the printing of Chris-

tian literature in Japanese, Ukrainian, Hungarian, Italian, Finnish, Russian, as well as to French Evangelical literature.

From EGYPT, whose women composed the service for 1958, we learn how much our help means to their literacy campaign. In a Christian city of 5,000 people, where only 5 women and some 300 men could read, the campaign was started, and soon brought the people undreamed-of knowledge. To improve health, a Jersey bull was bought, and Rhode Island Red chicks, so that in time milk and eggs, and even meat, became part of their diet. A demonstration farm has been started; but even more important, many Bible study groups have been formed, old bitter enmities have died, men have a new-found respect for women. "As Christians they are realizing more fully the meaning of being sons and daughters of God."

From NIGERIA comes grateful acknowledgement, and the following report: "We have concentrated on prison work in this country, for here we have a high percentage of newly-literates and some illiterates, and it has been felt that good literature put into their hands, together with Testaments and Bibles, would be according to the wishes of your Committee. There is a crying need for good literature for the newly-literate, but even good literature is not altogether suitable for

the African, as his whole life and thinking is so different from our Western ideas. What we are really wanting is for the Africans themselves to come forward, and develop the art of writing, and so meet the needs of their own people. Very close attention is being given to this matter."

From the opposite side of the Atlantic comes a letter from RIO DE JANEIRO: "We are coming to feel that the Canadians are among our best and most understanding friends. Printing and publishing these days is a very difficult business; the costs are going up all the time, and the incomes of those who need the books are, for the most part, not going up at all. We feel that we must, at all costs, avoid putting up the price of the books, and this is where the gifts from friends come in so usefully; without them we would be bound to put our prices up — and the sales would in all probability go down."

Turning to India we read a letter from the Women's Christian College, MADRAS, the interdenominational liberal arts college of the University of Madras, where nearly all the staff, but not nearly all of the 350 students, are Christian. The letter runs: "I cannot tell you how much this gift means to our College. We are able to replenish our Religious Library used by all in the College. We encourage our students to read good books in their free time, and over week-ends. We have also bought new hymn books for our

Chapel, and several other booklets used for worship services in the Chapel."

From the Christian Medical College Hospital, founded in 1900, in VELLORE, where the standards of the medical training school for women, begun in 1918, meet the stringent new rulings of the Government, and men too are now trained: "We are especially glad that you could increase the amount of the gift this year. Last year there was such a demand from our patients for Bibles and other Christian literature that we had a debit in the account at the end of the year. Special appeals to our Chapel funds met that, but it is clear that we do need more funds for this type of work."

From the Christian Medical College, LUDHIANA, Punjab (the oldest school for training Indian medical women), now co-educational, where they are working hard to meet Government requirements, we hear: "This gift will go a long way, and we are most grateful for it, for Christian literature, and filmstrips, and visual aids. The longing for literature is growing more and more, and we are getting a trolley made for taking literature round the wards where patients can choose a book to read, or can buy one. There is a constant demand for reading material. Students too are reading far more than they used to, and the villagers are constantly asking for, and buying, literature."

And thus we go round the world!

"The number of translations projected, in preparation, and in circulation has now reached 190, in 31 languages. We have recently received a copy of our first book in Oriya (an Indian hill tribe) and also two more books in Indonesian. It is a great encouragement to us to know that, even in countries facing special difficulties, the work of translating our books goes quietly on." This brings us full-circle, back to Canada. The editor of Ukrainian Church papers in Toronto writes: "I receive many letters from Europe and South America, in which the writers bless those who help me print the papers. They need the Christian literature and are grateful for it."

And what about 1960? The Service has been prepared by Canadian women, the third time since the Day of Prayer became truly the World Day of Prayer in 1927. In 1931 the service was prepared by Miss Kathleen MacArthur, of the College of the Church of Christ in Canada. Again in 1942 this was the privilege and duty of Canada. This time the writers were four missionaries home on furlough: Mrs. Victor Spencer, Anglican, of Japan; Mrs. James Dickson, Presbyterian, of Formosa; Miss Kate McLaurin, Baptist, of India, and Miss Margaret Brown, United, of China. Now in 1960 it has fallen to a committee of the Central Women's Inter-Church Council of Canada to write that service which will be used by Christian women in an ever-stronger chain of prayer around the world,

a chain which we pray will eventually bind the world together in the love and peace of God.

The theme for 1960 is "Labourers together with God". Let us ponder this in our hearts now, in the intervening weeks before March 4th. Let us ask ourselves how much we really work *with* God, both in our active outside life (church, clubs, society) and in our private life at home.

We could test ourselves by using St. Paul's words to Timothy, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," thus seeking by our very lives to draw men to God. The question "How helpful and considerate of others are we?" could be carried into the careful preparation of the service for large or small groups alike. All who come, want to share in the whole service, to hear the extempore prayers, to hear the scripture passages read, the address given, all full of helpful thought; but how helpful are they if they cannot be heard? To be heard in a large church or room often means making a great effort, but might not making it be really labouring with God?

Let us remember in prayer those who are labouring actively, in fields distant and near, to bring souls into the Kingdom of God, and let us be prepared to help them as far as we are able by providing more and more Christian Literature.

ARE YOU TUNED IN TO YOUR TEENAGERS?

by ELLEN V. HAW

"YOUR TEENAGERS" in the title does not just apply to readers of this article, who have teenagers in their immediate families. The question is for the consideration of all members of the church, who oftentimes have participated in the Sacrament of Baptism, which places a charge on the people to nurture the child in spiritual growth. So we are all involved.

The teenage group, somehow, seems to draw a fair share of attention to itself in many ways — such attention being the natural outcome of the fastest growing and developing years. A lot of such attention can come either from good accomplishment, or misguided behaviour. As in all such situations, the misguided behaviour — though often the smallest part of the whole picture — seems to be magnified beyond reasonable limits.

Where does this tendency to magnify the wrong have its roots? Is it because the adult world is so restless to establish a level for itself in today's pace, or is so busy seeking prestige for itself, individually and collectively, that it cannot stand the interruption of coping with the difficulties of the teenage group?

There is much talk these days, in almost every situation, about the

"lines of communication", and how necessary it is to keep them open. How often something has gone awry because we have failed to communicate an important piece of information, and when someone else has failed to communicate with us.

In a currently popular course on the subject of communications, there are four main points of focus for study — speaking, writing, reading, and listening. A great deal of emphasis is being put on how to listen, and, in fact, teaching and testing are being employed in an attempt to make better students, better businessmen, and so on, well developed in the art of listening.

In an attempt to know better how to communicate with the teenage group within our church, the Presbyterian Teenage Committee, which operates under the Board of Christian Education, decided to listen to what some teenagers had to say. The listening was done through a questionnaire, which was completed by a group of 55 boys and 80 girls, age 12-14 years; and another group of 43 boys and 88 girls, age 15-17 years. Judging by the results of the survey, this "sample" of youth has something to say, which merits careful listening!

If, by chance, you are fortunate

in having close contact with, and an understanding of, teenagers, you might not be surprised at the results of the survey; if you are almost entirely removed from the teenage scene, the thinking could be revealing. The important point is that a listening post was set up, and there is nothing fictitious about the guideposts staked out for follow-up work — work by the Teenage Committee and its responsibility for programs, of course; but also participation by all members of the church, in taking seriously the vow to lead the young.

The two questions uppermost in the minds of boys and girls in each group concerned — “What should Christians believe about life after death?”; and — “What is the Christian attitude about my responsibility to my church?” Profound and earnest questions on the minds of our teenagers—did you know that these matters concerned them?

In matters pertaining to belief, they wanted to know what Christians should believe about — the person of Christ — the Holy Spirit — the meaning of the Trinity — the personality of God. Such other points as the punishment of evil-doers; the reward of good people; the meaning of salvation, and many others were on their minds. How do we answer them? How would you answer them?

In the area of attitudes, interest was expressed in what the Christian

attitude is to — responsibility to the church — choosing a partner in marriage — choosing a vocation — honesty and cheating — smoking and drinking. How are we, as adults in the church, placed in being prepared to speak to these questions from the teenagers?

Response to the leading sentence, “I would like to learn more about . . .” covered a range which is quite staggering! “How to get along with others — how to get along with parents — how to get a job — how to behave on a date — what our church is doing to help others here and far away — how to learn proper manners — how to understand ourselves.”

Considerable interest was expressed in how our church differs from other churches — chiefly as this relates to other denominations within the Protestant faith, and the Roman Catholic church. Then also how our church differs from other religions — such as Jehovah’s Witnesses; Buddhism; Christian Scientists; Hinduism, and so on.

How do you feel about participation in trying to work toward finding answers for your teenagers on these subjects? Are you ready for it? Is there an open channel in your direction, so that the teenager can get through to you, or is the channel blocked — through lack of taking time, or by turning a “deaf ear”?

OUR WORKERS

(We would suggest that these two centres be taken out of the magazine each month, and carefully kept for your own records and information.)



MISS MARGARET MACKENZIE

Miss Margaret MacKenzie, a native of Port Arthur, has served on both the National and Overseas staff. After several years' experience in the business world, she enrolled in the Missionary and Deaconess Training School. Upon graduation she served for one-and-a-half years as deaconess in Calvin Church, Toronto, and for three-and-a-half years in Tyndale House, Montreal.

Following a course at the Institute of Child Study, Miss MacKenzie was appointed by the Overseas Department to Taiwan, where she

gave leadership in training teachers for kindergarten work.

During her first furlough, Miss MacKenzie took additional study at the National College of Education in Evanston, Illinois. On her return to the field she was appointed to the Christian Education Department of the Taiwan Technological College.

MISS HAZEL MACDONALD, B.A.

Correction

Miss Macdonald came to our W.M.S. Staff with valuable experience as Deaconess in Virginia for the Presbyterian Church, U.S.A. After appointment, she served in a pioneer Peace River Field; near Red Deer, Alberta; Prince Albert, Saskatchewan; Winnipeg; and as Presbyterial Deaconess in Calgary. She did Regional work in Manitoba, before it had been so named. Graduated from Moody Bible College, Miss MacDonald on "leave of absence", took her B.A. at University of British Columbia; taught in Ethiopia; and in 1952 rejoined our Staff, for special work in Taiwan, where she gives great leadership to the women of the Formosan Church in Organization and Bible Study, also teaching at Tunghai Christian University. She was born in Goderich.



MISS GERALDINE GREER, B.A.

In January 1952, Miss Geraldine Greer was appointed to the W.M.S.

staff. In June of that year she sailed to Taiwan to serve as a teacher, for a short term of three years, in the schools at Tamsui. After a most successful term followed by furlough, Miss Greer returned in 1956 to the field.

Owing to the death of her father this past summer, Miss Greer has returned to be with her mother in Puslinch, Ontario, for a time. Her education was received at Guelph Collegiate Institute, Hamilton Normal School, and her Arts degree at McMaster University. Following this, Miss Greer had six years of teaching experience in Ontario. She has given great leadership to the young people who take responsibility for the Sunday Schools around Tamsui.

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C. B. C. Religious Programmes

The "Heritage" Series—

Sundays—3.30-4.00 P.M.—C.B.L.T.

February 7th—Morning Watch

Baptist

February 14th—I'll Sing, Not Cry

United Church

*February 21st—Armagh

Presbyterian

February 28th—Sugluk

Anglican

* * * * *

Good Life Theatre—Sundays, 12.30-1.00 P.M.—C.B.L.T.

A series of half-hour films about Christian life and practice.

The Sword of The Spirit—Sundays, 9.00-9.30 P.M.—C.J.B.C.

A Radio Programme of religious music, drama, and talk.

LETTER FROM REV. IN HA LEE

c/o Kawasaki Korean Church
8-1 Chome, Sakuramoto-cho,
Kawasaki, JAPAN

Dear Friends in Canada,

It seems just like yesterday that I came back home, but more than two years have passed. The season of the Incarnated Word comes around to us again. It is strange that the season brings many friends in Canada so close to me. Yes, I believe that this is His grace which unites our hearts in Him. When I close my eyes, vivid memories of my two-year stay in your country come back to me like a panorama — College life, camping together, and visiting congregations throughout Canada. At this time I send you my good wishes and sincere Christmas greetings.

There are so many things to tell you since I have not written to you very often. First of all, I must let you know that we moved from the central part of Tokyo to Kawasaki, one of the satellite cities of Tokyo. Kawasaki is the heaviest industrial city in Japan. Seven years ago, a Korean congregation was founded here. The church is among chimneys, smoking all the time and covering the sky with dust and smoke. The population of the city is about 600,000. Because of its location many of my people are labourers and day workers, so some of them are extremely poor in their living conditions. Although we live in this situation, we are all fine. My wife sometimes complains about smoke, making washed clothes dirty, but yet she is happy with those who are kind labourers' wives in the church. They organized a most active W.M.S. My boy of seven started his school last Spring. You will notice that the school term begins in April and ends in March here in Japan. Last winter, he had been very sick and had almost lost the sight of his eyes for a while, but he is recovered wonderfully from it. Every day he enjoys his school very much. My daughter of four has not been so happy since her play-pal brother, started school. In these days, however, she has found many of her own friends in the neighbourhood.

In addition to my pastoral work among labourers, I was invited to participate in the Student Christian Movement of Japan. I am working as a study secretary to "the Life and Mission of the Church" Committee, commissioned to carry on the study programme of the World Student Christian Federation. It is the first time in the fifty years' history of the Korean Church in Japan that Korean minister is invited to work as a fraternal worker, on the national level of the Japanese church. This has a great significance for

both the Koreans and Japanese. Through my participation in this work, I look forward to seeing that the Korean people in Japan become better integrated into the Japanese community. I believe in the Gospel of reconciliation to bring two into one bond.

When I speak of my participation in the student work, I must tell you how your church has done a wonderful thing in sending Rev. and Mrs. Rodger Talbot to us. They arrived in Japan last Spring. I am sure that we will make a good team to work among students and young people, not only in the Korean church but on national level of the Student Christian Movement of Japan. I believe that some of you heard of the Korean Church, and your participation in our work, from Rev. and Mrs. Donald Powell during their furlough last year. They came back to Japan with your warm greetings to us. Last May we also had Dr. E. H. Johnson and Miss Mary Whale's visit. At this time our church faced a strategic turning point at the beginning of the second half century of our church. Their guidance and advice were profitable to the advancement of the Gospel in this country. We are so grateful for their visit.

During the last six months our moderator, Dr. Yoon Tai Oh visited your church. As soon as he came back home, your moderator, Dr. and Mrs. Alexander Nimmo paid a visit to our church and stayed here for three weeks. As you see, the geographical distance does not make any real difference. What is real and sure is that we are in one bond of fellowship in Him. Further, Rev. Duk Sung Kim is studying at P.C., and Mr. Kwang Soo Kim, one of our deacons, is studying at U.B.C. I am sure that you will make them feel at home as you did to me.

I earnestly desire to hear news of you. I sometimes borrow the Presbyterian Record from Mr. Talbot because I am eager to see what you are doing, but I so often desire to hear from you personally. My wife and children join in sending this Christmas greeting to you of whom they heard much.

Sincerely yours,

In Ha Lee

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CHRISTMAS LETTER FROM MARGARET MACKENZIE — TAIWAN!

Dear Friends: —

The poinsettia are beginning to glow red — it is past the time for my Christmas note to be on the long journey to you! I promised myself that I would include a wee scrap of news in my greetings this year — so my conscience has me "bound".

The past year has been a full one in every way. There are many things

I could tell you of life here — the challenge it brings; the joys, mingled with discouragements; hope, which sometimes turns to seeming failure — but this time I must limit myself to one small part, which brought “challenge” to my students and myself.

An important part of my work is in supervising student Field Work. Graduation Day at the College was June 29th, and, when the festivities faded, eight of my first and second-year Christian Education students were eagerly packing up for a summer-out — “trying their wings”. (So often, when going over rocky roads, through rivers, and gusty typhoon weather, we *did* wish for wings!) However, our W.M.S. Carryall, and our feet, served us well for nine glorious weeks of “joyful serving”.

We divided into two teams of four girls each, and so were able to work in 13 villages conducting Children’s Groups — our smallest one over 200 children; Y.P.S. Groups; Women’s Groups; and Evangelistic meetings. The days flew by all too quickly; weariness of body at day’s end was a joyful weariness, for God had given such opportunity to bring Light and Hope into many darkened lives. We used three languages in most places — Hakka, Formosan, and Mandarin — adding Japanese in the Mountain areas. I never cease to marvel at the “gift of tongues”, which the students possess, and do covet a portion of that gift for myself, as I stumbled along in Formosan and Mandarin.

Pray for our work here, as we remember you in the homeland, at this joyous Christmas Season. Letters are most welcome; used Christmas Cards are very useful, and flannelgraph materials are very precious!

Sincerely yours,
Margaret MacKenzie

* * * * *

Glad Tidings Readers!

Has Your Subscription Come In For 1960?

*If not — we are missing you
and*

You will be missing your magazine!

Get Your Subscription in NOW

Don't miss an issue.

Books you'll like!

Reviewed by LEETA McCULLY CHERRY

The Story of The Reformation — William Stevenson

In this time of the celebration of the 400th Anniversary of the Reformation, no book could be more timely — or more thrillingly interesting — than this one, which in a most readable and succinct manner, tells the whole story of the Reformation movement. The Author has been Minister of Grange Parish Church in Edinburgh, Scotland, for the past twenty-five years, and is a well-known authority on this epochable subject, as well as a noted Lecturer and Preacher. In his preface, he says, "We Protestants have entered into a rich and wonderful heritage, but, as happens so often with the best things, we are apt to take it for granted, without pausing to consider the price that was paid to make it possible."

In the 185 pages of this splendid book, we learn the complete story of that Protestant heritage; the stalwart men who led the way; and the tremendous price paid to break the power of the mediaeval Church, and offer freedom of faith and worship to all. These heroic Reformers — Wycliffe, Huss, Luther, Calvin, Knox — left one great and wonderful gift to the world — they made Christianity the possession of every man and woman who desired it. A great story — greatly told! Price \$3.50.

My Spiritual Diary — Dale Evans Rogers

"I am resolved to keep a spiritual accounting, that I may check on my soul's progression, or (may God forbid!) regression. So I set down here my faith, hope, philosophy, and spiritual adventuring, that I may know how weak and strong I am. Put Your hand over mine, Lord God, that this writing may be honest and reverent." With these words, Dale Rogers, as lovely in character as she is in person, begins her book, and makes of it an intimate, honest, humble accounting of one soul to its Creator — a searching soul, coming out of darkness and selfishness into Light, and the growing Christian service, which has made her the great-hearted, fine Christian woman that she is. The road has often been long and hard for her, but with God's help, it has led to ultimate victory. "People are forever asking me what I believe. Here it is," she writes. "I believe in God, as the Father of our Lord Jesus Christ, and as the Creator of all that lives and moves

and has its being. I believe God is the kindly heart at the centre of the universe — that all things move at His command. I believe He made both men and meteors for a purpose and I want to spend my life in discovering and helping that purpose. I believe in Jesus Christ as the Saviour of the world — the Messiah. I believe in the Bible. With it my soul is fed, and I wonder how my soul could be fed at all without it. I think it is a Book which you either believe, or you don't believe. I believe it, and on it, and my life has been made unbelievably rich because of that belief, and that one Book." Thoroughly worth-while reading! Price \$2.00.

The Tartan Pimpernel — Dr. Donald Caskie

This is a thrilling story, and a true one! Dr. Caskie was (and still is) the Minister of the Scottish Kirk in Paris, France, but on a sorrowful Sunday in June 1940, he had to lock his Church, say goodbye to his congregation, and join the mass-exodus from that beleaguered city. It was four years before he was able to return to Paris, because, fearless Highlander that he was, he had denounced Hitler from his pulpit, and was at once placed on the Gestapo "Black List". Arriving in Marseilles, after great peril, he commandeered The British Seamen's Mission, on the Harbour, and there began the hazardous adventures of "The Tartan Pimpernel". The Seamen's Mission became a vital link in the escape route for prisoners-of-war and soldiers from Dunkirk, and Dr. Caskie fed, clothed and sheltered them. He collected military information for the Allies; undertook amazing feats of courage, was denounced by a British traitor, arrested by the Gestapo and sentenced to death. He endured seven prisons before a German padre managed to save his life. With sensitive and brilliant pen, those four years are chronicled, in all their changing facets and perils; their many environments and companions, their sorrows and their joys, until at last all was over, and Dr. Caskie stood again in Paris, and, in 1957, watched his Queen lay the foundation of the new Scots Church in Paris. This is a book which should not be missed! Price \$3.50.

-----FORM OF BEQUEST-----

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

PAY NO ATTENTION TO LETTERS LIKE THESE!

A LETTER FROM Dr. R. M. Bennett, Secretary of the Department of Overseas Missions, The Canadian Council of Churches, sends out this wise advice, which is backed by his own knowledge and experience of the situation. These letters are sent from East Godavari District, India, addressed to names which the senders have culled from missionary and church magazines. They appeal for pity, ask for a donation, and also send along a small bundle of lace to be sold, and, since most Christians in Canada sympathetically contrast our plenty with the poverty of India, many send money, not once, but many times, and so, in reality and all unknowingly, they are encouraging what Dr. Bennett, from his many years of living in that part of the world, calls "a racket".

He writes — "Many years ago missionaries of both the Lutheran and Godavari Delta Missions taught widows lace-making, and undertook to find sale for their work. Some work was of high quality, and all was cheaper than comparable work on this continent. Both these missionary bodies, however, dropped the system because of abuses of it, and because some leading Christians were making it a business. Now, several families of Christians in the Godavari District are lace merchants, wealthy, with large and spacious homes, and university-educated children. Some of this trade is respectable, but the agents farm-out the hand-work to village women, and pay them by piece-work at very low rates indeed. I have never been happy that those who do the work receive so little in comparison to the agent. More deplorable still is the system of collecting names of our people from the missionary and Church magazines and each year sending out literally hundreds and hundreds of these "agony" letters, filled with gloom and sadness, and begging for assistance in the sale of lace. The amount of money flowing back to India, as a result, is not small. Anyone receiving such a letter should ignore it, and refuse the parcels of linen or embroidery. Reliable firms have their own business outlets; others, in a legitimate trade, will give references of well-known people, or their local Board of Trade. Please do not do anything to perpetuate what has now become a racket, playing upon the feelings of good folk whose sympathies may run away with common sense."

Our readers will remember that money sent to India, or to any Overseas Relief, should be sent through our own W.M.S. Treasurer. W.M.S., Room 800 — 100 Adelaide St. W., Toronto 1, Ont. As our own Supply Secretary, Mrs. Curr, has written in our "Glad Tidings" — "Everything sent in this way is administered by those who know the needs of the people much better than we do."

"COME TO NIGERIA!!"

WHAT COULD add more to this year's Mission Study than a visit to Nigeria? Too expensive, you say! Yes, but *not* the armchair way! And everyone in your group can share the things they see on the trip even to the beautifully coloured dresses.



"Some of Nigeria's 34 million people . . . a people of the world that God so loves."

Go with your group on an armchair tour. Meet these Nigerians, and many others, at work and at play.

Orders for this set of 25 slides and script should be placed with:

The Audio-Visual Aids Department,
Presbyterian Church in Canada,
63 St. George Street,
TORONTO 5, Ontario.

Except for the postage, there will be no cost to C.G.I.T. or other church groups.

Pleasant travelling!



"In those days twins were a shame to their family and a curse to their village . . . today we meet many of them at the Twin House."

(NOTE: Miss Donna M. Wells, who invites you to take this trip to Nigeria, is a member of the Presbyterian Girls' Work Committee. She and Miss Flora Whiteford, a deaconess of the National Missions staff, prepared the script for the set of slides described above.)

* * * * *

The New Year

O tender Christ, bless Thou this
year!

Bless Thou its dawn, and bless its
noontide,

And its evening, Lord;

And let each heart confess,

As days, and weeks, and months go
by

To help the year grow old,
That of Thy glory, King of Kings,
The half not yet is told!



Boys and Girls!



A VALENTINE STORY

by CLARE HANES

MITTENED HANDS WAVED good-bye, as Bobby and Sue left their home for school one bright winter's morning. A white blanket of snow covered the ground, and lay resting in little puffs on the branches of trees.

The sun smiled down in all his glory, and his bright rays changed fat, fluffy snowflakes into little clusters of diamonds, winking here and there, as if in sheer delight!

"It would be fun to gather the diamonds," thought Bobby, "but they always change back into snow just as one gets near them."

His thoughts were attracted by a funny little noise in a nearby shrub. A saucy squirrel, perched on a branch, was flipping his bushy tail in an impertinent gesture. The movement scattered snow in a little cloud around him, and he began to scold quite loudly. Bobby and Sue looked up, and their rosy cheeks dimpled with laughter. Whereupon, Mr. Squirrel, who seemed to sense their amusement, capered about and flipped more snow, and scolded still more loudly than before.

"Tomorrow we must leave some peanuts for him here. It must be

hard for him to find enough food now. Perhaps his winter's supply is almost gone," Sue remarked.

Bobby, thinking how well his deep pockets would hold a goodly supply of nuts for a hungry squirrel, nodded, and started hurrying towards the school just around the turn of the street. The school bell would ring soon, and Bobby did not wish to be late for class.

In the classroom, when Miss Jones asked what day tomorrow would be, every hand went up, for everyone knew that tomorrow would be Valentine's Day. The class was going to have a party in the afternoon, and all the children were bringing Valentine gifts for their very best friends. It would be such fun!

But then Miss Jones asked a strange question. "Do you know why we celebrate St. Valentine's Day? Listen carefully and I will tell you."

"Once long ago there lived, in a land across the seas, a bishop whose name was Valentine. Valentine was a very kindly man. He loved Jesus and tried to follow His

way. But a wicked Emperor made a rule that all the Christians must die, and that Christian writings must be burned.

Valentine could not bear to see these holy scriptures destroyed, and so he hid them safely away. He also helped to save the lives of some of the Christians by hiding them, too. Now you know that this was a very difficult thing for Valentine to do. But in helping those who needed help, and being loyal to those who needed friendship, Valentine knew that he was obeying his Lord.

The Emperor was very angry about this and so he had Valentine put to death on February 14th, in the year 270 A.D. But ever since that time, people have honoured Valentine because he stood for Jesus. They felt that they also should try to be as true as Valentine, and to think of others ahead of themselves."

"Boys and girls," continued Miss Jones, "in remembering St. Valentine's Day, perhaps we could think more of others, too. Let us make a list on the blackboard as to how

each of us can be a Valentine to others!"

Eyes were bright with new ideas, and hands waved excitedly in the air, as the children thought of ways in which they could be kind and thoughtful. Someone even suggested a very simple thing to do—that of sending a Valentine card to someone who didn't usually receive many cards!

So, as Bobby and Sue walked home from school, they were each thinking of someone to whom they could be a Valentine. Why, there were friendless boys and girls right in their classroom!

Next morning Bobby tossed some delicious nut-meats to their furry friend, Mr. Squirrel, while Sue held their package of Valentine gifts for the party. The package contained some additional gifts, for some new names had been added to their list of friends.

And so, when Mr. Squirrel flipped his saucy tail, and chattered a greeting, the children were almost sure that he was saying, "Happy Valentine's Day!"

* * * * *

WAS IT YOURS?

Out of nowhere, suddenly,
Like a sunbeam fraught
With the light of loveliness
Came a happy thought.
I cannot tell how far it came,
Through how many doors,

Nor whose goodness gave it wings—
Maybe it was yours!
So, by way of gratitude,
I would pass along
Thoughts that have a shine to them,
Thoughts that make a song!

(Selected)

The 18th Ecumenical Conference On The Christian Mission

Some 3,000 students from more than 100 countries attended the 18th Ecumenical Conference on the Christian World Mission. This was the most inclusive student conference, secular or religious, that has ever been held in the Western Hemisphere. It opened the evening of December 27, 1959 and closed the morning of January 2, 1960 at the University of Ohio, Athens, Ohio.

Conference sessions were addressed by such world leaders as the Right Reverend Lesslie Newbigin, Bishop of the Church of South India, and General Secretary of the International Missionary Council, and The Rev. Martin Luther King, who led the bus boycott in Montgomery, Alabama. They dealt in depth with modern problems, such as racial tensions, technological upheaval, new nationalisms, and militant non-Christian faiths. Over 400 study groups on American campuses prepared for the conference.

The Conference was sponsored by the Commission on World Mission of the new National Student Christian Federation, which includes the student Christian movements of the major American denominations, and of the YMCA and YWCA. The NSCF's Commission on World Mission was formerly known as the Student Volunteer Movement and has sponsored such missions conferences for students since 1891.

This conference was also a part of the world-wide program of study and experiment in the "Life and Mission of the Church" of the World's Student Christian Federation. Student Christian Movements in 74 countries were engaged in this program along with the American NSCF.

Frontier Forums were the focal point of the conference. Noted national and international figures spoke and led discussions on the critical areas of modern life and their significance for missions today. Africa, Asia, and South America were represented in these forums by three young leaders. Mr. Bola Ige is editor of *New Nigeria Forum* and an attorney. He has been acting as overseas secretary for the 18th Ecumenical Conference of the Christian World Mission and returned to law practice in Nigeria following the conference. The Rev. Harry F. J. Daniel is General Secretary of the Indian Student Christian Movement. Dr. Richard Shaull is a Presbyterian theologian, author of *Revolution and Reconciliation*, and the newly appointed Dean of the New Centenarii Seminary of the Presbyterian Church in Brazil.

Other forums were held with experienced leaders from across the world in the crucial areas of statesmanship, expanding higher education, displaced and uprooted people,

the appeal of Communism, and modern secularism. The Biblical basis for confronting modern problems was presented each morning, Monday through Friday, by Bishop Lesslie Newbigin. The students were divided into 200 groups for intensive study of the Bible text, which Bishop Newbigin had discussed.

"The Sign of Jonah", a drama which won critical acclaim from Brooks Atkinson of the *New York Times* and others at its American Premiere, was presented at the opening session of the Conference on Sunday evening, December 27th. It was done by the Union Theological Seminary players, under the direction of Mr. Robert Seaver, who gave the premiere performances in New York City two years ago. Each evening, programmes included a "Dramatic Thesis", in which the various arts — dance, film, music, poetry, drama — were used to focus on the issue of the day.

Fifty to 60 fireside discussions were held each evening with the

leaders and speakers of the Conference. These "Firesides" were informal discussions of what seem to the students to be the most critical issues and situations for the Church today; the needs and opportunities in various occupations for Christian responsibility and vocation; the needs and opportunities in professional Church occupations; and the unusual things happening in particular geographical areas.

Co-secretaries for the 18th Ecumenical Conference on the Christian World Mission were Mr. 'Bola Ige of Nigeria and the Rev. James Magruder, on leave from work in Japan under the Presbyterian (U.S.) Board of Missions. The American student co-chairman at the conference was Mr. V. Bruce Rigdon, a student at Yale University Divinity School, who has studied and travelled in Hong Kong, South-East Asia, and Latin America, as well as throughout the United States. Around 200 students from Canada were among those from other lands.

* * * * *

TAKE TIME!

Take time to live; it is one secret of success.
Take time to think; it is the source of power.
Take time to play; it is the secret of youth.
Take time to read; it is the foundation of knowledge.
Take time to laugh; it helps lift life's load.
Take time to dream; it hitches the soul to the stars.
Take time to worship; it is the highway of reverence.
Take time to pray; it helps bring Christ near,
And washes the dust of earth from our eyes.

(Selected)

THROUGH THE SOCIETY

BRITISH COLUMBIA

MISS ANNIE O. ROBSON,
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VANCOUVER 13, B.C.
PRESS SECRETARY

VICTORIA PRESBYTERIAL—The Rally of Senior W.M.S. Auxiliaries, combined with the Thank-offering Meeting, held in St. Andrew's Church, *Victoria*, was the highlight of the year's activities of St. Andrew's Auxiliary of the W.M.S. President, Mrs. F. O. Jenkinson, introduced the Guest Speaker, Miss Nellie Smith, of *Toronto*, who gave a vivid picture of W.M.S. work, in Canada and Overseas. Mrs. J. Thorpe, of Erskine W.M.S. Auxiliary, sang, accompanied by Mrs. T. Colburn, and Mrs. D. A. McDonald thanked the Speaker. Mrs. James McNeill gave the address of welcome, and Miss W. Ripley led the Devotional Period. Tea was served at the close of the meeting.

WESTMINSTER PRESBYTERIAL — At the Thank-offering meeting of *Gordon Senior W.M.S. Auxiliary*, Mrs. H. D. Carson, of St. Andrew's Hall, University of *British Columbia*, was Guest Speaker, and President, Miss Muldoon, presented to Mrs. R. J. Douglas, a Life Membership Certificate and Pin, on behalf of her daughter, Miss Ellen Douglas. A Social Hour followed the Meeting.

The Regional Rally of Westmin-

ster Presbyterian was held in *Bradner* Presbyterian Church, when the Rev. M. Pollock opened the Morning session and spoke on Psalm 23. The Rev. J. Allan, of *Newton*, gave the Devotional Period, which was followed by the Sacrament of Communion, conducted by Rev. Mr. Pollock. Reports were received from the W.M.S. Auxiliaries of the *Fraser Valley*. Luncheon was provided by the *Bradner* and *Mount Lehman* W.M.S. Auxiliaries. Mrs. I. LeHuquet, Presbyterian President, chaired the afternoon session, and Mrs. Biglow, *Chilliwack*, led the Devotional Period. Miss Nellie Smith, of *Toronto*, gave an inspiring address, her theme being that, in our work, we are not behind the "Iron", or "Bamboo" curtain, but the "Plush" curtain.

Presbyterian President, Mrs. I. LeHuquet, presided at the special meeting in *Fairview* Presbyterian Church, when Miss Nellie Smith, of *Toronto* spoke on "The Challenge of the Expanding Church". Mrs. W. Walker was Soloist, and the Rev. Thomas Mulholland, newly-inducted minister of *Fairview* congregation, gave the Devotional Period. The Ladies' Missionary Fellowship of the Church served refreshments.

The Guest Speaker at the Thank-offering meeting of the Afternoon Auxiliary of the W.M.S. of *Kerrisdale* Presbyterian Church, was the Rev. Thomas Mulholland, pastor of

Fairview Presbyterian Church, *Vancouver*, whose text was "What shall I render unto the Lord for all his benefits to me?" Mrs. W. W. Stewart conducted the Devotional Period, and Mrs. R. H. Harrison was soloist. A Social Hour was enjoyed by many visitors and members.

The Janet Thomson Evening Auxiliary of *Kerrisdale* Presbyterian Church, *Vancouver*, had an inspiring year under the leadership of President Mrs. D. McKenzie. Reports were heard from Mrs. George Gordon, who attended Synodical Meetings in *Victoria*; from Miss Ella Bell, who represented the Group at Presbyterial; and from Mrs. Anne Morrison, who attended sessions in Evangelism, and spoke on "How To Pray". Other speakers were Mrs. W. D. Carson of St. Andrew's Hall at the University of B. C., who told of her life and work among the students; the Rev. Victor Ford, of *Marpole* Presbyterian Church, who told of his twenty-five years of work at *Hamilton*, Bermuda. Devotional and Missionary studies, and Discussions arising from the Study Book, were highlights of the year's Programme. Social activities included a Picnic Meeting at the *Ocean Park* home of Mrs. C. D. Morris; a Coffee Party, convened by Mrs. Gordon Inglis, when the President loaned her home; and a Christmas Party when gifts were presented to Miss Ellen Douglas, for the Hospital patients, whom she visits.

At an open meeting of the Executive of *British Columbia* Synodical,

held in Mount Pleasant Presbyterian Church, Mrs. G. M. Bell gave an interesting account of her attendance at the 18th General Council Meeting of the World Alliance of Presbyterian and Reformed Churches; and showed slides of the Conference at *Sao Paulo*, Brazil, and her visit to our *British Guiana* Mission Field.

In Gordon Church, *Edmonds*, under the Leadership of Mrs. J. A. Murdock, Secretary for Evening Groups in Westminster Presbyterial, there was held a Workshop, open to all Evening Groups and attended by more than fifty women. Mrs. Ivan Le Huquet, Presbyterial President, led the Devotional Period, and Mrs. Murdock told of the meetings in *Regina*. A Group from St. Paul's Church demonstrated how *not* to conduct a meeting, and Miss May Nutt showed how to make the Study Book of interest to all, by means of posters, pictures, and Study Packet. A Group from St. Aiden's illustrated how to make a Bible Story come to life by means of conversation; Mrs. Murdock demonstrated, by using simple objects, how to lead up to the theme of "*Africa*". Refreshments were served at the Social Hour by the *Gordon-Edmonds* Group.

ALBERTA

MRS. M. B. DICKAU,
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MEDICINE HAT, ALBERTA
PRESS SECRETARY

CALGARY PRESBYTERIAL—This Presbyterial wishes to thank Council for

making it possible for our various groups to hear Miss Nellie Smith, formerly Assistant to the Treasurer in *Toronto*. It was indeed a privilege and an honour to have had this opportunity, and we cannot estimate too highly the good which has resulted from her visit. Her inspiring address moved all who heard her, and each member was challenged by the realization of the responsibilities and opportunities before us as W.M.S. workers in the Presbyterian Church in Canada.

In *Calgary*, a city-wide rally was held in Chalmers Church, attended by approximately 140 women. Mrs. Crawford, President of the *Calgary* Presbyterial, acted as Chairman, and the Devotional period was conducted by Mrs. Thelma Paulson, who used as her Theme "The Glory Way". A trio composed of the Misses Maureen, Lyla and Elizabeth Doherty sang, and, following this meeting, a Reception honouring Miss Smith was held in the lower hall, under the auspices of the *Calgary* Presbyterial. Members of the W.M.S. Auxiliary of Chalmers Church acted as hostesses.

In *Banff*, the W.M.S. Auxiliary enjoyed Miss Smith at an afternoon meeting to which members of other churches were invited. In *Three Hills*, Miss Smith spoke at the evening church service and also at an afternoon meeting held at *Orkney*.

Miss Shirley Smart of St. Giles Presbyterian Church, *Calgary*, was presented with a brief case by Mrs.

Wm. Gilbert, on behalf of the Afternoon Group of the Women's Missionary Society and the Athalie Read Evening Group. The presentation was made at a W.M.S. tea held in the church hall, on the occasion of Miss Smart's leaving for *Toronto* to enter the Deaconess Training School.

EDMONTON PRESBYTERIAL — President, Mrs. D. J. Mitchell, conducted the Thank-Offering Meeting of the Margaret Webster W.M.S. Group of St. Andrew's Presbyterian Church, *Edmonton*, when Miss Nellie Smith, of *Toronto*, was Guest Speaker. She told of some of her experiences on her trip across western Canada, and stressed the need for more Mission-minded people. Mrs. S. J. Laurence, accompanied by Mrs. J. S. McCallum, was soloist. Present at this meeting was Mrs. C. H. Ironmonger, who had been Glad Tidings Secretary for thirty-two years.

MCLEOD PRESBYTERIAL — Mrs. W. Aimes led the Thanksgiving Service of the joint meeting of W.M.S. Groups in St. John's Presbyterian Church, *Medicine Hat*, when Miss Nellie Smith, of *Toronto*, was warmly welcomed as Guest Speaker. Worship Service was conducted by Mrs. D. Grant, Miss Ruth Thomson, and Mrs. M. Smith, and "Thanks Be To God" was sung by the Quartette — Mrs. L. Shaver, Mrs. A. Wilson, Mrs. L. DeJong, and Miss Ruth Thomson. Miss Nellie Smith was welcomed by Mrs. M. Dickau, and in her inspirational address she

spoke on the work of the women in the Church, and deeply moved all who heard her. Mrs. (Rev.) R. Taylor presented the thanks of the meeting.

RED DEER PRESBYTERIAL — Mrs. P. Weber presided at the Executive Meeting of this Presbyterian, held in *Olds* Presbyterian Church, with 29 members in attendance. The resignation of President, Mrs. J. Downing brought keen regret, and in appreciation of her devoted work for the W.M.S., a Life Membership Pin was sent to her. Devotions were given by Mrs. (Rev.) George Anderson, whose theme was "Vessels," and by Mrs. W. J. Kirkpatrick. Mrs. J. Ross, of *Olds*, was heartily thanked for her historical sketch of the *Red Deer* Presbyterian. Mrs. Lois Anderson, Willowdale, gave an excellent report of the W.M.S. Training Centre, held in Luther College, *Regina*, Saskatchewan, and Mrs. Phyllis Rhein's account of *Rocky Mountain House* created renewed enthusiasm.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307-2ND STREET,
WEYBURN, SASKATCHEWAN
PRESS SECRETARY

MOOSE JAW PRESBYTERIAL — Miss Nellie Smith, of *Toronto*, former Accountant and Assistant Treasurer on the Council Executive, doing Deputation Work throughout the West, was Guest Speaker at the Meeting held in St. Paul's Presby-

terian Church, *Moose Jaw*, speaking on the subject "I Am A Debtor". In her inspiring address she brought home, to all present, the principles, responsibilities, and opportunities, which are before us today. Mrs. K. Melton and Miss M. S. Gillies sang a duet, and guests were present from *Briercrest*, and *Knox Church, Moose Jaw*. Lunch was served and a Social Hour enjoyed at the close of the Meeting.

The congregation of *Knox Presbyterian Church, Weyburn*, was privileged to hear Miss Nellie Smith, *Toronto*, as Guest Speaker at the regular evening Service of Worship, at which the Rev. Allan Beaton, of *Estevan*, read the Scriptures. Miss Smith's Address covered Overseas and National Missions in a most challenging and comprehensive manner, and alerted her audience to the pressing need before our Church and Society. The Rev. I. R. Carroll introduced the Speaker and pronounced the benediction. Guests were present from *Stoughton, Froude*, and *Estevan*, for this special service. A pleasant Social Hour in the Church Parlours was enjoyed following the Service.

REGINA PRESBYTERIAL—Miss Smith was Guest Speaker, also, at First Presbyterian Church, *Regina*, when she reported on the over-all Mission Work of our Society and stressed the need for increased interest, that the work of our Church might be increased. The Rev. I. Wishart presided, and others taking part in the Service were the Rev. Dr. N. D.

Kennedy, R. J. Millen, J. McDonald, and Max Brill. A Social Hour followed in the Ladies' Lounge.

SASKATOON PRESBYTERIAL — The Fall Rally of this Presbyterian was held in St. Andrew's Presbyterian Church, *Saskatoon*, with the President, Mrs. C. W. Wilson presiding. The Devotional Service was conducted by the Rev. D. W. Miles. Mrs. A. Coulter, *Rosetown*, reported on the W.M.S. Training School held in *Regina* last summer and a Panel Discussion was held on the 1959 Council Meeting in *Belleville*. Miss Georgina Bone reported on her visit to *Europe* and the Ecumenical Conference in *Geneva*. Mrs. M. Nicholson was Soloist. An Honorary Membership was presented to Mrs. Margaret Grant, on behalf of the *Saskatoon* Presbyterian, by Mrs. B. Edwards. Mrs. Grant is now in her One Hundredth Year, and for almost thirty-five years, her faithfulness, leadership, example, and Christian fellowship, have been an inspiration to those privileged to work with her. Dr. M. Nicholson gave the closing message.

MANITOBA

MRS. R. A. DAVIDSON,
315-12TH ST.,
BRANDON, MANITOBA
PRESS SECRETARY

BRANDON PRESBYTERIAL—When the W.M.S. Auxiliary of Knox Presbyterian Church, *Carberry*, Man., held their Sunday Evening Thank-Offering Service, Miss Nellie Smith, of

Toronto, the Guest Speaker, brought a challenging message, which gave a vivid picture of the W.M.S. work at home and Overseas. Mrs. D. W. Heslip conducted the Service, with Miss Moira Armstrong and Mrs. C. Johnston, giving the Devotional. A Choir of twenty-six C.G.I.T. members led the singing. A Fellowship Hour followed the Service.

Members from *St. Andrew's*, *Southminster*, and *First Presbyterian* Church W.M.S. Auxiliaries joined with the Study Group of First Presbyterian Church, *Brandon*, to hear Miss Nellie Smith's address on "Our Overseas Missionary Work". Mrs. P. N. McPhail, President, occupied the Chair, and Devotions were conducted by Mrs. D. Crandle. Miss Lillian Bain was Soloist, and Mrs. R. Cooper thanked the Speaker. Miss Smith spoke also, at a joint Meeting of the W.M.S. Auxiliary of First Presbyterian Church, *Brandon*, and the Auxiliaries of *Southminster* and *St. Andrew's*. President, Mrs. George Bain, presided, and Mrs. P. Guthrie led the Devotional Period. A Social Hour followed.

SUPERIOR PRESBYTERIAL — At the Meeting of the Executive of this Presbyterian, in St. Andrew's Church, *Fort William*, the President, Mrs. M. Fiddler, presided, and Mrs. J. Gibb and Mrs. G. P. Stirrett gave the Devotional Period. Mrs. G. Blake, Secretary for Evening Auxiliaries, reported a new Group at *Hurkett*. Four Senior, and two Junior Life Memberships since May,

were reported by the Life Membership Secretary, Mrs. J. Gibb. Plans were made for Miss Hildur Hermanson, on furlough from *Formosa*, to visit Groups in *Fort Frances*, *Atikokan*, *Geraldton*, and the *Lakehead* cities. The Annual Meeting will be held in First Presbyterian Church, *Port Arthur*, and the next Executive Meeting at *Fort William*, Ont.

WINNIPEG PRESBYTERIAL—A Women's Rally was held in St. James Presbyterian Church, *Winnipeg*, sponsored by the Young Women's and Evening W.M.S. Groups, to hear Miss Nellie Smith, of *Toronto*, the former Accountant and Assistant Treasurer of the W.M.S. (W.D.). Speaking of the extent of our W.M.S. work in Canada and Overseas, Miss Smith stressed the challenge to all women in the Church to put their "All" into furthering the cause of Christ in all lands, and left an indelible impression upon the large number of women who heard her Address.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONTARIO
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL — The new Christian Education Secretary, Miss Helen Tetley, was welcomed at a recent meeting of the Jessie Clow Evening W.M.S. Auxiliary, *Owen Sound*, when Mrs. A. Ewart, and Mrs. W. Spicer, were in charge of the Programme. Mem-

bers were asked to bring soap and wash cloths for the Save The Children Fund.

Mrs. Donald Wade, *Toronto*, was Guest Speaker at the Thank-Offering Meeting of the *Burgoyne* W.M.S. Auxiliary. Using slides to illustrate her address, Mrs. Wade told of her year spent in the *Orient*, mostly in *Formosa*. Mrs. A. Geddes, whose son and family are now serving in *Formosa*, thanked the Speaker.

The Presbyterian Executive met in St. Andrew's Presbyterian Church, *Southampton*, with Mrs. F. Piper presiding. Mrs. C. E. Fisher, of *Burgoyne*, reported on the Council Meeting in *Belleville*, and Miss Mary Burgess, of *Hanover*, reported items of the Synodical Executive Meeting in London. The Rev. R. H. Armstrong, of *Ersine* Presbyterian Church, *Hamilton*, presented the cause of the Missionary and Deaconess Training School.

The C.G.I.T. Rally was held in St. Andrew's Church, *Hanover*, with Mrs. I. Smith, of *Tiverton*, and Mrs. E. Foster of *Hanover*, in charge. About fifty girls were present from *Port Elgin*, *Tiverton*, *Walkerton*, *Chesley*, and *Hanover*.

Walkerton W.M.S. Auxiliary entertained members from *Paisley*, *Chesley*, and *Hanover* at their Thank-offering meeting, when Miss Margaret Boyd was Guest Speaker. A Solo by Mrs. W. Henderson, and a Quartette—Misses H. Vandermark, and M. L. MacKenzie; John Henderson and David Shaw—was enjoyed. An Honorary Membership

and Pin were presented to Miss M. Robertson, a valued worker in the Church, by Mrs E. W. Krampp and Miss D. Brindley. Mrs. M. Gibson and her Committee had charge of the Social Hour.

CHATHAM PRESBYTERIAL — Mrs. H. W. Ingold presented Overseas Missions as a challenge to young people, at a meeting of St. Andrew's Senior W.M.S. Auxiliary in *Windsor*.

The Rev. H. G. Cleghorn, *Leamington*, installed the Officers of the W.M.S. Auxiliary, and their affiliated Groups at a recent morning Church Service.

The Explorers of Knox Presbyterian Church, *Leamington*, attended the Annual Explorer Vesper Service at Emmanuel United Church, *Windsor*, when Explorer Barbara Marshall read the Scripture Lesson.

Mrs. Aldean McLean, of Duart, showed pictures and told of the part the Protestant Church played at the World's Fair in Brussels, *Belgium*, at the Thank-offering Meeting of the Senior Auxiliary of the W.M.S. of Mount Zion Presbyterian Church, *Ridgetown*.

At the Thank-offering Meeting of the Senior W.M.S. Auxiliary of St. Andrew's Presbyterian Church *Windsor*, Mrs. (Major) D. Strachan, of the Salvation Army was Guest Speaker, and Mrs. Nelson McKelvie was Soloist, accompanied by Mrs. David Douthard. A Life Membership was presented to Mrs. G. Williams, by Mrs. Hans Ingold, on behalf of the Auxiliary.

HAMILTON PRESBYTERIAL — At a joint meeting of the Afternoon and Evening W.M.S. Groups of Calvin Presbyterian Church, Mrs. Stanley Hayman received a Life Membership, and Mr. Homer McAvoy, a student at Knox College, spoke of his summer's work in *Western Canada*.

Salem Cottage Evening Auxiliary of the W.M.S. of *Caledonia*, presented Life Memberships to Mrs. Wm. Harrison, and Mrs. Arnold Hagan. A Panel Discussion on "African Culture" was held, and Mrs. L. Hussack, and Mrs. A. N. MacMillan, sang Negro Spirituals. An offering was received for *Formosan Relief*.

An Honorary Membership and Pin were presented to Miss May Seller by the Senior W.M.S. Auxiliary of Erskine Presbyterian Church, in memory of the late Mrs. Wm. Soutar, a former member of that Auxiliary.

St. Enoch's Senior W.M.S. Auxiliary presented a corsage to Mrs. David Taylor, as a tribute on her 93rd birthday.

The C.G.I.T. of St. Andrew's Presbyterian Church held a masquerade party, with members of the P.Y.P.S. as their guests. These girls help in the Church Nursery each Sunday; mail Church Calendars to the shut-ins; and mend Hymn Books. Leaders are—Misses Gail Harrison, Norma Scholes, Brenda Elliot, and Gail Peletier.

Mrs. T. G. Bryan, Presbyterian

Young Women's Secretary, was in charge of a Conference attended by some 60 young business and married women in St. Columbia Church, *Hamilton*, when Miss Hildur Hermonson, from *Formosa*, was Guest Speaker. Workshops on the Mission Study; Programme Planning; and Bible Study, were led by Miss Athalie Read; Mrs. C. J. Whittington; Mrs. W. E. McCutcheon; and Mrs. N. Anderson. The ladies of the Church served a turkey dinner.

LONDON PRESBYTERIAL — *Tait's Corners* W.M.S. Auxiliary, meeting in *Glencoe* Presbyterian Church, had Mrs. MacDonald, of *Burns Mosa*, as Guest Speaker. With slides to illustrate, she spoke of her former work in *India*.

Representatives from neighbouring Churches attended the Thank-Offering Meeting of *Burns Mosa* W.M.S. Auxiliary, when Mrs. Duncan, of *London*, told of her work in the Graham Schools in *Kalimpong, India*.

Miss Hildur Hermannson, Reg.N., gave an impressive account of her work in *Formosa*, at the 75th Anniversary of the W.M.S. Auxiliary of Knox Presbyterian Church, *St. Thomas*. Miss E. Penney gave the Auxiliary History and Miss Agnes Hall led in the Service of Remembrance. Mrs. W. C. Wheaton, of *Port Stanley*, Synodical President, brought greetings, and others taking part in the Programme were Mrs. H. S. Rodney, Mrs. M. Murchison, Mrs. W. J. Shaw, Mrs. E. A. Allan, and Mrs. Hodson.

MAITLAND PRESBYTERIAL — At the Thank-Offering Meeting of the W.M.S. Auxiliary of *Belmore*, Mrs. M. D. McNabb, of *Port Elgin*, spoke on "Gratitude". A Life Membership and Pin were given to Mrs. McNabb, the presentation being made by her mother, Mrs. Wm. Darling.

PARIS PRESBYTERIAL — The Afternoon Auxiliary of the W.M.S. of *Paris* Presbyterian Church, celebrated its 75th Anniversary, with Mrs. J. A. Carlyle presiding. Mrs. Donald V. Wade, *Toronto*, the Guest Speaker, told of her experiences in *Japan* and *Formosa*, in 1957, and Miss Sally Schneider was Soloist. Mrs. W. G. Kilman, in her Auxiliary History, mentioned Miss Helen Bone, one of the two nurses who started the first Presbyterian Outpost Hospital in 1899. Others taking part in the Programme were — Mrs. J. MacDonald, Mrs. Ian Hamilton, Mrs. Harold Harrison, and Miss Evelyn Mulloy.

STRATFORD PRESBYTERIAL — The W.M.S. Auxiliary of *Atwood* Presbyterian Church, celebrated its 75th Anniversary, with Mrs. E. Roe presiding and Mrs. H. Wilson, of *Shakespeare*, the Guest Speaker. Mrs. George Cleland, *Listowel*, Presbyterian President, brought greetings, and a duet was given by Mrs. D. Van-Leeuwan and Miss A. Tinholt. Mrs. Elgin Smith gave the Auxiliary History, and others taking part were Miss N. McCutcheon, Mrs. D. Black, Mrs. J. Coghlin, and

Mrs. L. Vallance. The Anniversary Cake was cut by Mrs. H. Parkhouse, a Charter Member of the Mission Band formed in 1891.

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON,
8 CROWN PARK ROAD,
TORONTO 8, ONTARIO.
PRESS SECRETARY

The 1960 Annual Meeting of the Synodical of Toronto and Kingston will be held in St. Andrew's Presbyterian Church, *Kingston*, Ontario, on April 5th, 6th, and 7th. Those wishing billets please write to Mrs. P. M. Macdonell, 94 Sydenham Street, Kingston, Ont. Information regarding railway fares may be obtained by writing to Mrs. Percy Ranson, 254 Briar Hill Avenue, *Toronto* 12, Ont., or by telephoning HU. 8-5966.

ORANGEVILLE PRESBYTERIAL — One hundred teen-age young people met in Erskine Presbyterian Church, *Dundalk*, with the Rev. George Wilson, Young People's Convener of *Orangeville* Presbytery, in the chair. An inspirational film was shown.

PETERBOROUGH PRESBYTERIAL — Mrs. R. J. Randall, Presbyterial President, presided at a well-attended Fall Rally held in St. Paul's Presbyterian Church, *Port Hope*. Miss Mary Whale, B.A., Director of Overseas Missions, spoke at the afternoon session and at the evening session showed coloured slides.

At the Fall Thank - Offering Meeting of *Centreville* W.M.S. Auxiliary, approximately 150 ladies from 15 neighbouring Missionary Societies of various denominations were present to hear a most inspiring address by Miss Jane Scott, Religious Columnist, of *Toronto*, who spoke on "My Magnificent Obsession".

St. Paul's W.M.S. Auxiliary, *Peterborough*, heard Mrs. Arthur W. Pae, of *Toronto*, Guest Speaker at their Thank-Offering Meeting, speak on "Missions—Past, Present, and Future". Mrs. Pae stressed the importance of the World Church.

Mrs. Charles A. Post, and Mrs. John Bell, were presented with Life Membership Certificates at a recent meeting of the W.M.S. Auxiliary of Old St. Andrew's Presbyterian Church, *Colborne*. This Auxiliary has been saddened by the death of Mrs. Ernest MacDonald, a Life Member, and a daughter of the late Rev. Peter M. Duncan, who was Pastor of Old St. Andrew's Church for over fifty years.

TEMISKAMING PRESBYTERIAL—The W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *New Liskeard*, held its Thank-Offering Meeting, with Mrs. T. A. A. Duke presiding, and the Guest Speaker, the Rev. T. A. A. Duke. In his interesting address, Mr. Duke told of the beginning of the Presbyterian Church, in the Eastern Division, and gave insight into the work of the W.M.S. as a whole. A Social Hour was enjoyed at the close of the meeting.

EAST TORONTO PRESBYTERIAL — At St. John's Presbyterian Church, *Toronto*, three Life Memberships were presented at a recent meeting of the Scott Auxiliary of the W.M.S. Miss Ella Ross and Mrs. H. S. Montgomery were honoured with Life Memberships in memory of the late Miss Mary Kay; Mrs. D. Kidd's Life Membership was given by the Scott Auxiliary of the W.M.S.

Miss Hildur Hermanson, Reg.N., *Formosa*, was Guest Speaker at the joint Thank-Offering Meeting of the MacBean Evening Auxiliary, and the Scott W.M.S. Auxiliary, both of St. John's Presbyterian Church, *Toronto*. She spoke of her work in promoting a Health Education Programme in remote villages, and illustrated her address with coloured slides, both of her work in *Formosa* and her homeward trip through *Asian* and *European* countries.

WEST TORONTO PRESBYTERIAL — When *Nashville* C.O.C. held its 30th Birthday Party recently, the Leader, Mrs. A. Irwin, presided, and welcomed former members, leaders, and other friends. Mrs. T. J. Joyce, Children's Secretary, *West Toronto* Presbyterial, spoke of the power of many small gifts to spread the story of Jesus' love among the children of the world. Three recent C.O.C. graduates sang, and at the close of the meeting refreshments were served by the Afternoon W.M.S. Auxiliary, who sponsored this Group thirty years ago.

Boston W.M.S. Auxiliary cele-

brated its 70th Anniversary, with visitors present from *Georgetown*, *Acton*, *Campbellville*, *Milton*, *Omagh*, and *Streetsville*. President, Mrs. John Irving, presided and Mrs. A. S. Curr, *Toronto*, Supply Secretary on Council Executive, the Guest Speaker, spoke on "What Your Missionary Money Does At Home and Overseas". Mrs. H. Michie, in her Scripture reading, spoke on the verse "Whatsoever ye do, do to the glory of God", and the Rev. B. A. Nevin led in prayer. Mrs. H. Magee, *Milton*, was Guest Soloist; the Society History was given by Mrs. Isabel Stark. Lunch was served and an hour of fellowship enjoyed.

MONTREAL AND OTTAWA

MISS FLORA NUGENT,
316 SYDNEY STREET,
CORNWALL, ONTARIO
PRESS SECRETARY

BROCKVILLE PRESBYTERIAL — A C.G.I.T. Workshop was held in *Spencerville* Church recently, when four Groups attended with their Leaders. Mrs. Frances Clark Nugent was in charge, with Mrs. F. Dobbie conducting the Devotions.

MONTREAL PRESBYTERIAL — The *Outremont - Mount Royal* W.M.S. Auxiliary presented Life Memberships at a recent meeting to their Treasurer, Mrs. John Sim and to President, Miss J. Templeton. Presentations were made by Mrs. W. E. P. Rumball.

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The Glad Tidings

MARCH
1960
VOL. XXXVI



MILLER SERVICES



How eagerly — how joyously
The heart goes out to Spring —
God's wonder of the wakening earth
Fills every living thing!

L.M.C.

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THE GLAD TIDINGS

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No. 3

THE TOTAL MISSION OF THE CHURCH

by MISS GWYNETH HUBBLE

Principal of Carey Hall, United Missionary College, Selly Oak, Birmingham, England

"THE TOTAL mission of the Church"—that phrase, which we hear so often nowadays, has an important truth in it, especially for those of us who are concerned to support the missionary outreach of the Church. It reminds us that the mission of the Church is *one* mission, the task committed by Christ to His disciples in the great Commission. We sometimes hear that task spoken of as "the mission of the whole Church to the whole world". In other words, we are to remember that to the whole Church of Jesus Christ there is committed the one task of making Him known wherever men and women do not know Him, whether that be in our own countries, or on the other side of the world. We are all called by Christ to share in His mission to the world, but we cannot take part in *all* of it. We are given our particular concern and responsibility, our corner of the one vineyard in which we have to labour, and where we have to concentrate our energy. But, as we do that, we have to pray to be guarded from the temptation to work, and think, as if our corner were the whole vineyard, and, all the time, we must be mindful that the Lord has other labourers in other parts of the vineyard, and, to Him, all are of importance and concern, and all who labour with faithfulness in love and obedience to Him are acceptable to Him.

It is so easy for us to think of our work as more important than another's, and, where we find others who have different ideas, different methods, and even different principles, from our own, we tend to think of them as inferior to ourselves, and we can even allow ourselves to behave as if we were sure (though we could never actually say it) that we were more pleasing to the Master than these, His own servants. So, let the phrase, "the total mission of the Church", be, first of all, a challenge to us to see our particular responsibility in that mission; in the setting of the whole task in which Christ has called His whole Church to share with Him; and to recog-

nize, with joy, the great host of His labourers, the multiplicity of their methods, and the variety of their paths of obedience.

This recognition is an essential in the preparation of young people for service in the mission of Christ's Church, in Britain and Canada, as well as Overseas — this learning to see themselves as one part of a great whole, in which there is rich variety. Here, in Selly Oak in Birmingham, we have seven colleges, training men and women for different kinds of church work in many different countries of the world. They come from many nations, and from many parts of the Christian Church. A large number of those who come for training have little experience of the Church of Jesus Christ in its totality, little experience beyond their own denomination, sometimes little beyond the local congregation. In Carey Hall, such young women find themselves living, working, and worshipping, alongside students of at least two other parts of the Christian Church; for the College is a foundation of three denominations, Baptist, Congregational and Presbyterian, and there are often Lutheran students, and representatives from other churches.

For example, in recent years we have had members of the Church of South India, the Church of Christ in China in Hong Kong, and the Syrian Orthodox Church in South India. Through such living together there comes to many of the students a new understanding and vision of the whole Church of Jesus Christ on earth; the one great company of His people of different races, languages, and denominations, which is one with the great multitude before the Throne. They come, for the first time, to see the Church in the whole world as the Church which Christ called to share in the one task of mission, and, from that, grows the understanding that they go to share in that task *with the Church* in this and other lands, and that the Church is, with the Holy Spirit, the agent of mission, and not, as it were, the missionaries, or the Foreign Missionary Society.

In their early days in the College, they come to acknowledge the Christian faith and love of fellow students, to respect them as Christians, even though they are of other denominations, and hold different views from them about baptism and pre-destination! They have also to recognize that, like themselves, these others are going into the service of the Church, obedient to the will of Christ, their Saviour and Lord. Sometimes there comes a recognition that there are values in the life and churchmanship of others that they themselves lack, and, if they are open and willing to receive, they can, thereby, be enriched. For example, we have had students who have come from church life in which their only experience of corporate

prayer was in free prayer, and who, quite frankly and dogmatically, asserted that "reading a prayer out of a book is not praying". If they are not barred-in behind walls of prejudice, and are ready for new experiences in the Christian fellowship, such young women find themselves being led in prayer by their fellows in the words of some of the great prayers of the Christian Church, which are the inheritance of us all. They discover that they can indeed pray them, and be lifted by the great and glorious phrases of worship, confession, and intercession, to as great heights as they have known in the experience of free prayer.

So, they are themselves enriched by having opened to them the great liturgical treasury of the Church, in addition to their own precious inheritance of free prayer, and so they have both, to share with those whom they go to serve in Christ's name. In that, and in many other ways in their training, students are saved from narrow denominationalism, and from refusal to recognize, and to have fellowship with, all saints, in whatever part of Christ's vineyard they may be. Out of that experience of the living fellowship of all saints, there comes to many of them a sense of penitence for our divisions in Christ's Church, and they become, for life, committed to praying and working for the fuller manifestation, in the life of the Church here on earth, of that unity which is ours in our one Lord, the Head of the Church.

Many of the students who come to Selly Oak are already fully trained, and experienced in their own professions. In Carey Hall we have, for example, doctors, nurses, physiotherapists, social workers, and agriculturists, and they, offering their professional equipment to the service of Christ in His Church in Africa or Asia, have to be prepared to see their professional work as part of the one whole. For example, those who go to work in a large medical institution have to be made so aware of the whole task of the Church, that they never think of the hospital as vastly more important than the school, or the theological college; nor expect people to be taken away from evangelistic work in the villages, to meet a temporary emergency in their department. They learn to see the medical job, not just as a work of comparison or of professional competence, but as part of the total mission, and think of it all the time as fitting into the life of the Church, as a part of its witness, and its outreach in the area in which it is placed. So medicals, social workers, and teachers, are, in their training years, made, together, to think about, to study, and to pray for the whole job, and be prepared to respect, and be concerned for, each other's part in the one task.

It is important, also, that those who are to work Overseas are trained alongside those who are being directed by God to share in the mission of the Church in their own land. We have here women preparing to be Presbyterian church sisters and Baptist deaconesses in their own country, and they regard themselves as missionaries just as much as those going Overseas. That is very good for the would-be foreign missionaries. Many of them, alas!, in their local congregations have been made to feel that they are very "special", and regarded as superior to their contemporaries, who are striving to bear their witness to their Lord in local factories, shops, and institutions, where that witness may be, for them, far harder than for those who are going Overseas, bearing the name of missionary.

That sense of "specialness" and superiority has to be debunked in those would-be missionaries, and some of the most effective treatment in that process is administered to them by those fellow-students whose work is to be in Britain. They discover in those, their fellow-students, the same certainty that they themselves have, of God's direction and recognize that they are likely to have just as difficult and demanding work as their own, though in a different setting. Some of the strong and good friendships that are formed in the College are between those going to work at home, and those going Overseas, and these ensure that, when they are later immersed in their jobs, they will, by their correspondence with, and prayer for, their friends, be kept aware of another part of the vineyard; saved from being wholly absorbed in the part to which they have been committed.

Finally, men and women are trained together, though I have to admit that Carey Hall is a college for women only, and many of us in Selly Oak are feeling that we must plan for the men and women in the different colleges to have more of their training together. Most of them, when they leave here and take their part in the mission of the Church, will find themselves members of a team, men and women together, and it is right and good that they should, together, be prepared. Married and single, they need to learn a mutual respect for each other, and together discover good colleague-ship, and thus be prepared to show, to the Church in which they serve, true relationships between men and women, which are part of God's will and purpose for His New Creation, the Church.

In this College it has sometimes been our joy to have candidates from the Women's Missionary Society of the Presbyterian Church in Canada, and also missionaries on furlough. We hope that this privilege may continue to be ours from time to time.

PRAYER

by Miss IDA WHITE, Reg. N. — The Bhil Field

O gracious God and loving Heavenly Father, our hearts are full of praise to Thee, whose power and love have already triumphed over the world in the resurrection of Jesus Christ, Thy Son, our Saviour. We praise Thee, that Thou in Thy great love dost draw us together to worship Thee.

We confess that we are unworthy, and pray that Thou wilt forgive our sins of false pride, and lack of humility. We confess that there have been times when we have spoken unkind words, and when we have been unthoughtful of others. Cleanse us anew, O Lord, and renew a right spirit within us. Let our confession of Thee replace our complaining to Thee. May we go forward with Thee in joy and gladness, and with assurance and hopes.

We thank Thee for the opportunity of serving Thee, through the Women's Missionary Society. Thou hast bid us to pray for one another, so we pray for all groups and members of the W.M.S., that we may be led by Thy Holy Spirit to study and understand the work of our Church, at home and abroad. May we realize our part in this great work, and so pray, give, and help, as Thou would have us to do.

We would commit all our workers to Thee — those serving in our W.M.S. office, and those out in the field. There are problems and difficulties that we do not know, may they find guidance, courage, and strength in Thee. We pray especially for those getting ready for furlough this Spring. Guide them, as they hand over the work to others, that the work may go on as Thou hast given opportunity. Grant that all teachers, nurses, doctors, and other needed workers, may hear Thy call to go and take the Good News where the needs are so great.

We thank Thee for the Studies on Africa, this year, and for the new light and understanding of Thy people there. We pray for Thy servants in that land, where there is so much fear and turmoil. Grant that, through their witness and that of African Christians, others will come to know that there is no defence against the powers of evil, save in the saving power of God, as revealed in Thy Son.

We think, too, of the new Christians, both in our land, and in other lands. We pray that they may have grace and strength to walk openly and erect in the midst of scorn. If they are pressed on every side, let them not be cast down; if they are perplexed, let them not despair; may they go forth, knowing the peace that passeth all understanding.

We pray for our students in the Deaconess Training School; and other students, wherever they are studying; that they may truly study to show themselves approved unto God; workmen that needeth not be ashamed. Guide them in their decisions regarding the summer work, that they may hear Thy voice and follow Thee.

Hear us, O Lord, and answer us according to Thy will, in Jesus name we pray. Amen.

A GREAT ADVANCE!

(This interesting Article was sent to The Glad Tidings from Taiwan (Formosa) by the Reverend Alexander Nimmo, D.D., Moderator of General Assembly, the Presbyterian Church in Canada. It tells of an historic happening indeed!)*

The occasion was a memorable one, as the Moderator of the General Assembly of the Presbyterian Church of Formosa, The Rev. T. B. Su said at the laying of the Cornerstone, "This marks a day of great advance in the history of our Church. We must progress in the words on the cornerstone 'Go, and make disciples of all nations' ". The Moderator of the General Assembly of the Presbyterian Church in Canada, the Rev. Dr. A. Nimmo, joined with the Rev. T. B. Su in laying the cornerstone of the Presbyterian Bible School at the new building site in Hsinchu City.

The Presbyterian Bible School was founded in 1952 by the North Formosa Synod and the Canadian Presbyterian Mission, as the answer to the training of lay people and providing evangelists for rural areas, in their evangelistic programme of advance. The graduating students are serving in every Presbytery of the General Assembly. The Presbyterian Bible School was turned over to the General Assembly in 1958, and, in the Assembly meeting of 1959, permission was granted to move from the present rented buildings in Chu Pei to a new site, to be erected in Hsinchu City. The Assembly also granted permission to collect money within the Formosan



The laying of the cornerstone

Church, and from various Mission Boards. The Presbyterian Church in Canada was asked for \$10,000, and, as of this time, \$6,000 of this has been granted jointly, by the General Board of Missions and Women's Missionary Society, W.D.

The ground-breaking ceremony was held in September 1959, and on December 15, 1959 the cornerstone laying was held, when Dr. A. Nimmo was present and preached the sermon.

The buildings now being built will not be adequate to meet all the needs of the student body and faculty. However, it is hoped that more funds will be available, so that the crowded conditions will be overcome. The plan calls for the buildings to be ready in February, and the school will move late in February. The Board of the Presbyterian Bible School is grateful for the assistance rendered by the Presbyterian Church in Canada, and for sending the Rev. Dr. and Mrs. S. M. Gordon as teachers in the Bible School. Dr. and Mrs. Gordon have been active in Church and Mission work for over 50 years. Their assistance in the development of lay leadership, both in the plains and mountains, in this great day of opportunity in Taiwan, is counted as one of the important contributions of our Presbyterian Church in Canada. Many will know of the work of the Gordons among the Aboriginal people, during their previous term of service in Taiwan. The Aboriginal people today are strong in the faith, and are reaching out to others who have not accepted Christ as Lord and Saviour, in spite of attractive offers of funds from certain groups, including the Church of Rome.

The laying of the cornerstone of the Presbyterian Bible School building in Taiwan by the Rev. Dr. A. Nimmo marks the beginning of another chapter in the advance of the training of Christian people for service, and marks another milestone in the history of the mission endeavours of the Presbyterian Church in Canada.

* * * * *

THESE ARE NOT LOST!

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret art of pure self-sacrifice
Unseen by men, but marked by angel's eyes,
These are not lost!

The quiet steadfast love that strove to win
Some weary wanderer from the ways of sin;
Some day things hidden from our gaze below,
Thou wilt reveal, and we shall surely know

These are not lost!

(Author unknown)

STRENGTH IN GENTLENESS

by LAURA K. PELTON

(This is the fifth in the series of Articles which Miss Pelton is writing for "The Glad Tidings" about the Presidents of our Women's Missionary Society (W.D.) since 1925. The sixth Article will appear in an early issue.)

ONE OF THE MOST deceptive qualities of character is gentleness. In some people often it is interpreted as weakness. If I were asked to put into one sentence what impressed me most about Mrs. A. R. McMurrich, all through the years she served on our Council Executive, and outstandingly during her term as President, I would say — "She was strong in gentleness."

There were times when some impatiently interpreted this gentleness as indecision, evasiveness, and procrastination. Nothing could be farther from the truth. Her refusal to engage in polemics appeared at times as indecision. Her *seeming* failure to bring an issue to conclusion provoked the question — "Is she being evasive?" The occasional delay in implementing decisions evoked from some, impatience, at what they considered procrastination.

But those who *knew* Mrs. McMurrich understood that behind all the superficial reading of her character was a wisdom born of innate strength. Native to her nature was



the confidence so often characteristic of the *gentle born*, and a sure and tested faith.

Force was alien to her, acrimonious debate was beneath her, and non-essentials were not worth the fever they often generated. When she appeared to be indecisive, it was because she desired more facts before she made a pronouncement. When she refused to have an issue settled, it was often because tempers were frayed, and the argument more heated than convincing; delayed action, usually, was the result of her feeling an impulsive pressure on her, which she did not trust.

Mrs. Arthur R. McMurrich was President of our Society from 1939-1944 — the War Years. What a time to be President! And she was the woman for those years. It was

no accident that she was called to the Chair at that time. Those were the years during which it was not always easy to sort-out one's loyalties. For many women caught up in the war effort, it seemed that the Church and its Mission must be secondary to the winning of the war. Remember the slogan used for Victory Loans — "Nothing matters now but Victory." And how many believed that!

Mrs. McMurrich, with two sons in the war, carrying heavy personal responsibilities, personified the great body of women who lived through those years with anxious, aching hearts — watching the headlines, looking for the postman, and never free from the possible dreaded day when the "fateful" telegram might be delivered.

Never once did she falter, never did she allow the burden of her heart to cast a shadow over her service to the Society. She was stronger than ever in her gentleness, in her intrepid faith, and in her commitment to the office to which she had been called. Her sympathy and understanding, for all women who carried a like burden, was spontaneous and sincere, and *they knew it*. They knew that here was a President caught up in the war, serving it in many ways, but who was never confused in her loyalties. This was the unique, and immeasurable, gift to our Society in this woman who led us during the war years. She stood with all suffering women, with her hand in God's,

and her gentleness was indomitable strength.

The circumstances of those years necessitated the President's undertaking numerous extra-curricular responsibilities in the name of the Society. During the war, women of the various Churches were drawn together in co-operative effort and concern. One of these was the Daily Prayer Card Committee and the Schools for Prayer. In these, Mrs. McMurrich took a leading part. No one could have been more fitted to give leadership in community of prayer than she. Any one who has known the blessing of her friendship knows something of the secret of her devotional life, and the rare quality of her prayers.

For the first time, women of the Roman Catholic Church co-operated with the Protestant Communions in the work of the Prayer Committee and the Prayer Schools. I have always thought that our President was largely responsible for this co-operation.

Mrs. McMurrich was chairman of the Interdenominational War-Time Committee, composed of men and women representing the various communions. Always an excellent chairman, her graciousness, dignity, and quiet humour, held together the varying emphases and interests, inevitably inherent in inter-church efforts, in harmonious action for a common cause.

When the time came that the Federal Government considered it necessary to ration food, they called

the leaders (men and women) of the several churches to Ottawa for consultation. As the discussion proceeded, and it became apparent that ration cards were to be issued and the churches asked for their support and co-operation, Mrs. McMurrich reminded them of the *first* rationing, when the manna came to the children of Israel. They saw her point and knew that the churches must be involved in this.

War has always demonstrated the best and the worst in human nature. Christians have not been immune, but along with those of other faiths, and those of no faith, have manifested their greatness and their frailties. For me, one of the darkest shadows that hung over our Society during the war came from the black attitude of some of our women towards the one who was then our Young Women's Secretary, Tsuyko Negoro.

Tsuyko was born in Japan, and came to this country as a child with her parents. I met her first in Vancouver in a Young Women's Auxiliary, of which she was President. She was loved and respected by her associates within the church of which she was a member, and among the members of her Auxiliary.

Tsuyko Negoro was one of the most honest and thoughtful Christians I have ever known. There were those who did not understand her as a Christian, because her rapier-mind forever delved into the depths of religion, and because her intellectual integrity was repelled by

mere pious platitudes. But — she was a Christian. And alas — a Japanese; but a Japanese whose loyalty to Canada the Canadian authorities had no cause to question, and to whom she reported regularly, in accord with the war regulations.

All this was known by the President and those on Council Executive close to the situation. The case of Tsuyko was one of the sad and sorry problems with which Mrs. McMurrich was faced constantly during her Presidency. Perhaps it came to its sharpest point at what was then a Provincial Meeting which the President attended. She knew that an issue was to be made of Tsuyko's position on our staff at this meeting, and that her resignation was to be demanded.

Previous to this, the President and other members of Council Executive had been, on many occasions, confronted by the hostility and accusations of members of the Society. Some doubted the genuineness of her faith, stated that she was not a church member (which was false), and declared that we had no right to retain in our service a Japanese. To the President, the issue was clear:— was there any justification for discharging a servant of the Society, merely because she happened to be born in Japan? On all the evidence that could be adduced, there was not one jot to make her suspect. As Christians, how could we suspend from our staff a young woman who was

Christian, a member of our Church, and an exceptionally able Young Women's Secretary?

Cruel, unchristian and unreasonable things had been said by some members of our Society against Miss Negoro. Sharp and unfair criticisms had been made against Council Executive. All this Mrs. McMurrich knew she must face at the Provincial Meeting, determined to get rid of the young Japanese Secretary. It was not an easy nor enviable position in which the President found herself. But, firmly and quietly, the woman of gentleness confronted the assembly with the facts and then, without rancour or anger, said to them — "If you insist on Miss Negoro's resignation I shall resign as President of this Society."

When God speaks through a woman strong in her faith, confident of her facts, and gentle in her love, the devil quakes. The storm subsided. The President had spoken; all knew that she meant what she said; we like to believe that many of those women had heard a Voice beyond the President's!

Tsuyko Negoro died before the war was over. She died with a broken heart. But she died knowing that her President, and many others within the Council Executive and Society, knew her loyalty and worth, and stood with her to the end.

Mrs. McMurrich's long and faithful service to the Society was marked by numerous kind and generous acts, and many lovely relationships. As Candidates Secretary, her ap-

proach to prospective personnel was searching, but sympathetic; kind, but frank and always gentle. As Secretary for India, she was a never-failing friend to the girls on the field. Practically all of them had known the warm gracious hospitality of her home, and the sureness of her support, through their joys and disappointments.

To my somewhat tough fibre, there were times when she allowed her personal attachment to the missionaries to colour decisions. I felt the need of a more objective consideration in certain situations. And yet — and yet — always I knew I was confronted by a woman to whom human personalities were the supreme value in life. In the last analysis dare any one be arrogant in the face of such love?

As President, she was an amiable, fair, gracious, and dignified chairman — and she could be firm. Through her many interdenominational contacts, she kept us ever reminded that there were Christian obligations beyond our own denomination. She also bade us remember that the missionary work of The Presbyterian Church did not reside wholly, nor exclusively, with the W.M.S., and helped to bring the General Board and our Executive into greater rapport. But, above all, Muriel McMurrich stood for the women of our Society, as the President, who, with the same ache and anxiety in her heart suffered by thousands of women during the war, yet never wavered in her convic-

tion that the Church's Mission must go on.

One of God's richest gifts to us was this woman — strong in gentleness — gentle in strength. In her

presence, violence, acrimony, discourtesy, meanness, and pettiness, were seen for what they were — shameful, shoddy, and above all an insult to God.

* * * * *

Your Prayers are asked

- For our workers in Downtown Missions, and all who work in them, that they may be encouraged and strengthened as they go forward to meet the challenge of this day in our land.
- For our Senior Citizens, Young People, and Children, whose needs they endeavour to meet, that, through the outreach of Downtown Missions, many may be brought into the fellowship of the Church.
- For a group of recently-baptized Christians in the Bhil Field, some distance from Barwani, whose acceptance of the Christian faith was the result of teaching and team-work done this past year by Miss Margaret Kennedy and Miss Pauline Brown.
- That young women may hear the call to give their services to be used in the fields overseas — nurses, teachers, and leaders.
- For those who attend Synodical Meetings during the weeks ahead, that they may be led in all their discussions and planning to see the needs of their areas, and to find the right answers to the needs.
- For all members of all groups, who have come together in the observance of the World Day of Prayer, that they may feel the oneness in Christ of all Christians everywhere.

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SYNODICAL GIVINGS

January-December 1959

	1958	1959
British Columbia	\$ 5,800.00	\$ 7,000.00
Alberta	6,900.00	6,700.00
Saskatchewan	3,182.49	3,197.50
Manitoba	8,497.55	7,558.65
Hamilton and London	80,778.90	84,744.22
Toronto and Kingston	72,065.31	72,612.80
Montreal and Ottawa	42,700.00	44,839.25
	\$219,924.25	\$226,652.42

AS A MEMBER, I MUST — GIVE!

by NELLIE W. SMITH

WHAT DOES being a member of the Women's Missionary Society mean? To me it means loyalty — to my local group, Presbyterial, Synodical, and Council Executive. It means a personal privilege, involving responsibility. I must always have a sense of inner urgency to dedicate my time, influence, and money, not filling an obligation, paying a debt, meeting an allocation, or giving a gift to God. I ask myself, does God need to seek a gift from me? "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein". The decision that I must make is not only whether as a member I must give, but whether I am worthy to have a share in the work of my Lord and Master.

In the January "Glad Tidings", our Treasurer presented the Estimate of the Society for 1960. Some members may think these Estimates are like Topsy, "jes' grow'd", but that is not correct. They are made-up after careful planning, on every level of our Mission work. They are undergirded with prayer, and are the combined efforts of consecrated women. They represent far more than dollars and cents. They represent our missionaries at work, in many corners of Canada and throughout the world, to bring the gospel of Christ to all people.

The Women's Missionary Society

has an amazing record. The scope of its work is the world. There are no mass production methods used, but the results have been amazing. One can see the power of God working through His servants — in the Chinese Mission work; Downtown Mission work in many of our large cities; hospital visitation; the work of our deaconesses in various Presbyteries; through our Regional Secretaries, whose task is to give leadership in our Church's teaching programme, and to train local leaders so they can carry on their own work; through the work of our Overseas missionaries in Africa, India, Japan, Formosa and British Guiana; and through the great distribution of Christian Literature to India, Formosa, Koreans in Japan, Chinese refugees in South East Asia, Latin America, French Protestants, Hungarians and Ukrainians in Canada, and other parts of the world.

I must not only give to support the missionaries who have been on our staff for years, and whose names are written indelibly on the pages of history of their adopted land, but I must give to send more missionaries. The needs are tremendous both in Canada and Overseas. At the present time all our Mission Fields are asking for more teachers, nurses, and directors in Christian Education. On the Overseas Mission

Fields, that are the responsibility of the Presbyterian Church, there are still villages without any medical care; there are children without food; there are those who cannot read and write, and no person to teach them. As I visited our Church across Canada, I could see the need for more and more trained women workers to strengthen and build our Church in this vast land.

We are grateful for the new names appearing in our 1960 estimates — Miss Wadsworth, who has gone to Jhansi to teach in the Helen Macdonald Memorial School — a school that has a long and noted history for its contribution to the womanhood of India; Miss Fern Birtch, who is going to Nigeria as a nurse; Miss Wu, who recently came from Hong Kong to work among her own people, in the great city of Montreal, along with Miss Keller; Miss Hanes, who will de-

vote her time to strengthening the Church at home; Miss Nakamura, serving as a deaconess under the Westminster Presbytery; Miss Denholm doing downtown Mission work in Winnipeg.

What if I should fail in my support of these young missionaries? As a member I cannot fail, I must give, for they are my responsibility. Every dollar I give not only helps me meet this great responsibility, but enriches my life, for I am a participant in the most worthwhile, worthy, and notable work on earth.

The setting-aside of my offerings, together with those of fellow members, for the work that has been entrusted to the Women's Missionary Society, is a sacred privilege, for, going forward together, we are able to do what alone I could never do — fulfil the command of Christ — "Go ye into all the world, and preach the gospel to every creature".

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THE WORLD CHURCH

by MARY E. WHALE, B.A.

THE WORLD CHURCH is a term used today much too casually, for the term means different things to different people, and we are not always careful to recognize this fact. To us, the World Church means those Churches which are joined together in the World Council of Churches. To the Roman Church, it means the Roman Catholic Church in the world. Then there are thousands of Christians who accept neither understanding of this term.

Then we need to ask ourselves what is the Church? There are many man-made definitions that make this question confusing. To some it would seem that the Church can only be the Church when it is conforming to a certain pattern of organization, or when its ministry meets man's idea of the meaning of the Church's ministry. Yet the preaching of our Lord when He was on earth was always "if any man love me" he may be indwelt by the Spirit of God; if anyone believe he will see the glory of God. Christ also commands us that if we love Him we must also love one another. This is where it seems we have failed to understand the meaning of the "Body of Christ":—we fail to have that faith, and that love, which believes that God can work in Mankind regardless of the particular Church organization in which men and women have found Christ. The tragedy of Christianity today is not that the Church has not been formed in one corporate body, but that we will not allow ourselves to understand that all of the glory of God cannot be shown to one individual, or to one group. We do not have that faith, and that love, which sees the Church as a fellowship of those who truly believe in Jesus Christ as Saviour and Lord.

The World Church is not found in any organizational structure. It is where men and women are filled with the Spirit and in faith carry out the commandments of Jesus Christ.

* * * * *

INDIA — LAND OF OPPORTUNITY

MARY E. WHALE, B.A.

HOW CAN one write of this vast and challenging land, and, in one brief piece, convey the breadth and depth of one's feeling? Can words challenge? Will you feel that in these days, when the people are searching

for answers to their problems in international affairs, in economics, in social welfare, that there is a large place for Christian witness in every area of the life and work of the people? I have travelled from Lud-

hiana in the north, to Vellore in the south, from Bombay on the west, to Allahabad in the easterly part of Uttar Pradesh. In every place, there is abundant evidence that in the search for truth, Christianity is looked to provide leadership in thought and action. This does not mean that there is not opposition to Christian teaching. It means that Christians have an opportunity to present the Gospel of love and salvation through Jesus Christ in many ways, in a land which not only needs a true Christian witness but in one where there is some recognition that there is power in the Christian Word. The matter we face now is how to meet the opportunity and the need.

We can think only of main points. Let us first look at our opportunity, as a Society, in educational work in Jhansi. In my study of the background of the Helen MacDonald School, I learned that very early in its history its influence reached beyond the bounds of the Canadian Presbyterian Mission. While it was first envisaged as a place to educate girls of the Mission, the record shows how quickly it met a need felt in other areas. That same situation, some 30 years later, continues to exist. But today the opportunity is sharpened by the added and recognized need for women to be educated to take places of leadership in their land, that it is recognized by Christians and non-Christians alike, (I am told by educational authorities that Christian

women have set standards in medicine and in education.) There is a great need for women in both these fields today. We have in Jhansi the physical equipment; we have a well-qualified Canadian staff trained to meet these specific needs. What we need is the vision on the part of the Society, and our Church at home, and the faith that if this opportunity is of God, that He will bless it. If we have these, we must then have the courage to see that the School keeps up and adds to its equipment; we must take the responsibility to see that it is properly governed. Such an opportunity must be looked at on the basis of its Christian witness.

A great opportunity exists in education in our schools on the Bhil field, where the Amkhut and village schools have played a unique part in the development of Christian life in the Bhil country. Both boys and girls receive education through Middle School. Because of the nature of the field of work and the people, our schools in the Bhil country have served to train the leaders of the Church, and of the Christian institutions. Today, as the Bhil young people face a change in the life they have lived in their rural villages, as they realize that they must take their place in the development of the Church and of their country, our educational system must help them find their place both within, and without, the Bhil country. We do not have the physical equipment to do a responsible job for these young

people, and we need Canadian staff immediately, and another within a few years time.

We have given careful study, in these weeks, to the place medical work has in the task of evangelism. We, in the Society, have particular responsibility for the mobile units, though we have responsibility in the hospital in Jobat too. We have seen how the units have been used to carry the Evangel into places others have not been able to go. They have been a part of the means of stirring people, in a wide area of the field, to enquire concerning the Christian Gospel. Through the healing ministry, people have been brought to know God, just as in the days of the New Testament when our Lord showed His power through the ministry of healing. So here is more opportunity, or a continued opportunity, to help India find that Truth which will make her people free.

The privilege was given to me to visit for a short time several villages in the Barwani-Kalghat areas, where there are new Christians. These people have recently been baptized and there are indications that there could be many more who may come into the knowledge of God in Christ. Words can never convey the deep feeling I have at the thought of these people! Have you ever looked into the faces of new Christians? If you have, you will know the light that is there, the joy you see. My visit was made just before Christmas. As I sat in worship on

the rope beds in the yards outside, or in a cowshed adjoining their houses; as I saw the part of the stable the people of one village had fixed up for the evangelists, or the missionaries, to stay overnight, I thought of the first Christmas when the shepherds left their flocks to find the Christ Child. The wonder of their finding Christ transferred to me: with them I could be thankful for the great Gift of God. I could feel, to the depths of my being, the beauty, and the mystery, and the peace. And the prayer I had then, I have now, and I ask you to share in the petition, that God may not find us failing in the keeping of this charge, that has been placed in our keeping. If we are responsible, through failure to pray for these people, if we fail them as Christian brothers and sisters in any way, great will be our sorrow and our shame.

There are three medical institutions in which we have a very real concern and responsibility—Vellore Christian Medical College, where Mrs. L. W. Gehman is; in South India Ludhiana Christian College where Miss Audrey Prendergast serves; and the Hindi Graduate School of Nursing in Indore, where Miss Bessie MacMurphy is Director. Here we share with other Christian groups. Each of these institutions has before it today, opportunities in the medical field that they never have had. Having made their reputation throughout India, they now are, each in its own way, being

looked to for even greater leadership. We have been called to share this responsibility. This must be before us constantly as we think of the challenges of this land.

I have not written of the Church in India today. Yet here is where the greatest opportunity lies. If the Church could be filled with the Spirit of God, if, led by that Spirit, it took up the challenge of proclaiming the Gospel, then India would be blessed indeed. But the Church in India today, is plagued by our Western notion of what the Church is, of how it must be organized. Here is where our concern must be great, and our faith strong. We must pray for a clearer vision, that we may take the place God has for us in the sharing of the building of this Church. We must pray that we be delivered from the temptation we have given in to: that of believing we can enunciate theories and policies, thousands of miles from the scene of action, and expect them to be such that will fit the needs of a land such as this. India needs the Church of Jesus Christ with all its varying revelations of God's glory and His Power. Indians look to

people who have the Bible for their guide to be able to live and work by the "Way and the Truth and the Life", that is set forth for all to read. Who can tell what wonders the world, even our Western world with all its assurance, would know, if, in this day of challenge in India, we all gave ourselves completely to sharing in the building of God's Kingdom here.

As I said in the beginning, it is impossible to tell the whole story, in one article, of what I feel about the opportunity for Christian witness in this land. To seek to widen the service given by our educational institutions; to maintain the vision we have been given for medical work; to give ourselves to share in the evangelistic work, particularly where new Christians are needing teaching; to have a concern for the co-operative Christian institutions; to be ever one in spirit with the Church; these are our opportunities which God is giving us today in India. There never have been quite such challenges here; there may never be again if we are tempted to treat casually this call to Christian witness.

Change Of Date!

NOTE—Change of Date for "Armagh" Broadcast! In the new television series "Heritage", the corrected date for the Presbyterian presentation, "Armagh", is Sunday, February 28th, over C.B.L.T., from 3:30 to 4 P.M. Comments on this series will be welcomed by the C.B.C. Religious Programs Department, Box 500, Toronto, Ont.

The Canadian School of Missions, Toronto

THE REV. L. S. ALBRIGHT, B.A., B.D., S.T.M., D.D.

Director of the School

(The Yearly Grant of the Women's Missionary Society, W.D., of the Presbyterian Church in Canada toward the support of this important School, is \$1,000.)

THIS INSTITUTION has developed from very modest beginnings. Organized in October, 1921, and, as at present operating, opened in January, 1930, the life of the School covers some thirty-nine years. It began with a desk in the Confederation Life Building in downtown Toronto; then progressed to two rooms in the Upper Canada Bible Society Building, on College Street; next moved to the ground floor of an apartment on the corner of College and Beverley Streets; and, while the present building, formerly the Nordheimer home on St. George Street, was being remodelled, equipped, and furnished, the Canadian School of Missions occupied temporary quarters in Trinity College.

The initial contribution of \$25,000 was given by Mr. John D. Rockefeller, Jr., on condition that the balance of \$55,000 be raised locally. This was done, just in time. The Scots Architect, Mr. W. W. Bryden, insisted on near perfection,

and the interior decorating was supervised by Mrs. Hugh McLaughlin. Both have long-time memorials here. Today, the financial responsibility for the support of the School is assumed by the Anglican, Baptist, Presbyterian, United Church, and the Disciples—a very modest budget of approximately \$16,000 a year.

In its teaching work, the School has enjoyed the generous help of the staffs of the four Theological Colleges in Toronto, with periodic assistance from McMaster, in Hamilton, and the help of individual staff members of Toronto University. Even this does not represent the total available teaching resources of the School, which has always drawn very freely upon the aid of a great variety of educational institutions in Toronto and vicinity, including the Ontario Agricultural College in Guelph, and Victoria Hospital in London. Only a Missionary Institution would dare to claim so much voluntary help, and only the founder, Dr. J. Lovell Murray, could have secured such generous co-operation, over the twenty-five years of his regime.

The original emphasis of the School was on the refresher training

of Missionaries on furlough, both as groups, and as individuals who needed specialized assistance for all sorts of Overseas requirement. As Dr. Murray wrote some years ago — “a wide network of private tuition is a vitally important part of the training given. Some subjects are better taught individually. In others, there is often only one Missionary, or Candidate, for whom, the instruction seemed to be needed.

Naturally, there is a broad, and sometimes amusing, variety of subjects called for. Every year, Missionary Doctors have wanted observation and refresher coaching in radiology, bone-and-joint surgery, or other medical lines. Nurses from the Arctic have needed instruction in simple dentistry, or anaesthesia. An Indian Missionary once asked for tuition in three subjects — educational psychology, motor mechanics — and the banjo! A nurse from West China desired house-building; the Principal of a Girls' School asked for taxi-dermy; many have wanted music, in its various branches; not a few request coaching in arts and crafts; a Japanese educator desired instruction in cartooning; a South China Missionary's need was for poultry-raising; a lady from South America simply had to have instruction in morgue technique! The choice of teachers for this one-by-one instruction is made as carefully as for Lecture Courses. And, so far as is known, no Missionary who announced a need for individual training during a furlough year has gone

back to his field with his desire unsatisfied.”

More recently, the preparation of new Missionaries has received more emphasis, beginning with Courses for the students of the three Women's Training Schools, and the four Theological Colleges, in Toronto. Of course, not all of these students plan to become Missionaries, but all of them, as prospective Ministers and women Church workers, should be active promoters of Overseas Missions. In addition, there have been developed brief Institutes on Christian Education; Christian Home and Family Life; Literacy and Christian Literature; Mothercraft; Rural Work; and on Outgoing Missionary Conference — in 1957 this was extended to four weeks. Meanwhile, the School sponsored the formation of the Toronto Institute of Linguistics, giving a four-week Course.

The Outgoing Missionary Conference is designed to prepare young Missionaries for the strange situations, and challenging conditions, into which they go. The Course in Linguistics involves an understanding of how languages are developed; skill in analyzing a foreign language; habits of accurate hearing, and reproduction of strange sounds—all, in order to make Christian witness more effective. You know how trying it is to listen to people speaking in halting English, with poor sentence-structure, and bad pronunciation — how hard it is to understand them at all, let alone grasp their

meaning clearly. It is just as trying for the East Indian to hear his language badly spoken, and most unfortunate that the Gospel Message should be impaired, not understood, even misunderstood. Hence our emphasis on the science of language learning.

You realize, of course, that because of the depression in the thirties, and the capture of China by the Communists in the forties, the number of Canadian missionaries of the major denominations serving abroad has greatly decreased. Recruitment up to former strength will take time, but, if our representatives abroad are fewer than before, we can at least see to it that they are unusually well prepared. These may be difficult times at home, but we are not in the main stream of the currents of nationalism, and of Communism, sweeping through Asia, and beginning to appear in Africa. Anyone who has served Overseas during recent revolutionary years, must be concerned for young people embarking on such stormy waters. One envies these young people their youth, and the opportunity of service in a challenging time. One also covets for them the very best preparation it is possible to give them, so that their witness for Christ and His Kingdom may be in power and in demonstration.

The Canadian School of Missions is also an interdenominational centre for Missionary conference, fellowship, and recreation, and, thanks

to our Sustaining Fellowship (the Women's Auxiliary) we have been able to maintain a homelike, attractive, building, for which we are grateful. Organizations such as the Canadian Council of Churches; the Department of Overseas Missions, and its sub-committees; the Missionary Committee of the Student Christian Movement; and numerous other Mission-related Organizations; make regular, or periodic, use of our facilities, while the Women's Inter-Church Council of Canada has its headquarters in our building.

Our growing Library, of some 5,500 volumes, represents an invaluable asset to the Mission Boards—one that costs them very little, thanks to generous private donors, and the much-appreciated help of the Leonard Foundation. Adequately used, the School Library alone would be worth all, and more, than is being spent on the School.

Thus, though the world may seem out of joint, the Mission work unusually difficult — it has never been easy — we must buy up the time for our Lord. We ask for your interest, your prayers, and your visits to the School, particularly any Wednesday afternoon during term. This is from October to the middle of December, and early January to mid-March. Come at 2:10 p.m. for a Lecture; stay for Chapel Service at 3:15 p.m.; then join in our Fellowship Tea in the Lounge, immediately following the Service. The latch-string is out! You will be most welcome.

 you'll like!

Reviewed by LEETA McCULLY CHERRY

NAUGHT FOR YOUR COMFORT By Trevor Huddleston

This is not an easy book to review. It must be read, carefully and thoughtfully, to be fully understood, and its tremendous impact felt to the uttermost. It is the true, and not-glossed-over, story of the plight of the non-whites in South Africa, told by the dedicated Anglican pastor, already become a legend in South Africa, who, because of his fearless speaking and writing of these conditions as he actually saw and experienced them, was so persecuted, both by the police and those in Government authority, that in 1956 his Church felt compelled to recall him to England, to take the post of Master of Novices. Since his return, he has written prolifically, given countless lectures and interviews, both in radio and television, seeking to focus intelligent attention on events in South Africa — appealing always “for world opinion to make its voice heard before South Africa is lost, not only to the white man, but to Christianity.”

This book has been called, “the book which stirred the conscience of the world”, and its sales have run into many hundreds of thousands. Reviewers say— “it is certainly the most influential book of the year”; “the most vital and challenging that has come out of the South African melting pot”; “it is a cry from the heart of a great Christian.” The Author says — “divorced from physical contact with the Africa I know and love, it is some compensation to feel that I can still help it indirectly by the written word. I count it an honour that within three months of the publication of my book, an ‘official’ reply was felt to be necessary. I withdraw nothing that I have written here, for I know it to be the truth.” This is the story of his twelve years’ ministry in Sophiatown, the coloured quarter outside Johannesburg, from 1944 to 1956 — latterly, these were bitter years, indeed, in constant conflict both with Government and police, as he sought to help his people. Actually, the manuscript of his book escaped seizure only by a mere twenty-four hours. Every thinking Christian should read this book. Paper-covered, a “fontana book” — priced 50c.

VILLAGE REBORN — Told by Rev. Abid Galdas, of Deir abu Hinnas to Miss Davida Finney.

Here we have the wonderful and revealing story of what actually happened in one small village of Egypt, when Literacy came to those

people, and it is told by the Minister of the Coptic Evangelical Church of Egypt, who served in this village church for twenty years. He tells of the changes which have brought new life to the people of Deir abu Hinnés, the little village on the Nile, and to the small community itself, when, with the help of the Literacy House in Minea, this Christian village undertook an all-persons Literacy Campaign — a campaign which brought to these people reading and knowledge; many outer changes in life and living; unity and sharing together; and the wise and intelligent use of their resources. It is typical of what is happening in thousands of similar illiterate villages throughout the world today — and it is a revelation!

Says the good Minister — “This is the story of a whole Village on the move, so that every villager finds himself thinking and planning in a way he did not dream of four years ago. Within eight months, 1800 people learned to read, and hundreds were enrolled in Bible-reading classes. Special Projects followed, all the people working together — the first one being the purchase of a pure-bred Jersey bull, in order to improve the quality of milk, and to have more cheese and butter for cooking. Other Projects followed quickly, as the spirit of unity and progress grew, and the old spirit of lethargy and hopelessness disappeared. Soon both village and people were transformed indeed.” Dr. Davida Finney from whose notebook the English translation of these many interviews with Pastor Galdas has evolved, was born in Egypt, has lived there fifty-five years, and was a missionary for the Presbyterian Church, U.S.A. in Egypt. She became leader of Literacy work in Egypt in 1953. This book is living proof that through Literacy and Christian Literature, men and women have found “an awareness of their own possibilities, and learned the means of reaching out to fulfil their new ideals. Paper-bound booklet — .25c.

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HOW OLD ARE YOU?

“Age is a quality of mind—
If you have left your dreams behind,
If hope is lost,
If you no longer look ahead,
If your ambitions’ fires are dead—
Then you are old!

But if from life you take the best,
And if in life you keep the jest
If love you hold—
No matter how the years go by
No matter how the birthdays fly—
You are not old!”

OUR WORKERS

(We would suggest that these two centres be taken out of the magazine each month, and carefully kept for your own records and information.)

The workers whose pictures appear this month and next on these pages are your Regional Secretaries. Regional Secretaries are employed by the Women's Missionary Society (W.D.) of The Presbyterian Church in Canada to give leadership in Christian education and missionary education, within the Synods of the Church. The Regional Secretaries represent the Women's Missionary Society, and also, by action of the Board of Christian Education of the Presbyterian Church in 1953, are official representatives of that Board. It is the aim of the Society to provide at least one Regional Secretary for each Synod. A Regional Secretary, in carrying out her duties, has responsibility to assist in organizing mid-week groups for all ages — Children's, Teen-age, and Adult; and in leadership training for leaders and officers of these groups. She is also responsible for assisting and training teachers, and leaders, in the Church School, and its related activities.

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**MRS. DEAN SMITH,
REGIONAL SECRETARY FOR
MANITOBA**

In the spring of 1956, following her graduation from the Presbyterian Missionary and Deaconess Training School, Miss Joyce Pearsall was appointed as Regional Secretary for

the Synod of Manitoba. Miss Pearsall's experience in Church activities in her home church of Essa Road, Allandale, Ontario, her business experience, training, interest in, and concern for, the Church's work, and her own natural ability, fitted her for the work of a Regional Secretary. During her three years at the Presbyterian Missionary and Deaconess Training School, Miss Pearsall had given evidence of her ability;—in the summers she had served in both Western and Eastern Canada—on a van in the Rocky Mountain House district under the National Department of the Women's Missionary Society (W.D.); and in a mission area, Noel Road, Nova Scotia, under the Woman's Missionary Society (E.D.)

In June, 1958, Miss Pearsall was

married to the Rev. Dean Smith of Calvin Presbyterian Church, Winnipeg. The Society is grateful to

Mrs. Smith for the leadership as a Regional Secretary she has continued to give since her marriage.

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**MRS. HUGH NUGENT,
REGIONAL SECRETARY,
SYNOD OF MONTREAL AND
OTTAWA**

In 1957, as Miss Frances Clark, Mrs. Nugent was appointed Regional Secretary for the Synod of Montreal and Ottawa, upon her graduation from the Presbyterian Missionary and Deaconess Training School.

Prior to entering the Training

School, Miss Clark had graduated from the Hamilton Normal School, and taught for two years. The training and teaching experience was a splendid preparation for her future work, as was her participation in the activities in her home church — Central Church, Brantford, Ontario. During the summers of her three years at the Presbyterian Missionary and Deaconess Training School, Miss Clark served in summer work on a van in the Rocky Mountain House district, and as an Assistant to the Girls' Work Secretary of the Ontario Girls' Work Board.

In October, 1959, Miss Clark was married to the Rev. Hugh Nugent of Scotstown, Quebec. For the months since her marriage, Mrs. Nugent has continued to work half-time as Regional Secretary in Montreal and Ottawa Synod. The Organization Department and the Society have appreciated her willingness to do this. Mrs. Nugent's many skills in handicrafts, writing, and her understanding of educational principles, are of great value in the part of the Church's work for which the Organization is responsible.

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"Much is little everywhere
If God the business does not share;

Through faith, I'll follow in the light
That shines from Him."

CHRISTIAN EDUCATION — ST. MATTHEW'S CENTRE

by EVELYN MURDOCH

WHAT IS Christian Education? In his book, "The Teaching Ministry of the Church", Dr. Smart says,— "What is done in the educational programme of the church today should be a valid continuation of what was done by Jesus with his disciples" . . . If we are to use the name "Christian", as an adjective with the noun "education", all that we say and do must be rooted and grounded in the gospel.

How do we interpret this, as it pertains to a veteran's low-rental housing development in a residential area of Vancouver? To qualify for this type of home, there must be at least two children in each family. Unfortunately, a great percentage of the parents have no real church affiliation, and as a result the large church school and mid-week memberships are not in proportion to the small nucleus of active results. Christian Education in this area, then, must centre around the children, and through them to the parents. Many of these parents enter the church for the first time, to watch their children take part in a group presentation. The chief problem in Christian Education for the children is obtaining leadership for numerous age-groups. The

problems in working with adults in an area of this kind is to convince them of the need for Christian Education. Let us look at a typical week at St. Matthew's to see how these problems are being faced.

Sunday is a very full day. Church School begins at 9:45 for children of 7 years and up. Enrolment in this department is approximately 115, with an average attendance of 85. Although there are 10 teachers to staff this department, they include the minister, his wife, and the deaconess, together with 3 volunteers from other areas. So we see that few of the adults of St. Matthew's area are ready to accept responsibility for the Christian Education of their children. Classes are provided during the morning Worship Hour for the children under 7. There is an enrolment of approximately 30, with an attendance of 20. At the 11 a.m. and 7:30 Worship, the Junior and Intermediate choirs add interest for adults and children, and often the special ceremonies, which are part of mid-week group activities, are conducted during the church service. A new venture has been inaugurated for Sunday evening, consisting of a Worship and Song service, followed by a filmstrip,

presentation and a social hour. The response to this has been most encouraging, and it is hoped that, with the continuation of this programme, many more young people and adults will be reached.

Mid-week activities get into full swing on Tuesday, beginning with a large potential of C.O.C.-age children, who come to the Centre directly from school. In the evening two C.G.I.T. groups meet, and it is in this field that the growth is most marked. A group of 5, in the fall of 1957, has now grown to two groups of 25. The annual Vesper Service, always the highlight of C.G.I.T. activities, reached a new high in 1959. The feeling of the service, set by the attitude of the girls, made it the most effective of the Christmas activities at St. Matthew's.

Wednesday is Explorer day. As is usual with this age-group, the Explorers are most enthusiastic and active. We are proud that last year three girls earned their Golden E., and this year three more are well on their way to that goal. As with other groups, these girls are of great assistance in promotion of Christian Education among their parents, through star ceremonies, etc., which take place during the church service. One Wednesday evening a month, the Board of Managers of the church meet. Here, too, is a place for Christian Education. On this group rests major responsibilities of the church's life, and guidance is needed to help them in this task.

Through a request from two interested ladies, a Bible Study Class has been instituted each Thursday morning, when, under the leadership of the deaconess, ladies meet informally for discussion, over coffee. They have completed the gospel of Mark and are now well into the gospel of Luke. Junior and intermediate choirs meet Thursday evening. This group takes in some girls who are not absorbed into either C.G.I.T. or Explorers. We hope that we may reach out through this channel to still more of our young people. Thursday evening is the time of the regular monthly meeting of the Women's Guild. It has been a great thrill that, during 1959, the ladies have come to the place where they requested some form of study. We have begun with a simplified Bible Study, and, like the Thursday morning group, we are using Philip's translation of the gospels.

Boys' work at St. Matthew's falls far behind the programme for girls. The main channel for Christian Education for these is through their Church School classes. There are active Cub and Scout groups held under the sponsorship of St. Matthew's, but unfortunately at the present time the Christian emphasis is not what we consider adequate.

Another important aspect of the work at St. Matthew's is visitation. This is shared by the minister and the deaconess. We must always endeavour to make visitation a means of Christian Education, even among those people who seem to have no

desire to have any part of religion. This means that the visitors must have a genuine desire to share the interests of the people with whom they come in contact. In a housing development, of which St. Matthew's is typical, there are many day-to-day problems of unemployment, family affairs, and many others. How best to help these people has taken much prayerful consideration.

Let us now refer back to Dr. Smart's words. Always we must keep before us the example of Jesus

teaching his disciples. "Teaching as Jesus taught" is the unattainable goal toward which we must strive. With this in mind, we must be careful that we do not centre Christian Education solely at St. Matthew's. It is our daily prayer that the guidance and interest sparked by the weekly programmes, and visitation among both adults and children, will form the basis of many Christian homes, and from these homes will go forth dedicated young adults who will, in turn influence others.

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MILLION GOSPEL CAMPAIGN IN AFRICA

by REV. KENNETH G. McMILLAN

General Secretary, The British and Foreign Bible Society in Canada

THE BRITISH and Foreign Bible Society in Canada is participating in the production of one million Gospels in 69 languages for distribution in Africa in 1960. While Africa is still in a state of transition, this campaign was launched to present the claims of Christ to the millions who have never heard the Gospel.

The Christian Church has a magnificent record of service in Africa over the last 150 years, but there are well over 100 million Africans whose religion is still that of their ancestors, and who worship tribal gods. Islam claims 60 million faithful in Africa, and there are perhaps 30 million Christians.

The actual work of distributing the million Gospels produced by the Bible Society is being undertaken by the Christian Churches in Africa. The Churches are keenly aware of their unfinished evangelistic task, and representatives of the Churches have hailed the project as both necessary and relevant and have pledged their full support.

The campaign will cost the Bible Society \$60,000, and it is hoped the Christian people of Canada will see the Million Gospel Campaign as one positive piece of Christian service which they can support.

* * * * *

USE ME!

I am your Bible — God's library.

I am the truth.

To the pilgrims — tired by the way—

I am a strong staff,

To the one in darkness, I am the light.

To him who has lost his way

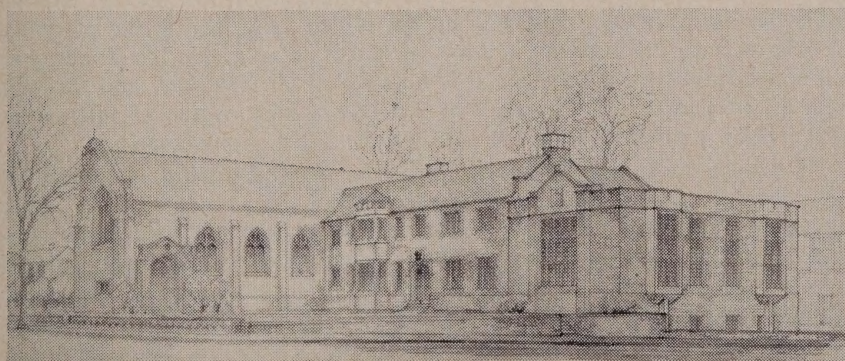
I am the guide.

To the lonely — I stay beside.

In Remembrance

Miss Mary MacLeod	Williamstown, Ont.	Glengarry Presbyterian
Mrs. H. R. Scott	Seaforth, Ont.	Huron Presbyterian
Mrs. F. W. Wigg	Seaforth, Ont.	Huron Presbyterian
Miss Edyth Davidson	Seaforth, Ont.	Huron Presbyterian
Mrs. Thos. Bickell	Seaforth, Ont.	Huron Presbyterian
Mrs. C. Simpson	Seaforth, Ont.	Huron Presbyterian
Mrs. William J. Bunton	Hamilton, Ont.	Hamilton Presbyterian
Mrs. W. H. White	Roslin, Ont.	Kingston Presbyterian
Mrs. Elizabeth Christison	West Summerland, B.C.	Kootenay Presbyterian
Mrs. D. W. Munroe	Glencoe, Ont.	London Presbyterian
Mrs. W. G. Rathbun	Hillsburg, Ont.	Orangeville Presbyterian
Miss Christina Graham	Paris, Ont.	Paris Presbyterian
Miss Elizabeth H. Graham	Paris, Ont.	Paris Presbyterian
Mrs. John Hodgson	West Adelaide, Ont.	Sarnia Presbyterian
Mrs. A. G. MacDonald	Victoria, B.C.	Victoria Presbyterian
Miss Edna Lowrey	Toronto, Ont.	West Toronto Presbyterian
Mrs. Sarah McDonald	Vancouver, B.C.	Westminster Presbyterian
Mrs. Mary Kirkpatrick	Vancouver, B.C.	Westminster Presbyterian
Mrs. Wm. Keir, Sr.	Morden, Man.	Winnipeg Presbyterian
Mrs. George Cook	Winnipeg, Man.	Winnipeg Presbyterian

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Rosedale Presbyterian Church, Toronto, Ont., where the Annual Council Meeting of the W.M.S. will be held beginning on Monday, May 9th, 1960. Look for further information later.

1964 — ANNIVERSARY YEAR

by ELLEN V. HAW

Chairman, Anniversaries' Committee

The year 1964 will be a very important one to all of us in the Women's Missionary Society, W.D., because of its significance in respect to two anniversaries — the 100th anniversary of the first Missionary Society formed in 1864, and the 50th anniversary of the formation of the present Society in 1914.

Thinking and planning toward anniversary year has been underway for almost two years. At the Council Meeting of 1959, held in Belleville, the delegates passed a motion which read as follows— "That as a Society we plan to celebrate these two important anniversaries in 1964, pursuing a 5-year programme as outlined in this report; that groups, Presbyterials and Synodicals be responsible for activity in their own areas with assistance in the matter of programme materials to come from headquarters; that planning for the national celebration be the responsibility of Council Executive and that full information on all phases of the development of the 5-year plan be passed on to the Society regularly."

Council Executive has set up an Anniversaries' Committee, whose responsibility it will be to present plans to Council Executive for approval. This Committee is composed of the President and Secretary of the Society, and the Chairmen and Directors of standing committees. Therefore, even if the individuals should change in these positions, the continuity of full representation from the various departments of the Society will be maintained in the work of this Committee. It has been suggested that Synodicals and Presbyterials might set up anniversary committees, whose special responsibility would be to keep informed on the subject, and lead in the planning for Anniversary celebrations in their own particular areas. No doubt you will be hearing more about this. It is hoped that all members, and through them all women of the Church, will generate a high degree of interest in all activities connected with the celebration of the Anniversaries.

It will be most appropriate if, from the very beginning, we think of these Anniversaries as something in which all of the women of the Church may share. True, not all of the women of the Church are specifically connected with the Missionary Society, but since the society has organizational links across the country, information and invitation must pass through these channels. Surely, all women of the Church will be interested in marking the beginning of women's work in our Church. Therefore, all members of the society should take responsibility for opening the doors and encouraging all women to participate. This can be done best by talking about information, passing it along, and extending invitations to everyone to attend

everything connected with the Anniversary celebrations. Let us see that this is done in local groups, Presbyterials, Synodicals, and for the National Celebration to be held in 1964.

It is going to be quite a job to be certain that “. . . full information on all phases of the development of the 5-year plan be passed on to the Society regularly”. It is planned to do this by having information pass regularly from Council Executive to Synodicals and Presbyterials, and, through the pages of “The Glad Tidings”, to the membership as a whole. This first article is aimed at giving you a brief outline of what has been done up to now, and to give you preliminary information so that you can plan toward 1964 — to be present personally, and to participate in all activities in your own area. As time goes on, new releases will be issued in order to keep you up to date.

Here is a brief outline of some of the major planning being done at present:—

- A National Celebration is to be held in 1964, probably in conjunction with the annual Council Meeting of that year. Details as to place, length of meeting, registration fee, possibility of a travel pool, accommodation arrangements and so on, will be announced in due course.
- A history of the Society is to be prepared.
- Programme for the National Celebration will include theme addresses by an outstanding speaker or speakers, a historical pageant, presentations of the work, etc.
- It is hoped that there will be representatives from the sister Churches on the Overseas fields, and from various parts of the work in Canada; and that there will be fraternal delegates from other women's organizations.
- During the 5-year span, 1959-1964, special money projects will be placed before the membership to provide for expansion of the work.

After much careful thought it has been decided to have two financial projects to begin this 5-year span. Once the funds have been received for these projects, other special projects will be announced. The first two projects are to be:— \$15,000 for a Nurses' Residence and School Building on the Bhil field; \$18,000 for a Presbyterian Fellowship Centre in Winnipeg.

Givings for these special projects should be apart from, and over and above, regular group or individual givings. The present work of the Society must be provided for. As the first special effort of the forthcoming Anniversaries, let us plan to raise the amounts for the work stated above.

But emphasis on finances is not the primary emphasis — we should first of all stress the foremost project for each member of our Society. It was stated this way in the April 7, 1959, Minutes of the Anniversaries' Committee:

“The foremost ‘project’ be not financial, but a challenge to the

members of the Women's Missionary Society to look beyond themselves and their groups in an effort to interest others in the work of the Society. The Celebration should begin with rededication of each member to the tasks which we as a Society have undertaken, and the need for interesting others."

So — all good wishes for an active and happy five years ahead in plans and efforts in your local area, building towards the National Celebration in 1964. Let us know of your plans.

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CHURCH OF THE AIR LENTEN SERIES

Sundays 4:30-5:00 P.M. E.S.T. — C.J.B.C.

Theme — "God In Christ"

- March 6—"God's Nearness In Christ"
The Rev. E. Geoffrey Tenneson — United
- March 13—"God's Power In Christ"
The Rev. Edgar J. Bailey — Baptist
The Rev. R. S. Dunn — Baptist
- March 20—"God's Perseverance In Christ"
The Rev. John Sweitzer — Lutheran
- March 27—"God's Love In Christ"
The Rev. C. C. Campbell — Anglican
- April 3—"God's Truth In Christ"
The Rev. E. Geoffrey Tenneson — United
- April 10—"God's Forgiveness In Christ"
The Rev. Edgar J. Bailey — Baptist
- April 17—Easter Sunday
"God's Truth In Christ"
The Rev. R. J. Berlis — Presbyterian

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TOMORROW

"She was going to be all she wanted to be — tomorrow,
None would be kinder or braver than she — tomorrow,
A friend who was troubled and weary she knew
On her she would call and see what she could do — tomorrow,
The greatest of workers she would surely have been — tomorrow,
The world would have hailed her, had she ever seen — tomorrow,
But in fact, she passed on, and she faded from view,
And all that she left here, when living was through,
Was a mountain of things she intended to do — tomorrow!"

I WANT TO BE A MISSIONARY

by COLLEEN CRUIKSHANK

I REMEMBER very clearly a Social Studies lesson in Grade V. Our teacher was telling us about a certain tribe somewhere in Africa, and one of their strange customs. Whenever the women of the tribe became too difficult for the men to handle, the men would dress up in animal skins to look like ferocious beasts. They entered the village and told the frightened women that they would spare their lives only if the women obeyed their husbands. "Isn't this terrible?", I thought. "Someone must bring Christianity to them. Why not I?" Ever since I can remember I have wanted to work for God as a missionary, but that Social Studies lesson made it final.

We who live in a country such as Canada, where there is a Church in every community, find it hard to picture a place where a Christian Church is an exception, and where millions have not heard the Good News. So many people are longing for something to hope for. How can we be truly Christian and not love these people, nor care enough about them to want to help.

Most of the world population can neither read nor write. But in the last few years many of these people have become literate. What will they have to read? Will it be the Gospel, or Communist propaganda?



Countries of Africa and the Middle East are rapidly achieving independence. I sincerely pray that some of these new literates may be great Christian leaders to serve their country in the government.

Education is a very commonplace, but important, thing in our country. It makes me feel very sad that, while I am receiving the very best of learning, so many have had so few opportunities. I feel it is my task, as a Christian, to share my education with these people.

Most important, I have the news of a Risen Lord to share with the world. There are so many people in the world, and if it were possible I would tell the Truth to each and every person before they die. But I suppose I shall have to be content with helping only *some* of them and leave the rest up to YOU.



Boys and Girls!



LET'S TAKE A TRIP TO NIGERIA

by MERLE McGOWAN

HOW WOULD you like to take a trip to Nigeria, flying B.W.I. (by way of imagination)? Wouldn't it be fun? We could visit Miss Agnes Gollan and Miss Dorothy Bulmer, missionaries in Nigeria, and accompany them as they go about their work in a Landrover (jeep to you). Miss Gollan has been in Nigeria since 1955, and she would have many interesting things to tell you about her work and the people of Nigeria. Let's go and ask her to tell us about her life in Nigeria since 1955!

When she landed in Africa, she tells us that they were a bit afraid, wondering what this new continent would be like, but she and her friend remembered the words of the Explorer Hymn "This is My Father's World" and knew they weren't alone in this new land. Then she discovered it was really the unknown of which she was afraid. For example, when she discovered that the night noises she was hearing were only avocado pears falling off a tree on to a tin roof, and plain ordinary crickets chirping, she was okay.

She says at first they only saw monkeys, but no snakes or leopards,

though there are some in the country. Sometimes, when she and her friend went about the country, they were given gifts, such as a sheep, a hen, several vegetables, eggs, a cock, and many yams. Have you ever ridden in the back of a Landrover packed with luggage, and only room for two to sit, and yet had in it a small farm yard and produce? What fun!

Miss Gollan says the children in the villages welcome you with big beaming smiles, clapping their hands and dancing about because they are glad to have a visit from the "white people". However, the small children may be afraid and cry, not knowing what to make of these funny white people. The little girls wear beads — not just one string around their necks, but many strings of red ones around their hips. Girls don't usually go to school, because they are thought not as important as the boys. The girls have to help their mothers, by looking after younger brothers and sisters, work on the farm, carry pots of water, bring home firewood, and carry food to sell at the market. They walk for

many miles, and you see them often on the roads, always with a heavy load of something on their heads—a pot of water, a huge bundle of firewood, or a basin overloaded with yams, cassava, peppers, leaves for soup, and peanuts. These girls don't have a chance to learn to read and write. They are needed to work, so the boys can be educated. More girls are starting to school now, though, as the government is making schools free. School holidays in Nigeria come in December — six weeks. Miss Gollan works with girls, forming girls' groups which are called C.G.C., Christian Girls' Clubs.

Wouldn't it have been an adventure to be with Miss Gollan the week-end she went about ten miles from the city of Arochuko? She could only take the Landrover three miles, and had to walk the rest of the way. A stream with only a one-

log bridge, prevented the car from going any further. Schoolboys helped carry her things. The women of the villages were very glad to see her and gave her a royal welcome.

Miss Gollan also tells about making up flannelgraph material for their Sunday School teachers, how she and Mrs. Roberts mimeographed the figures of the Bible Stories. The teachers had to colour the figures, cut them out, and put flannel on the back. Many people, who had not seen flannelgraph before, called it "the white man's magic". The Sunday School teachers liked the new idea. Miss Gollan also could give teachers Sunday School papers she had received from Canada. These papers are liked very much.

Did you enjoy your trip? Wouldn't you like to know more about Nigeria and about Miss Gollan's work? Did you get any ideas for your Mission Study project in Nigeria?

* * * * *

Make Me Kind

God, make me kind!
 Not only when an act of mine
 Will gain me praise—
 But every day in little ways
 To those around me
 Make me kind.
 Help me to find
 The lonely heart that I may speak
 A word of cheer;
 Help me to seek the weary
 And to change a tear to laughter.
 Give me, God, each day desire to do
 One act unselfishly, and then
 To give again.
 God, make me kind.

LETTER FROM MARGARET KENNEDY

Dear Friends,

What a pity you can't be here to know a different Christmas setting — one of sunshine and colour; little shepherds in voluminous blankets in so many dramas around the countryside, with real little goats, or personified goats in more blankets! You'd recognize many carol tunes, though not perhaps if you joined me for Christmas here in Khalghat. The celebration of Christmas, in this newer area, has been largely marked by the big feast, on the day in Christmas week when the Missionary and Christian people could get out from Barwani to join the people here. If anything is done at all, or not, on Christmas Day, I have yet to find out. There are no Church Buildings, no schools or institutions of any kind, and so the centering of activities is not so easy.

Let me explain my surroundings. My assistant Mina and I moved to Khalghat a month ago, when Pauline Brown and I vacated the bungalow in Barwani for the Knox's arrival. Mina and I are now 40 miles east of Barwani, in what is termed the Balkhar-Khalghat area. Pauline is renting a house in Barwani town, until a place can be built for us. We came here to a re-built, enlarged, evangelist's house, right on the bank of the Narbadda river. You could call this a duplex at home I think; the evangelist Dan, his wife and children, have one side, while Mina and I have the other. It is much bigger than the Indian house in Halkhar, 3 miles away, so although we go there to stay for part of our programme, we can keep all our stuff and supplies in this solid brick house. It is a lovely setting, with the big river about 100 ft. below us, flowing east and west, and so reflecting the colours of both sunrise and sunset. The village is very small, mostly one street; many Brahmin families live here, and so take advantage of all the purification rites in which they can indulge in the sacred Narbadda. The big Bazaar is on the other side of the river, over a quarter-mile bridge.

This is Sunday morning, and I have just returned from having a service at the huddle of houses outside the village, where the Balahi people live. It is all so different from the Bhil country north of the river. As I have told you before, the Balahis, whose main right in the village set-up is to eat the carrion that they must clear away, are considered outcastes, and their attitudes to life, their habits, are what you could expect of a people treated as degraded. Yet it is among these that God has called out a people for Himself.

Mr. Toombs caused me to become acquainted with them when he wanted help in a teaching programme for the women, so although this is

100 miles from Jobat, I have known the people, known of the slow increase in Christians here and in Balkhar, and of the great need for them to learn. Pauline, and her nurses, have been visiting regularly every week with their clinic, and this past year, we have joined them to give regular Bible teaching. Last Christmas, a boy who had been greatly helped physically, through the clinics, came to Balkhar with his Mother and family from Jalkhan, a village 7 miles away, to be baptized. Dan Master has been teaching there regularly, and in June, thirty-three were baptized, whole family groups. In the rainy season, when I was visiting here, a man told me that I must come to his village. I went, and learned that they were relatives of the group in Jalkhan, and they wanted to be baptized, although they really had not learned anything yet. So more regular teaching has been started in that village of Satrati, and last week, Mr. Knox baptized one family there.

It is a wonderful thing to know that something is springing up here; fruit is appearing where we are now looking for it. Two weeks ago today we were in camp in Jalkhan, and Bansi bai, the mother mentioned above, a widow, sat one morning and told us of relatives of hers in this and in that village, where we've never been, who are wanting to become Christians. What does she tell them that they are so won, when she knows so little herself! How I'd love to overhear her; hear the Spirit of the living God speaking through her, to meet the hidden, often unexpressed, needs of the souls of others.

I must tell you one significant incident that occurred when we were camping in Jalkhan. The evangelists had pitched the tents fairly near to the section of the village where these new Christians of the Balahi community live. We got our water the way they did, from the side of the stream, so Mina and I strolled through the rest of the village, to see if there were any wells for the caste people. While we looked, a high-caste woman started talking to us, and asked why we hadn't come to their side of the village. I explained why. Then the head man of the village came along and invited us to go to his house. Others gathered there, and we had an interesting conversation, in the course of which I said that the Balahi people were the ones I knew, and that they had called us to teach them. "Well," said one of the men, "nowadays people don't look so much on what caste a man is, as to what virtue or cleverness there is in him!" All nodded soberly. This was really *something* I thought, but it is not so applicable among the women. Three Brahmin widows came to our tent, but wouldn't sit in the shade of it, so I moved the mat out under the tree. They told us with considerable pride how they kept their caste, and asked us innumerable questions as to how we managed. I thoroughly enjoyed them. When we discussed the true inwardness of religion, they agreed with

great noddings of head, despite all their outward observances — last month was Kartik month, when the women rose to bathe and wash their clothes before daylight (outside in the cold); then they ate only once in the day; and, in Khalghat, they set little lights afloat in the river at sun-down each day for a week. The caste women really work at their religion, and they bemoan the way their sons work here and there, and forget their caste! You can understand how one longs to capture that devotion of their's, that they might know the joy of response from the God who loves and wants them, instead of their minds dwelling on a welter of idols, unworthy of such devotion.

Miss Mary Whale is due to visit with me tomorrow, so I'm hoping she will see these new villages and bring back to you some of the challenge, and the need, that is here. Personnel need is the greatest, as illiterate people cannot learn until someone sits right down, and teaches them. Yet here I am, due to come home in the Spring, and nobody to take my place to keep up the teaching among the women, and Mina cannot very well stay here by herself. She will go to help Agnes Hislop on the north side of the field. How I covet all those deaconesses, student workers, regional workers, lay workers in the Churches at home, working among a people who already know Christ and have the Bible! The fields really are white in this new area, and the reapers, where are they? Of course, we hope that those will be raised up here to teach their own people, as they are doing in the Bhil area, but that takes half a generation at least — I mean to teach, not to witness, takes that long!

Yesterday was Bazaar Day, so Mina and I went over to the other side and came back quite laden, so that as we crossed the long bridge, I had to keep changing hands with my bundles. Suddenly, they were all taken from me, as a group of chattering village women came striding by with their bundles perched sensibly on their heads. We'd never seen these women before, but they informed us they were the wives of fishermen, and they lived in a village half a mile away. I protested that they should not be adding my burdens to their own, but they just laughed, and when I removed the small bundle off the head of the woman who had my heavy basket, she promptly put my basket on her head. Now we have a date to go and find their village! Endless, endless, contacts and opportunities, among a people who work hard at trying to please the only gods they know.

Forgive me, I was going to stop several lines back! So many thanks for all your support, your prayers, your letters. May you be refreshed and blessed this holiday time. I am looking forward so much to visiting with you and joining in our common fellowship when I do get home.

Yours very sincerely, Margaret F. Kennedy

THOUGHTS ON PRAYER

by DR. BILLY GRAHAM

PRAYER IS the most important spiritual exercise that a Christian can have. If you are to live a happy, guided and victorious life, prayer is absolutely essential daily. The apostle said "pray without ceasing." Here are a few facts on prayer that may be of help: It is not the place, but the spirit of prayer that is the all-important factor. The Samaritan woman was concerned about the place of worship, but Jesus said—"God is a Spirit, and they that worship Him must worship in Spirit and in truth."

Jacob found that desert stones can become an altar. Peter prayed in a storm-tossed ship. Hagar cried to God in the heart of a desert. Hezekiah prayed to the Lord on his sick bed. David prayed while hiding in a cave. The penitent thief prayed from a cross.

God's ear is open to our cry, whether on the seashore or on the house top, on the mountain or a battlefield.

However, daily prayer is better and easier under favourable surroundings. You should learn to shut the door on conditions that would bring disturbance. Ordinarily, it is best to have a place for daily prayers. Jesus suggested: "Enter into the closet." It is good to pray at least once a day in a secluded place, praying out loud if need be, guard-

ing yourself against wandering thoughts.

Jesus seems to have devoted Himself especially to prayer at times when His life was full of work and excitement.

The Bible says to "pray without ceasing" (Thessalonians 5:17), "to pray at all seasons" (Ephesians 6:18).

Charles Wesley gave two hours daily to prayer. John Wesley arose at four o'clock to pray. John Fletcher sometimes prayed all night, Bishop Andrews prayed five hours a day. Martin Luther had to have three hours a day in prayer. Judson of Burma said he had to pray a dozen times a day.

The Bible makes it clear that you can pray at any time, for God never sleeps, and His ear is ever open to your cry. The Bible teaches that there is public prayer. When Christ prayed in public, He was brief. When He was with His disciples, He prayed longer. When He prayed alone, He prayed all night.

God, help us to pray! If we are to survive, we must have Spiritual revival! If we are to have Spiritual revival, we must have more earnest effectual praying.

Pray when it is hardest to pray. Prayer is the key of the morning and the bolt of the night.

(Selected)

THROUGH THE SOCIETY

BRITISH COLUMBIA

MISS ANNIE O. ROBSON,

SUITE 5,

225 W. 40TH AVE.,

VANCOUVER, B.C.

PRESS SECRETARY

KAMLOOPS-OKANAGAN PRESBYTERIAL

— Mrs. K. B. McKechnie presided at the Thank-Offering Meeting of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church of Armstrong, B.C., when the Guest Speaker was the Rev. W. C. McBride. Illustrating his address with coloured views of B.C. scenery and Churches, he told of the Mission Field in *British Columbia*.

At the morning Service in Knox Presbyterian Church, *Vernon*, a Life Membership in the W.M.S. was presented to Mrs. R. A. Ferguson, by the W.M.S. Auxiliary, in recognition of her faithful service and her love for her Church. A loyal member of Knox W.M.S. Auxiliary, since its organization, she served as President for five years, and was President of Kamloops - Okanagan Presbyterial for three years. Before coming to *Vernon* in 1929, Mrs. Ferguson was one of those who helped to establish a Presbyterian Church in Salmon Arm, after 1925. When *Vernon* congregation began, it was Mrs. Ferguson who suggested the name of Knox, in memory of her girlhood church in *Ontario*, and when the building of the sanctuary was considered, Mr. and Mrs. Ferguson were two of the very few

who had faith to make a beginning, and gave generously of time, labour, and money.

KOOTENAY PRESBYTERIAL — "Be Thou My Vision" was the theme of the three-day C.G.I.T. Conference, held in St. Stephen's Church, *Creston*, under the leadership of Miss May Nutt, Regional Secretary, with girls attending from *Kimberley*, *Cranbrook* and *Creston*. Hostesses were the *Creston* C.G.I.T., with their leader, Mrs. P. R. Robinson, and a fine programme of games, crafts, study, and worship was enjoyed together. Mrs. R. Pollock, President of *Kootenay* Presbyterial, brought the W.M.S. greetings at the Saturday evening Banquet, and her son, the Rev. R. A. Pollock, minister of St. Stephen's Presbyterian Church, welcomed the delegates.

The W.M.S. Auxiliary of the Presbyterian Church, *Trail*, B.C. at a recent meeting, presented Life Memberships to two active members of thirty years standing — Mrs. Donald Campbell, and Mrs. W. R. Smith. One of these was given by Mr. Fraser McDonald, in memory of his Mother, Mrs. Elizabeth Christison, who died recently in *West Summerland*, B.C.

WESTMINSTER PRESBYTERIAL — President, Mrs. M. Gallo, presided, and Mrs. E. Rohmer was in charge of the Devotional Period, when the Evening W.M.S. Guild of St. Paul's Presbyterian Church, *Vancouver*, B.C. held the closing meeting of last

year. Miss Ellen Douglas, Hospital Visitor for the W.M.S., was Guest Speaker, and brought home to all her hearers the importance, and far-reaching results, of this part of our W.M.S. work, which helps Hospital patients to realize that they are not forgotten by their Church, but are still part of the Christian fellowship. A "Scattering of Cheer", Miss Douglas called her distribution of the gifts sent in, or made possible, by members of Auxiliary Groups, for this purpose.

A full slate of Officers for 1960 was installed by Mrs. Fred St. Denis, wife of the Minister, at the Annual Meeting of the W.M.S. Auxiliary of *Mount Pleasant* Presbyterian Church. Mrs. A. B. Basey is President. The Christmas Worship Service was conducted by Mrs. Earle P. Fox, President of *British Columbia* Synodical. Reviewing the year's work of mission study and worship, tribute was paid to outside Speakers — the Superintendent of *Vancouver* Central City Mission; Miss Annie Wilson, of the *Chinese* Presbyterian Church; Mrs. Metzgar of the *Hungarian* Presbyterian Church; and Miss Donaldson, of the World Health Organization of the *United Nations*. Encouraging Reports were presented in all Departments, including that of the Children of the Church.

ALBERTA

MRS. M. B. DICKAU,
SUITE 3, DOLORES APTS.,
MEDICINE HAT, ALTA.
PRESS SECRETARY

CALGARY PRESBYTERIAL — The W.M.S. Afternoon Auxiliary of St. Giles Presbyterian Church held their Annual Thank-Offering Meeting on Sunday in the Church, when Devotions were in charge of the Senior High Fellowship Group, and the Soloist was Mrs. David Clauge. President, Mrs. J. Eno, conducted the Meeting, and the Guest Speaker, Mrs. F. S. Morley, gave an interesting Address on her recent trip to *Russia*, and behind the *Iron Curtain*. The Rev. H. L. Simpson closed the Meeting with prayer.

At their Thank-Offering Meeting, the W.M.S. Afternoon Auxiliary of Grace Church, *Calgary*, were privileged to hear Mrs. Harvey Smith, one of their own members, and Mrs. G. M. Bell, of Vancouver, tell of the World Presbyterian Alliance Council Meeting in *Sao Paulo, Brazil*, which they attended as Canadian Delegates. It was inspiring to hear of the work done at this Council Meeting. Also visiting *British Guiana*, they told us something of the missionary work there, showed beautiful slides of their trip, and made the meeting both interesting and inspiring.

EDMONTON PRESBYTERIAL—A most interesting Programme was held in this Presbyterial during the latter part of 1959. One of the outstanding Speakers of the year was Miss Nellie Smith, of *Toronto*, who spoke at a Dinner Meeting in First Presbyterian Church, *Edmonton*, with many representatives present from *Killam, Chauvin, Lloydminster*, and

various Church Groups in our own Presbyterial. The Presbyterial President, Mrs. S. E. Lawrence, presided, and Mrs. W. O. Nugent introduced the Speaker, whose message was impressive, and informative, and thoroughly appreciated and enjoyed by all who heard her. A solo from "The Messiah" was sung by Mrs. R. McMaster, accompanied by Mrs. N. H. Grace, and the closing prayer was given by Mrs. S. Quigley.

The following day, a joint meeting of ladies from *Killam* and *Galahad* was held at "Stonewall Farm", where Mrs. Ross Grant was hostess to over thirty guests. Miss Nellie Smith spoke to the gathering, and gave a full-scale and worthwhile picture of the W.M.S. work at home and Overseas.

At the special Thank-Offering Meeting of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Edmonton*, Miss Nellie Smith again held the thoughtful interest of her audience as she told of the opportunities and needs of our Mission Fields, and roused her hearers to a strong realization of their responsibilities as W.M.S. members. At a later meeting, Miss Ida White, Reg. N., now home on furlough from the *Bhil Field*, told of life in *India*, and gave a fine message to the women.

LETHBRIDGE PRESBYTERIAL — Visitors from *Fort MacLeod*, and the Brethren *Hungarian Church*, in *Lethbridge*, were present at the meeting of the Women's Federa-

tion of St. Andrew's Presbyterian Church, *Lethbridge*, when Miss Nellie Smith, of *Toronto* gave an illuminating and inspiring Address on "Our W.M.S. Work". This was a Thank-Offering Meeting, and Mrs. A. L. Metcalfe was Chairman.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307—2ND STREET, .

WEYBURN, SASKATCHEWAN
PRESS SECRETARY

PRINCE ALBERT PRESBYTERIAL — The Elena MacKay Evening Auxiliary of the W.M.S. of St. Andrew's Presbyterian Church was in charge of Morning Worship in *Tisdale*, and the Afternoon Service in *Sylvania*, in December. Mrs. Myrtle Johnston presented the sermon, assisted by President, Mrs. Evelyn McEwen. A solo by Miss Darlene Sauero was much enjoyed.

MANITOBA

MRS. R. A. DAVIDSON,
315—12TH ST.,

BRANDON, MANITOBA
PRESS SECRETARY

BRANDON PRESBYTERIAL — Mrs. T. L. Black, of St. Andrew's Presbyterian Church, *Brandon*, was honoured at a recent meeting of the Evening Auxiliary of the W.M.S., by the presentation of a Life Membership and Pin, by Mrs. E. Leeson. Tribute was paid to Mrs. Black's contribution to the W.M.S., in serving on both Presbyterial and Synodical Boards, as well as locally, and as Leader of the Children of The Church, in St. Andrew's. Members

of the Afternoon W.M.S. Auxiliary were guests at this Meeting, and the Service of Worship was conducted by Mrs. F. McKay, President, assisted by Mrs. A. Kellie and Miss Jean McKay.

The Study Group, and the C.G.I.T. Groups, of First Presbyterian Church, *Brandon*, entertained 140 patients at the *Brandon* Hospital for Mental Diseases, in December. Mrs. P. N. McPhail, President of the Study Group, was in charge of the evening. The ladies participated in the Vesper Service, under the leadership of the C.G.I.T. Groups. Mrs. E. W. Harper was leader of the Service, assisted by Mrs. R. Cooper. Favourite Carols, requested by the patients, were sung; gifts were distributed, and lunch served. One of the ladies, on behalf of the ward, thanked the Groups for a very enjoyable evening.

At a recent meeting of the W.M.S. Auxiliary of First Presbyterian Church, *Brandon*, Mrs. Mary Manson was presented with an Honorary Membership, and Mrs. E. W. Harper, with a Life Membership Certificate and Pin. Presentations were made by Mrs. P. Guthrie, and Mrs. C. E. Thomson, on behalf of the Auxiliary. Mrs. A. Lawson was guest Soloist, and the Devotional Period was conducted by Mrs. J. Andrews, Mrs. A. Munroe, and Mrs. Guthrie.

The Heather Club, of First Presbyterian Church, *Brandon*, an Associate Group, concluded the year's activities, with the members visiting

thirty shut-ins of the congregation during Christmas week, giving a rose to each one. Donations were made to the W.M.S. General Fund; the Missionary and Deaconess Training School Building Fund; the Presbyterian Camp Fund; and the Jessie Duncan Memorial Fund.

WINNIPEG PRESBYTERIAL — The W.M.S. Auxiliary of Knox Church, *Morden*, reports the passing of two faithful members — Mrs. Wm. Keir, Sr., 90 years old, who died in November 1959; and Mrs. George Cook, residing in *Winnipeg* at the time of her death, died also in November 1959.

HAMILTON AND LONDON

(MRS. M. K.) MARY B. HEDDLE,
88 GRANT AVENUE, APT. 2,
HAMILTON, ONTARIO
PRESS SECRETARY

(Our readers, and particularly those of the Hamilton and London Synodical, will be interested to know that this good Press Secretary was married, on New Year's Day, 1960, to Mr. M. K. Heddle, of Hamilton, Ontario, and will wish to join with the Editor, and the members of the Publications Committee, in extending warm good wishes for their happiness to Mr. and Mrs. Heddle.)

BRUCE AND OWEN SOUND PRESBYTERIAL — At the Annual Meeting of the Senior W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Owen Sound*, Life Memberships and Pins were presented to Mrs. Ian Rutherford, and Mrs. A. Van Leeuwen. The Jessie Clow W.M.S.

Evening Auxiliary also presented a Life Membership to Miss Jean Sinclair, the first President of this Group, formed twenty years ago, with six members, and now with a membership of twenty-five.

The W.M.S. Auxiliary of *Paisley* Presbyterian Church, with members of the Evening W.M.S. Auxiliary have completed the successful project of redecorating and improving the kitchen and basement of their Church.

Miss Mary E. Burgess, retiring President of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Hanover*, was presented with an Honorary Membership and Pin by the Auxiliary, in tribute to her loyal service, through the years, in W.M.S. work.

CHATHAM PRESBYTERIAL — The Heather Club of *Dresden* Presbyterian Church presented a Life Membership in the W.M.S. to Mrs. Arthur Lennon, Sunday School teacher, C.G.I.T. Leader, and Junior Choir Assistant.

When the Sunshine Auxiliary of the W.M.S. of *Leamington* Presbyterian Church, met at the home of Mrs. H. B. Newland, a Life Membership was presented to Mrs. Clyde Hatch, by Mrs. D. A. Jeffrey. Mrs. George Cole gave the story of "The Three Wise Men", from the book "A Tale of Christ", by Lew Wallace.

Mrs. Cecil Saunders received a Life Membership from the W.M.S. Auxiliary of *Ridgetown* Presbyterian Church at a recent Meeting.

At the meeting of the Senior Auxiliary of the W.M.S. of St. Andrew's Presbyterian Church, *Windsor*, the Rev. Wm. Lawson was Guest Speaker, and the Soloist was Mrs. D. G. Sutherland. An Honorary Membership was presented to Mrs. J. P. Baird.

HAMILTON PRESBYTERIAL — The W.M.S. Auxiliary of *Alberton* Presbyterian Church celebrated its 50th Anniversary, with Miss Jean Horning, Missionary from *Nigeria*, showing slides of her work in a Leper Colony. Mrs. D. Munro, *Ancaster*, was Guest Soloist, and the C.O.C. and Explorer Groups took part in the Programme. Mrs. Roy Smith, an active member for 48 years, received a corsage, and presented a Life Membership to Mrs. Alfred Fair.

The Elizabeth Lyle Auxiliary of the W.M.S. of Central Church, *Hamilton*, presented Honorary Memberships to Mrs. F. L. Britton, and Mrs. C. P. Westaway, and a Life Membership was given to Miss Mary MacAllan.

At recent meetings in St. Enoch's Presbyterian Church, *Hamilton*, Life Memberships were presented to Mrs. James Pringle and Mrs. Thomas Thomson, by the Margaret Allan Evening W.M.S. Senior Auxiliary.

LONDON PRESBYTERIAL—When the W.M.S. Afternoon Auxiliary of St. John's Presbyterian Church, *Rodney*, held their Thank-Offering Meeting in the Church, guests were present from *Fingal, Glencoe, Duart*,

Crinon, Wardsville, West Lorne, New Glasgow and Kintyre Presbyterian Churches, as well as the Evening W.M.S. Auxiliary of St. John's. Mrs. James Woodend presided, and the Programme was given by *Fingal, Duart, and Glencoe* Auxiliaries of the W.M.S.

The Guest Speaker, Miss Margaret Boyd, Regional Secretary of *Hamilton and London* Presbytery, in her interesting Address, told of our Mission Work in *Canada and Overseas*. Mrs. Archie Pow introduced the Speaker, and Mrs. P. E. Vickery thanked her. Tea was served, and a Social Hour enjoyed at the close of the meeting.

NIAGARA PRESBYTERIAL—The Bessie MacMurchy Girls' Auxiliary of the W.M.S. of *Chippawa* Presbyterian Church, held a delightful and successful Christmas Eve Candlelight Hour, the Offering of which was used for the support of a little Orphan girl in *India*.

SARNIA PRESBYTERIAL — An event of interest to this Presbytery and the district of *West Adelaide*, took place last September, when the W.M.S. Auxiliary of *West Adelaide* Presbyterian Church celebrated its 60th Anniversary. Guests numbering 125 were welcomed, and Mrs. L. H. Sinclair, Presbyterial President, was Guest Speaker. An Auxiliary History was read, and an "In Memoriam" Service was conducted by Miss Mabel Murray, who paid tribute, in verses she had composed, to the memory of all departed members. Mrs. Alfred Samis, of *Olds*,

Alberta, who held the office of Secretary for 17 years, is now the only living Charter Member. White mums decorated the Church, and Tea and Anniversary Cake were served at the closing Social Hour.

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON,
8 CROWN PARK ROAD,
TORONTO 8, ONTARIO
PRESS SECRETARY

NORTH BAY PRESBYTERIAL — The Jennie Burnside L.A. - W.M.S. Group, at a recent meeting, conducted their Study in the form of the T.V. Programme, "Live A Borrowed Life". This Study Period was on "The Place and Influence of Women of the Old Testament as Co-Workers with Their Husbands". Mrs. Morley Kerr, of *Sudbury*, Vice-President of *North Bay* Presbyterial, and Presbyterial Secretary for Girls' Organizations, gave an interesting account of the week's Programme at the W.M.S. Training School in *Belleville*.

The Florence Graham Auxiliary of the W.M.S. of Knox Presbyterian Church, *Sudbury*, at their Christmas Meeting, presented a Life Membership and Pin to Mrs. Ethel Flesher, a faithful and long-time worker in this Church, and the Winifred Campbell Life Membership and Pin was given to Mrs. W. W. Perry, whose service to her Church and her Society dated back to 1927, when the Church was built. Both these ladies received beautiful corsages from the West End Section of the

W.A. of the Church, of which both are members. The Devotional Period was conducted by Mrs. A. Ross, assisted by Mrs. J. Coleson and Mrs. L. Martin.

The Dorothy Douglas W.M.S. Auxiliary of Knox Presbyterian Church, *Sudbury*, in November, devoted their Programme to the topic "The W.M.S. Dissected", led by Mrs. A. Dinwoodie. Leaders of C.O.C., Explorers, and C.G.I.T., were guests and described the work carried on in each Group, after which each Executive member of Dorothy Douglas Auxiliary defined her office and the work entailed. Finally, Presbyterial and Synodical work and responsibilities were discussed. Members found this a particularly interesting evening and felt that this W.M.S. résumé should be given once a year, to keep new members informed, and to remind present members of the true meaning of the W.M.S. organization and purpose.

At the Christmas meeting of this Auxiliary, held in the home of Mrs. J. W. Davidson, a Life Membership Certificate and Pin were presented to Mrs. J. Wright, by Mrs. W. Edgar and Mrs. M. Kerr, in tribute to her long and faithful service. The new slate of 1960 Officers was presented by the Nominating Committee, and Devotions were in charge of Mrs. Vera Taylor. Tea was served at the close of the meeting.

Mrs. D. W. Stewart, newly-elected President of the Dorothy Douglas W.M.S. Auxiliary, of *Sudbury* was

Hostess in her home for the January Meeting of the Auxiliary, which took the form of a Supper Meeting. The Rev. G. Hasting conducted the Induction of Officers, and Mrs. Stewart was in charge of the Devotional Period, assisted by Mrs. M. Kerr. Mrs. J. Wright, Convener, reported on Christmas Baskets and Gifts taken to Shut-Ins, and members were asked to attend the World Day of Prayer Service on March 4th. The Devotional Programmes for the first quarter of the year were arranged.

PETERBOROUGH PRESBYTERIAL—At the Initiation of the new Explorers Group of St. Paul's Presbyterian Church, *Port Hope*, twenty-one girls received Certificates and First Red Stars. A Question and Answer Period, conducted by Mrs. Waldie preceded the Ceremony. Mrs. W. A. Anderson, on behalf of the W.M.S., welcomed the girls as Junior Members of that Society, and Mrs. R. Thomas, of the W.A. brought greetings and good wishes. Chief Explorer, Susan Dayman, conducted the Worship Service, assisted by members of the Group. The evening ended with the Explorers' Prayer.

WEST TORONTO PRESBYTERIAL — The Mary Weatherall Senior Auxiliary of The W.M.S. of Runnymede Presbyterian Church, *Toronto*, met in the Church Parlour for the concluding meeting of the year, when Mrs. H. Talbot presided, with Mrs. T. Parton and her Group in charge of refreshments. An Honorary

Membership was presented to Mrs. T. Parton, and Life Memberships were given to Mrs. P. Sutherland and Mrs. B. Cowieson. Mrs. J. MacFarlane, Vice-President of *West Toronto* Presbyterian, told the Christmas Story, after which she installed the officers for 1960.

MONTREAL AND OTTAWA

MISS FLORA NUGENT,
316 SYDNEY STREET,
CORNWALL, ONTARIO
PRESS SECRETARY

LANARK AND RENFREW PRESBY-
TERIAL — Members of the Explor-

ers and Squarette C.G.I.T. Groups of Westminster Presbyterian Church, *Smiths Falls*, canvassed a small section of Presbyterian homes surrounding the Church, and received the sum of \$10.40 for Inter-Church Aid and Overseas Relief. With white arm-bands upon which was printed the red letters I.C.A.O.R., and small collection jars, they started out. At each house, instead of asking for a Hallowe'en treat, they asked that a contribution be put in their jars for less-fortunate people. In this way, our younger folk shared with the needy children of the world.

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The Glad Tidings

APRIL

1960

VOL. XXXVI



MILLER SERVICES



"Invisible, and visible,
Their notes let all things blend;
For Christ, the Lord, hath risen,
Our Joy that hath no end!"

(John of Damascus — C.750)

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THE GLAD TIDINGS

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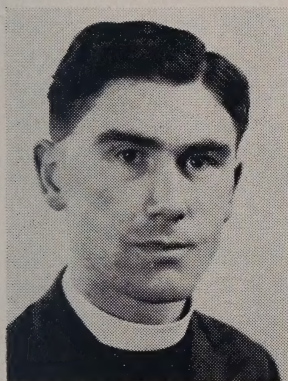
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THE GLAD TIDINGS

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TORONTO, APRIL, 1960

No. 4



“WHAT HAS EASTER DONE FOR YOU?”

by

THE REV. HARRY HUTCHISON,
M.A., B.D., Ph.D., L.L.C.M.

Minister of St. Paul's Presbyterian Church,
Peterborough, Ont.

HAS THE RISING again of a certain Carpenter of Nazareth had any noticeable effects on your way of life? This may seem a strange question to ask, but it's one which every professing Christian should ask often — not just at Easter, but every day. “What has Easter really done for me?” “What difference has this Resurrection event made in my life?”

Many people today are willing to discuss the question “Could the Resurrection really have happened?” The unbeliever is particularly keen to discuss this. But the New Testament puts most of the weight of its testimony on the obvious *effects* of the Resurrection. It tells the stories of men and women who have been transformed by this shattering event. It tells the story of countless people for whom Easter is the real turning-point in their lives.

St. Paul is a classic example. By meeting the risen Christ he became an utterly different person. The whole quality of his living changed. Now he could say such things as this: “As we have borne the image of the earthly, we shall also bear the image of the heavenly.” (1 Cor. 15:49.) This, surely, was a tremendous statement to make. Can you imagine Paul making it *before* he met the risen Christ? I can't. Or think of that triumphant shout at the end of the same chapter. “Thanks be to God which giveth us the victory through our Lord Jesus Christ.” Paul had indeed found the secret of victorious living; life had become really worthwhile. And so he goes on:

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

This — and much more too — is what Easter had done for Paul. It gave him the conviction that everyday life was worth living. It brought him the antidote to frustration. For, now he knew that Love was more powerful than its opposite. Is this what Easter has done for you? Isn't it because of Christ's Resurrection that we can pray—

"Lord, now that Spring is in the world,
And every tulip is a cup
Filled with the wine of Thy great love,
Lift Thou me up.
Let me not fear the darkness now,
Since Life and Light break through Thy tomb;
Teach me that doubts no more oppress,
No more consume".

Of course Easter means more to some than others. The "effects" of the Resurrection are more intense in some than others. How, indeed, could we describe, in so little space, the numerous ways in which the saving message of Easter works within the lives of Christian men and women? In this article I shall not try; and certainly I cannot answer the question "What has Easter done *for me*?" Might it even be that my answer is part of your answer too? For one thing, Easter has *enlarged my horizon*. How tragic it is that so many people today are "earthbound". Despite the Sputniks and the societies for space travel, how near are our spiritual horizons! Mark Rutherford has told in one of his books how some boys from a little English village used to walk more than three miles to the main highway just to read the signpost which said "To LONDON — To YORK". To stand in front of that signpost stirred their imaginations. It reminded them of the larger world to which they belonged.

In a much deeper sense this is what the Easter message has done for me. It reminds me of that larger world to which I belong. This earth is not all. Not by any means. In Peterborough Cathedral, England, there is a little rhyme which runs like this:

"Youth builds for Age;
Age builds for Rest;
They who build for Heaven
Build best."

But where shall we find the strongest motive to "build for Heaven"? I have found mine in the glorious fact of the Resurrection. Because of Christ's rising again "no labour is in vain in the Lord." Because of the first Easter we know for sure that our earthly life — meaningful and rich as it can and should be — is best regarded as a pilgrimage towards the "better land".

No one can accuse Jesus of preaching an "other-worldly" religion, and yet it is true that He was continually prompting men and women to think of this larger world. "Lay up for yourselves treasure in heaven." "Labour for that meat which endureth unto everlasting life." I'm afraid that this sense of there being "something beyond" is lacking in this scientific age. Even professing Christians sometimes fail to give others the impression that they are living in the light of the eternal. What of us?

Sir Thomas More was sent to prison by Henry VIII because he had dared to say that the King was in the wrong. More's wife was the kind of person who wanted peace "at any price", and she pleaded with him to patch things up with the king, and apologize. "If you do," she pointed out, "we shall have you home again." "For how long?" answered More. "Perhaps for twenty years," his wife suggested. Quietly he asked: "Would you have me barter an eternity of happiness for twenty years of dishonoured old age?" Yes, Easter had enlarged his horizons all right! The comfort of our earthly home and the joy of our mundane activities are indeed things for which to thank God, but never must we forget that wonderful promise of the Christ Himself: "In My Father's house are many mansions."

Then, too, Easter has *enlivened my hopes*. Can you imagine anything worse than living in a perpetual state of hopelessness and despair? A very large number of those who listened to the Apostles in those thrilling early years of the Church shared this sense of defeat and disillusionment which is so common today. How could the Apostles help them to find a new hope? By preaching the "God of peace who brought again from the dead our Lord Jesus, that great Shepherd of the sheep." (Heb. 13:20)

Isn't this a vital part of the message preached by our missionaries today to people all over the world? People whose own religion may bring *some* relief from the sense of frustration, but who need to possess a much deeper and more dynamic faith if they are to live really buoyant and victorious lives. Where, ultimately, do we find our firmest hopes for the whole of life? I think it was Joseph Butler who spoke of "that which is the foundation of all our hopes — I mean a Future Life." But how shall we find assurance of that? Certainly not by studying philosophy; not by practising an "arm-

chair Christianity"; but by meeting the risen Christ.

How fervently we should pray that men and women all around the globe might experience this encounter! Many years ago H. G. Wells, in one of his more sceptical moods, gave it as his opinion that "Man, who began in a cave behind a windbreak, will end in the disease-soaked ruins of a slum." This is hardly the best basis for an optimistic, dynamic attitude to life! What a contrast we find in that famous document written by F. C. Spurr, and which gave instructions for his own funeral. "I wish — no dirge to be sung, no funeral march to be played — but Easter hymns expressing my faith, and the Te Deum. These instructions are not issued out of caprice or a desire to be singular; but in obedience to my lifelong conviction that the funeral of a Christian should be free from the pagan ideas which for too long have cursed the world. I am a Christian. I believe in the Eternal Life. I shall not die. I shall live again."

No wonder this man won a resounding victory over despair and disillusionment during his earthly life! Easter had enlivened his hopes, and given wings to his soul. This is true of all those who, like Paul, live "in hope of eternal life which God, who cannot lie, promised before the world began." (Tit. 1:2)

And, of course, Easter has *encouraged my homage*. How, indeed, could Easter enlarge my horizons and enliven my hopes without doing that! Or should I not say that it's because Easter has prompted me to commit myself to the risen Lord that my horizons have been enlarged and my hopes enlivened? It's the personal commitment that comes first. "My Lord and my God."

Have you been a little preoccupied lately with the things of earth? Have you found yourself succumbing rather frequently to bouts of depression and irritation? Then perhaps Easter hasn't done for you what it can and should do. Maybe, after all, you look on it as a mere story. But it's far more than that. It's a challenge to commitment. Do you remember how such a talented woman as Madame Curie failed miserably to make terms with death and "make friends" with the risen Christ? When her husband was killed, her whole attitude to the tragedy was intensely morbid — for she lacked any personal faith. But her own death was an even more pathetic story. "There was no serenity, no acceptance, in her," wrote her daughter. "She repulsed with all her instinct the idea of an end — defending herself against the aggression that she feared, she feverishly built around her a rampart of projects and duties."

How desperately needed was the "resurrection power" there! What a contrast was the death of the preacher F. D. Maurice. As he lay dying someone remarked (rather unnecessarily, perhaps) "Well, you have preached your last sermon." "Only in this life!" replied Maurice. Yes, Easter had encouraged his homage all right; and how grateful I am that it has encouraged mine. What of you? Can you, like Paul "testify of God that He raised up Christ" — testify because you have met the same Christ? If you can, there is no need for me to wish you "A Happy Easter" — for, what else could it be?

* * * * *

THE CROSS AND THE OPEN GRAVE

by CANON AMOSA R. NGAMA (SUDAN)

TWO THOUSAND YEARS AGO something happened that brought new hope into the world. It was the death and resurrection of our Lord Jesus Christ.

While Jesus was on earth he loved and healed people. To rich and poor He showed the way to heaven. He told them of life after death. And the way to this eternal life was Himself, "I am the way, the truth and the life", (John 14:6) He also told people that He was going to die for their sins and three days later rise again. In many places (John 6:10, Matt. 17:22, 23; Mark 9:30, 32), Jesus told that His purpose in life was to die, and in this way He would fulfil the will of God. The disciples did not understand, until after His death.

On the Cross Jesus cried, "It is finished!" He won the battle. He died the death of a criminal. Despised and rejected of men, still He did not talk against those who cruelly

killed Him. He committed His way to God and fulfilled the will of God. He took our sins upon Him. Good Friday opens a new page for our lives. You and I can be crucified with Christ!

If we wish to live for the Lord, we should die to sin with Christ on the Cross. We should die to sin and live to God. (Romans 6:11-13).

Men have always been afraid of death. It seems the end of every earthly hope. So it seemed with Jesus. In several homes in Jerusalem that first Easter Eve women were preparing spices to anoint the body of their beloved teacher. But when those women took the spices to the tomb, Jesus was gone! He had told them, "Destroy this temple and in three days I will raise it up." He who was crucified, dead and buried, rose again the third day. And all who believe in Him have eternal life. That life is possible for any man who will surrender his sins to

God and ask God to give him new life in Christ Jesus.

When we come to the Cross we see beyond an empty grave. Jesus died; Jesus rose. If I die to sin, I also have eternal life in Jesus. Death cannot touch me. The disciples saw Jesus on the road to Emmaus. They saw Him go through closed doors in the Upper Room. He is alive today. Have faith in Him.

Judas Iscariot was a disciple of Jesus. Judas Iscariot had his chance of eternal life. But he loved money

too much and he lost his chance. One thief on the Cross saw that Jesus was different; he was saved. The other thief was given the chance to repent. He would not. He had his chance and he let it go. You have learned what God has done in the dreadful death of Jesus for the sins of the whole world, for your sins and mine. This Good Friday, as you think again about the sorrow and pain our Lord suffered, you have your chance. Take it.

With acknowledgement to "Light".

* * * * *

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PRAYER

by THE REV. DR. YOON TAI OH

Moderator — Korean Christian Church in Japan

Dear God, I thank You for the way Your Spirit works in the hearts of men. Men are different in background and outlook, in way of living and way of thinking, but the one Spirit makes us one again. So, I thank You for the Spirit's work in the Presbyterian Church of Canada, and the opportunity You gave me to visit that People. They received me, a different man, from a different land, as their Brother, and graciously entertained me, because I was Your servant. For this, I give You thanks, and the glory.

I pray that Your blessing may continue to show forth in this Church, and in her work abroad make different peoples of this world Brothers in Christ. So bless the leaders and workers, and individual members in this Church; as in the past, so in the future. Where they serve You at home in Canada, or in the nations of the world, may they be known as those who mirror Your Love; who fire hearts with Your Hope; whose pleasure it is to point many to a new World in Jesus Christ.

Dear Lord, the hearts of Your servants burn with a desire for Your fellowship and service. Accept the burning love of our hearts at this time, and show us proper service. Our prayers are prayed in the name of our Lord, Jesus Christ. Amen.

(Note:—Pastor Yoon Tai Oh, who has sent to us, from Japan, this special Prayer for our Easter issue, is the Moderator of the General Assembly of the Korean Christian Church in Japan. Recently, he was in Canada, returning from the 18th General Council Meeting of the World Alliance of Reformed Churches, held in Sao Paulo, Brazil, to which he was the official delegate of the Korean Christian Church in Japan, and, at which he was elected to represent the whole delegation from Japan — a signal honour, since he represents a small minority which has not been given too much consideration in the thinking of the Japanese people. At the invitation of our General Board of Missions, he visited the Presbyterian Church in Canada while here, speaking and meeting with Church leaders in many parts of Canada, as he told of his work in the Korean Christian Church in Japan, with which our Church is closely associated. Pastor Oh, for the past 20 years has been Minister of a large city Church in Tokyo. There are now 52 ordained Pastors working among the 5,000 members of the Korean Christian Church in Japan.)

AN INTERESTING SPEAKER!

from The Presbyterian Church of Korea, Seoul

THE REV. FRANCIS L. KINSLER, D.D., Professor in the largest Presbyterian Seminary in the world, with a graduating class of 105 last year — the Theological Seminary, Presbyterian Church of Korea, Seoul — will be a special visitor in the Synod of Montreal and Ottawa in April, and will speak at the following meetings—

SUNDAY, APRIL 24

11 A.M.

Erskine Presbyterian Church, Ottawa, Ont.

7.30 P.M.

Evening Broadcast Service, St. Andrew's Presbyterian Church, Ottawa, Ont.

MONDAY, APRIL 25

Evening Meeting, St. Paul's Presbyterian Church, Ottawa, Ont.

WEDNESDAY, APRIL 27

W.M.S. Synodical Meeting, Evening Session, St. John's Church, Cornwall, Ont.

Dr. Kinsler went to Korea, as a Missionary, in 1928, returning to the United States during the war, where

he served as pastor in East Hampton Presbyterian Church, L.I., until his return to Korea in 1948. There, he organized the Day Schools, in which 60,000 South Korean children were enrolled, and where Christian Religion was taught as a regular subject. In the Theological Seminary, where he is Dean of Admissions, he teaches Old and New Testament subjects to over 400 students, and is in frequent demand for preaching missions. He is keenly interested in Youth Work. Dr. Kinsler also often ministers to the 300 Christian Ministers in the Korean Chaplaincy.

In Korea, there are more Presbyterians than other denominations combined, including Roman Catholic, and it is good to remember that Canadians were among the pioneer missionaries to Korea. It was a Canadian, too, who translated the Bible, and Pilgrim's Progress into that language, and also compiled a Dictionary.

Plan to hear Dr. Kinsler if you possibly can!

* * * * *

Annual Council Meeting

The Annual Council Meeting will be held in Rosedale Presbyterian Church, 129 Mount Pleasant Road, Toronto, Ontario, beginning on Monday, May 9th, 1960. Further information will be given later.

Easter Service of Worship

Arranged by (MRS. W. A.) BEATRICE McLENNAN

"I am He that liveth, and was dead; and behold I am alive for evermore."
(Rev. 1-18.)

"O come let us sing unto the Lord,
Let us heartily rejoice in the strength of our salvation.
Let us come before His presence with thanksgiving,
And show forth ourselves glad in Him with psalms."

Hymn 199—verses 1, 4, and 5

"In the cross of Christ I glory
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

PRAYER:

Almighty God, our Saviour, before the gift of Thine own Son for our salvation, our lips are mute with joy and thanksgiving. We have erred and strayed from Thy ways like lost sheep. We have offended against Thy holy laws. We have done those things which we ought not to have done, and we have left undone those things which we ought to have done. We have not upheld the hands of those who have heard and answered the call to "Go Tell" the glad news. We have been lukewarm in our service to Thee. Yet, in love Thou didst send Thy Son for our redemption; in mercy Thou dost forgive, and receive us to Thyself.

Help us, O Lord, to hold fast our confession. Make us steadfast to draw near with confidence to Thy Throne of Grace, that we may receive mercy, and find grace to help us in time of need. This we would do in glad rejoicing that Christ lived and died for us, and rose victorious over sin and death. In the name of Him, Who is ever the Way, the Truth, and the Life, we pray. Amen.

Hymn No. 399—verses 1, 2, and 4

Come let us sing of a wonderful love

SCRIPTURE READING:

Matthew 27—verses 54-61

Matthew 28—verses 1-10

LEADER:

During the year, we observe two Thank-Offerings in the branches of the Women's Missionary Society. In the Autumn, near the time of the National Thanksgiving, there is a Thank-Offering for all the bounties bestowed on our Nation by an unerring and never-changing Providence. The other Thank-Offering is the one we celebrate at this season of the year, and for which purpose we are gathered at this time. Easter Sunday this year falls on April 17th, and could rightly be called "The World's Thanksgiving Day". The glory of the day is that the first Easter gave back to the Disciples, an *unchanged* Christ, and to the world, an unchanging Christ.

MEDITATION:

We read, of that first Easter, that "very early, as it began to dawn, came the women to the sepulchre."

Long before the watcher on the pinnacle of the Temple, had seen the first crimson petal of the rose of dawn upon the sky; long before the silver trumpets of the priests had shivered and thrilled through the streets of the impenitent city; came the women — slowly — sorrowfully. They were coming to complete with spices the work begun by Nicodemus and Joseph of Arimathaea.

They were very sad. Life for them had been so different after Jesus came into their lives. They had experienced such joy and hope. Now it was all ended in yonder tomb — and the stone was there — too heavy for even their love to move. They had come to perform their last ministry of love. But, when they reached the sepulchre — behold! The stone was gone, and from the empty tomb came the most wonderful message ever uttered — "*Ye seek Jesus. He is not here. He is risen. Go tell!*" Tell His Disciples! And we read that they went quickly. They ran with *fear*, but also with great *joy*!

They had come on a mission of love, and they received *their* commission. Is it not always so? The message of the Angel has come down through the ages, and, because we can claim it as our own, we gather together today in Thanksgiving and expectancy. We have a risen Lord who said, "because I live, ye shall live also." He brings us the assurance of a glad reunion with those who have gone before, and so, on Easter morning, we can be very happy, and see the angel on all our tombs.

But there are other women who would come slowly, sorrowfully, seeking — but finding only a tomb, and a great stone sealing all their hopes. Can you see them? The thousands of outcasts, the helpless, the hopeless; the thousands shackled by superstition,

with no hope in this world, or in the next; the millions of women and girls wending their way to spend Easter, hopelessly bound to the industrial machine and its grind. There are the throngs of women of darker skins who come hoping, but finding the great stone of racial prejudice blocking their way; the mourning groups of women with empty arms entreating stone images, for hope of seeing their loved ones again.

And so they come, groping, seeking they know not what, and finding only a tomb with a great stone. For them, there is no Easter joy. What a long, long, time the message has been on the way, and so many have not heard — and the fault is not theirs!

After His resurrection, two thousand years ago, Jesus said — “All power is given unto Me, in Heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the world.” (Matthew 28 — verses 19, 20.)

PRAYER:

We would praise Thee. O God, with the glad Halleluiahs of Easter; in flowers that speak of *Thy* purity and *our* joy; in anthems that ring out to tell the wondrous story; in words of Scripture, heard a thousand times, yet ever new, — we come to lay before Thee our tribute of rejoicing.

The days pass, and our hearts grow dull. Duties press upon us. Help us to labour zealously, and whatsoever our hands find to do, to do it with all our might. Guard us from anxious fretfulness, and keep us ever mindful that the issues of our labour are not in our hands alone, but in Thine. Help us to turn again from our wonted toil, to refreshment and rest. So shall we gather strength for the new day, and for the new year, that in Thy good providence lies before us.

Be with us, O God, every day, and all the way. Keep our hearts and our minds in Jesus Christ. Give us steadfast love, that hears all things, believes all things, hopes all things, endures all things. Grant us the royalty of inward happiness, and the peace that comes from being close to Thee. In Thee, O God, is our quietness and our trust. In Thee we would rest and be strong. Amen.

CLOSING HYMN No. 461:

“More love to Thee, O Christ,
More love to Thee!”

IS THERE A WORLD CHURCH?

by REV. W. J. GALLAGHER, M.A., B.D., D.D.

General Secretary of Canadian Council of Churches

IS THERE A WORLD CHURCH? The answer is *Yes* and *No*, depending upon what is meant by "World Church". If the term is used in a formal or institutional sense, the answer is *No*. If it is used in the general sense of a world-wide Christian community, the answer is *Yes*.

The Church has always been universal in the faith of Christians. All believe in one holy Catholic apostolic Church, although there are differences among them as to the precise meanings of these words. This faith rests upon Biblical, experimental, and doctrinal bases. It rests upon the Biblical conception of the people of God — chosen by God, constituting a community, and called to mission the service in the world — in the OT Israel, in the NT the new Israel, the Church. It rests upon the revelation of the mind of Christ in His prayer that all His followers might be one, those who have believed, and those who shall believe, down the ages and around the world, in a unity comparable with the unity of the Father and Son, that the world might believe; and in His commission to go into all the world and preach the Gospel to every creature. It rests upon the Christian experience reflected in the NT Epistles that in Christ there is

neither Jew nor Gentile, Greek nor barbarian, bond nor free; that there is one Body. It is the faith that God hath made known the mystery of His will to gather together in one all things in Christ.

In modern times the universality of the Church has come nearer to realization than ever before. Christianity has always been a missionary religion, although the missionary activity of Christians has ebbed and flowed. The NT recounts the missionary journeys of St. Paul. The early centuries saw the Gospel carried across Europe and North Africa; legend says to India and the East as well. Later came missionary enterprises like those of Raymond Lull, and of the Roman Catholic missionaries in the new world. The last 150 years, however, have been the greatest era of expansion in Christian history. In this period the modern foreign mission movement has carried the Gospel to all the continents and to the islands of the seas. At the same time the Church has extended across developing countries such as Canada, the United States, Australia, New Zealand, South Africa. Now there is a Christian community which engirdles the globe.

In this world-wide Christian com-

munity there is a growing sense of unity. The missionary enterprise proved to be one in which co-operation was soon seen to be necessary. It brought Christians and mission agencies together. As converts were won, the NT experience was repeated: Christ did overcome "walls of partition". Our generation has re-discovered the Church: its place in the Christian scheme of things, its nature and function, its unity and mission. The pressure of outward forces and events, in the world in which we are called to proclaim the Gospel and to serve our Lord, has demanded unity among Christians. The result of all this has been the Ecumenical Movement, which seeks to give more adequate expression to the unity of the whole world-wide Christian community.

We cannot trace here the development of this Ecumenical Movement through the Student Christian Movement, the World Y.M.C.A. and Y.W.C.A., the world missionary conferences, the International Missionary Council, the World Alliance for International Friendship through the Churches, the Universal Christian Council for Life and Work, the World Conference on Faith and Order, the World Council of Christian Education, the World confessional alliances, the National Christian Councils and National Councils of Churches, the World Council of Churches. We cannot describe the ecumenical co-operative enterprises in which the Churches are engaged in study, in action, in missions, in

inter-Church aid, in service to refugees. Nor can we enumerate the unions of Churches and the negotiations for unions of Churches which have paralleled this development. In the World Council of Churches, 172 Churches of many races, nations and communions have declared their intention to stay together. In our Canadian Council of Churches, fifteen Churches and religious societies have associated themselves with one another in a common allegiance to Christ. All this, however, does not make a World Church in any formal, institutional sense.

Go back over Church history:—how much of it has been a story of division? There was contention in NT times, and in the early centuries. There was a great schism between East and West in 1054. There were the reforming movements before the Reformation, and the Reformation itself, which left differences unreconciled. There have been all the divisions since, and the migrations to new lands, and the missions resulting in the so-called Younger Churches. The ideal of unity has never been forsaken, and the schisms have always been deplored: but standards of truth and freedom have been held sacred also, and many "non-theological factors" have intruded themselves. The result is the divided Church of today.

The Christian community does not literally cover the earth. In many parts of the world it is very weak, and its position precarious. There are still many unevangelized areas and

unevangelized millions of people. In some countries it is confronted with a resurgence of other religions, many of them undergoing change and displaying a new vitality, partly under the stimulus of Christian missions and Christian ideas. (Indeed, some Christian ideas are more influential now than ever, often without being recognized as such.) In other countries Christianity is under attack by new heresies and idealogies. Everywhere it suffers corrosion from the materialistic secularism of the times. World evangelization is far from complete.

The World Council of Churches is not a World Church. It does not claim to be the Church, and it disavows any intention or desire to establish one monolithic Church structure. All its members believe in the unity of the Church, and the great majority of them believe that that unity ought to be visible in some way; but there are many differences among them as to the nature of Christian unity, and there is no agreement about how it ought to be expressed. The World Council of

Churches is not even inclusive of all Christians. Some Orthodox Churches (notably the Russian), the Roman Catholic Church, the Churches in China, the Southern Baptist Convention, the Pentecostals, and many others are outside it. These constitute a very great and important part of the world Christian community.

So the answer to our question "Is there a World Church?" is *Yes* and *No*. Perhaps it is impossible to say at present whether more weight attaches to the *Yes* or to the *No*. Certainly denominational organizations and loyalties are strong. Some think that denominationalism is in the ascendant. The great confessional bodies, however, all profess ecumenicity, and it is equally true that there is great concern and much discussion in the Churches about Christian unity. We believe that Christ wills unity for His Church, and we must pray that He will lead us into the unity which He wills and will give us grace to follow His leading.

* * * * *

Weight Lifter!

You can carry a pack, if it's strapped to your back;
You can carry a weight in your hands;
You can carry a bundle on top of your head,
As they do in the far Eastern lands.
A load is light, if you carry it right,
Though it weighs as much as a boulder;
But a tiny chip is too heavy to bear,
If you carry it on your shoulder!

(Anon)

FINANCIAL STATEMENT 1959

IN CONSIDERING the Financial Statement for 1959, you will notice that our givings increased in each synodical, but were not sufficient to meet expenditures, let alone the estimate of \$347,455.00. This is very unfortunate for it means the society was not able to do all the work committed to it.

We recognize and appreciate that many of our members are giving to the limit of their capacities, some even beyond. More need not be expected of them. But what of those who are not carrying out their responsibilities, not accepting their rightful share? Many of us know and have proved that there is no limit to what God can do with women totally committed to Him, women who put God first, others second, selves last.

How many of us know people who are not able to find time for the work of the Society, who are too busy to attend a meeting, too unconcerned to contribute, too indifferent to pray? It is sad to admit that such people exist. However, have you ever thought that they might exist because we, as members have not carried to them in love and true fellowship the meaning and challenge of missionary service? The



MRS. SINCLAIR

time has come, if not overdue, when the strength of the Society must be increased considerably by an influx of dedicated women.

The work of the Society must not be left to the few. It must be shared by every woman member of the church! New members must be our constant plea and prayer in 1960.

"And who then is willing to consecrate his service this day unto the Lord?" I Chronicles 29:5.

Helen P. Sinclair, *Treasurer*

WOMEN'S MISSIONARY SOCIETY (W.D.)
of the
PRESBYTERIAN CHURCH OF CANADA

Statement of Receipts and Disbursements
for the year ended 31st December, 1959.

GENERAL FUND

RECEIPTS:

Synodical Givings:

British Columbia	\$ 12,300.00	
Alberta	10,594.73	
Saskatchewan	7,290.14	
Manitoba	11,331.11	
Toronto and Kingston	113,259.43	
Hamilton and London	105,232.64	
Montreal and Ottawa	51,986.03	
		\$311,994.08
Individual Subscriptions	\$ 9,157.62	
Individual Subscriptions held for 1960	987.00	
		8,170.62
Interest		900.00
Church Assessment for Indian Work in Canada		1,786.60
		\$322,851.30

DISBURSEMENTS:

National	\$ 94,606.87
(Expended for New Work from 1958 balance)	4,000.00
Overseas	135,245.08
Organization	42,600.81
Publications	20,821.88
Administration	24,405.49
Grants	1,170.00
Christian Literature	7,000.00
Student	925.00
General Contingency	149.90
Public Relations	55.45
Candidates	25.00
Council Expenses	5,095.14

Visual Education	1,046.68	
Insurance and Taxes	641.78	
		\$337,789.08
Payments for Special Gifts		5,703.57
		\$343,492.65

SUPPLY FUND

RECEIPTS:

Balance on hand, 31st December 1958 \$ 16,738.65

Synodicals:

British Columbia	\$ 340.00	
Alberta	352.00	
Saskatchewan	308.40	
Manitoba	300.43	
Toronto and Kingston	3,619.39	
Hamilton and London	3,006.74	
Montreal and Ottawa	1,475.01	
		9,401.97
		\$ 26,140.62

* * * * *

ATTENTION – GLAD TIDINGS SECRETARIES!

Now Is Your Time of Opportunity For Introducing

"The Glad Tidings"

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THE BRITISH AND FOREIGN BIBLE SOCIETY

by MRS. J. M. BURNETT

DID YOU KNOW that, after the existence of the British and Foreign Bible Society for over 150 years, there is still only one volume of the scriptures available for one person in every 100 people in the world?

It is difficult for us in Canada to realize the tremendous need that exists in some parts of the world, not only in areas where the missionaries have not yet entered, but fields that have an established Christian Church and some churches of which have not so much as a pulpit Bible.

The combined Bible Societies, of which there are 23 in the world, are endeavouring to meet this tremendous need but it is a *herculean* task. With increased subscriptions, and printing presses working at maximum capacity, the need is still far from being met. Even the work of our churches would be much more difficult without the assistance of the Bible Society, working hand in hand with the church in providing scriptures for mission fields in native languages. It leads in the field of translation and in the distribution of the scriptures, sometimes going into areas where the overseas missionary is not permitted to go, by using native colporteurs.

The Bible is still the "best seller" on all book stands. It is read by

scholars on non-Christian religions. It is used in schools and universities where many non-Christian students attend. Not too long ago at the request of a delegation of Russian Baptists, plates were provided by the Bible Society in order that the scriptures might be printed in Russia, in the version used by that church. The Bible, or portion thereof, has been distributed in 1,136 languages throughout the world, and as many as 75 are available here in Canada. The theme of a recent world mission exhibition sponsored by the Bible Society in London, Ont., is very significant — "One Word for One World" and draws our attention to the important place the Society holds in the World Mission of the Christian Church.

One of the largest grants made by our Women's Missionary Society for Christian literature is to the British and Foreign Bible Society. Last year the grant was \$1,500.00 and I know many of our W.M.S. members make individual gifts as well. Thus we all have a share in this important work.

The aim of the Society is a most worthy one — "to make the scriptures available without note or comment to every man in his own tongue at a price which he can pay". The price that some can pay may be very small, but no one is ever denied

the possession of the scriptures because he cannot afford it. Subsidizing the work on some of the mission fields is rather costly to the Society, but the price is not too high if the need is met.

The British and Foreign Bible Society in Canada is soon to be

known by a new name, one which has been agreed upon by all the sixteen auxiliaries in Canada if approved by the Federal Government at its present session. It is to be called the "Canadian Bible Society", auxiliary of The British and Foreign Bible Society.

* * * * *



Reviewed by LEETA McCULLY CHERRY

A FAITH TO LIVE BY

By The Rev. Harry Hutchison, M.A., B.D., Ph.D., L.L.C.M.

This is the fifth book written by Dr. Harry Hutchison, who, since 1957, has been the minister of St. Paul's Presbyterian Church, in Peterborough, Ontario, and a sixth, "The Beautitudes and Modern Life" is already off the press. Our readers will remember, with real appreciation, his splendid book of devotions, "This I Ask", which was reviewed on these pages last year, and which brought comfort and inspiration to so many of our Glad Tidings "family".

This, too, is a book to comfort, but it is also a book to challenge; a book to arouse real thinking and answer perplexities; a clearly thought-out discussion of what the Christian faith *is* — and is *not*. In its ten chapters, which are really essays, we find reason and proof for the true relevance of Christian faith in everyday living. "How can you help being uneasy and insecure, if you haven't become aware of the Hand That Guides?" asks Dr. Hutchison. "By religious faith", we mean our basic attitude to life's most pressing question — the faith which alone can save us from losing our sense of perspective, and our sense of destiny as sons of God. Religious faith is not an extravagance, not an escape, but the essential dynamic of life which is worth the name." Dr. Hutchison, having found in his pastorates, both in Scotland and Canada, that anxious searching by large numbers of people for "a faith to live by", has written his book in answer to that quest, and in the firm conviction that such a faith does exist.

Pointing out that Christ's Gospel offers forgiveness for the past; strength for the present; hope for the future, the Author considers also some of those "Enemies of the Soul", which this Christian Faith, he says, may conquer. "This is indeed the 'Faith to Live By'! — a dynamic relevant faith — the faith which puts to flight those persistent enemies of the soul which plague us all; the feeling of personal frustration, the power of cosmic evil, the prospect of unending death." A book well worth possessing, and reading over and over again! Price \$2.00.

WEEK OF THE CROSS by The Rev. Dr. Will Sessions, B.A., M.A.

This would be a particularly interesting book to read at any time, but just now, with Holy Week, the greatest week in all of history, stirring deeply in our hearts, and Easter with its glorious message of life eternal, pulsating through our worship — now is the special time to read its chapters day by day, and with the Author, look at the hours of those most significant days through the eyes of a devoted twentieth century Christian disciple. It is a supremely reverent book, vividly portraying the events and inner meanings of the happenings of those days, almost as if one truly participated in it all — Palm Sunday, the day of hosannas; Monday, the day of cleansing; Tuesday, the day of preaching; Wednesday, the day of preparation; Thursday, the day of communion; Good Friday, the day of the cross; Saturday, the day of overcaution; Easter, the day of hope fulfilled.

Dr. Sessions is at present pastor of Independance Boulevard Christian Church, Kansas City, Missouri, and during the last war he served overseas as Chaplain, with the rank of Lieutenant-Colonel. He is well known as an Author and Lecturer. Of this book, he says, "Surely no subject is greater than that of Christ, and no period in his life is more vibrant with meaning than that final week in which he met both triumph and tragedy. It is as if one were to consider the best and the worst that there is in mankind, against the background of God's determined love. As you read, may you be drawn just a little closer to our Lord." And I feel sure that you will be! Price \$2.00.

ANDY AND THE GOPHER by Audrey McKim

This is a delightful book for any child from six to eight years old! It is written by a Canadian girl, and its setting is in the Canadian West, the prairie near Medicine Hat. Andy is a real little boy who has been ill, and is lame, but his first friend is a blue-eyed gopher, named Gully, who turns out to be none other than a leprechaun, all the way from Ireland! This is fantasy, of course, but charming fancy, with the kind of magic, mystery all little folk love. A nice gift for any occasion. Well illustrated. Price \$3.00.

ROCK OF INTEGRITY

by LAURA K. PELTON

(This is the sixth in the series of Articles which Miss Pelton is writing for "The Glad Tidings" about the Presidents of our Women's Missionary Society (W.D.) since 1925. The seventh Article will appear in an early issue.)

ALL THROUGH THE YEARS that I have known Mrs. J. G. Inkster I have never seen a flaw in her integrity. Moral probity, intellectual honesty, fidelity to principles, faithfulness to obligations, loyalty in relationships and fearless veracity with herself: these are the content of her integrity. Integrity holds her together. It is what integrates her personality.

During the years as a member of Council Executive and as President of the Society this incorruptible woman has stood like a rock towering above the ambivalence, vacillations and sentimentalities that often cloud issues and wreck decisions. Her penetrating insights and ruthless candour have toppled our gods many a time.

She is not the most comfortable person in the world with whom to sit on a committee. Her honesty is too devastating, her frankness too upsetting and occasionally her judgments too revolutionary. Not too many have her courage, nor are they prepared to face the consequences of revolutionary action, even when they know the action to be right.

I remember the time when I



MRS. J. G. INKSTER

thought Mrs. Inkster was cold, aloof, unapproachable, and remote from her associates. That was a long time ago. Then one day *I saw her*—saw the woman who really is, the woman for whom I have a deep and abiding love.

I saw the shy warmth, the twinkling humour, the tireless forbearance, the wisdom of the ages, and the generous tolerance that make her so lovable. I discovered the excellence of her superb mind, the greatness of her heart, the genuineness of her humility. And by tacit invitation I came to laugh with her as she laughed at herself.

This woman so human, so Chris-

tian in mind and heart, this woman with the droll wit who sits lightly to herself and carefully to others, who uses words with meticulous economy, and thinks straight and at depth, has left a mark on her associates in our Society that can never be erased. Long after many have forgotten the excellent things she has done for the Society all will remember *what she was*. Her presence has a meaning no one can define. It is in her *being*, in what she is. It is the unfathomable essence of a personality that radiates from *being* to other personalities.

Her droll wit has rocked us in Executive and Committee many a time in helpless laughter. One day in committee we were engaged in one of those prolonged discussions when every one felt impelled to voice an opinion and some of us were disgustingly loquacious. After the deluge of oratory had subsided the chairman noticed Mrs. Inkster's raised hand and gave her the floor. With a twinkle in her voice Mrs. Inkster said — "Well I did have something to say but Miss Pelton has already said it; but I would have said it in fewer words." How right she was! There were no more long speeches at that meeting.

In the latter years Mrs. Inkster has enjoyed her little naps during the dull periods of a meeting. Emerging from one of these interludes she laughingly explained — "You know I am awake when worthwhile things are being discussed and in orderly fashion; but repetition

wearies me." My guess is that had any one of us possessed her honesty we would have made a like confession. Who has not longed to sleep through half of the average meetings we attend?

On another occasion, after surviving a merry-go-round oleo of opinions during which we were going nowhere fast, Mrs. Inkster interrupted the vocal exercises with a paraphrase on Solomon—"I've come to the conclusion that to the use of words there is no end, and endless discussion is a weariness to the flesh."

A woman of few words and much thought, a woman with an able, well-ordered mind, Mrs. Inkster has little patience with voluminous discussion, heavy with words and light with thought. Her cogent comments can cut across the endless flow of words like a rapier cutting them to bits. I am not sure that she has effected a permanent cessation of verbosity in discussion, but time and again she has succeeded in ending a debate before it became moth-eaten.

Her unique gift in choice of words and trenchant phrasing made her an invaluable member of the Publications and Editorial Committees. It was a fascinating and enlightening experience to sit with her on those committees and watch an article fall apart at the seams under her adept treatment and then come together again half the size and respectably readable.

As chairman of the Policy Committee, Mrs. Inkster's sound com-

mon sense and clarity of thought led the committee to the production of the first properly set out and reasonably workable policy for staff we had ever had. It was a difficult assignment guiding that committee. There was the inevitable conflict of interests and emphases among the departmental directors; but Mrs. Inkster, who never once lost sight of the total objective and whose integrity was never disturbed by personalities, brought us through to a document acceptable to all, and ultimately adopted by the Executive.

Again, in the writing of a new Constitution her abilities were sought. Phrase after phrase was clarified, sentences were deleted and paragraphs transformed by her deft hand. When she had finally washed and polished the document the members of the committee looked at one another with a stupified gaze and asked ourselves — "What language do we speak anyway?"

Mrs. Inkster came to the President's chair during the closing year of the war. By her second year the war was over and we had won it — or so we thought. No one seemed to be quite clear as to what had been won or for what. Vaguely we knew that the life we had known was no more. What was to be in its place we could only guess.

The women of our Society for

the most part were weary. Many had lost much, and some had lost all that had made life worth while. None wanted to be pushed or fired to great exertion. Somehow we wanted to pause for a bit, look at what had happened and try to fathom the meaning of it.

In Alice Inkster we had a President who could pause, but not aimlessly, who could rest, but not without purpose. There was no pushing or driving on the part of the President. But there was no langour, no drifting. In a baffling, subtle way the President conveyed to the women her knowledge of their weariness, her sympathy with their need of respite; but at the same time she imbued them with the necessity for the ongoing Mission of the Church. This was her way for the years immediately following the war. Perhaps she was scarcely conscious of her wisdom, for such is her humility.

Emerging from a catastrophic war that shook the foundations of civilization; that seemed to have dealt a mortal blow to moral sanctions; that had left christianity a great question mark for countless people; and a Western world that appeared to have betrayed itself—our Society had what it needed most — a President who was a ROCK OF INTEGRITY.

"ARMAGH" BROADCAST!

MARCH 27 — OVER C.B.I.T. — 3:30-4 p.m.

OUR WORKERS

(We would suggest that these two centres be taken out of the magazine each month, and carefully kept for your own records and information.)



**MISS RUBY WALKER,
REGIONAL SECRETARY FOR
THE SYNOD OF TORONTO
AND KINGSTON**

Miss Walker is well-known in the Presbyterian Church in Canada, as she has served the Church in many parts of Canada. Growing up in a Presbyterian manse, she has always been intimately connected with the work of the Church. Before coming on the staff of the Women's Missionary Society, she served the Church in the Presbytery of Edmonton, in the district of Lloydminster, and at Vegreville. In 1940, Miss Walker joined the staff of the Women's Missionary Society, and was assigned to work in southern

Saskatchewan. Following this, she was for a time in the Presbytery of Red Deer; in the Rocky Mountain House area; then in Regina. In March, 1946, she was appointed to regional work in the Province of Saskatchewan. The next year, Manitoba was added to her territory. It was said of Miss Walker, during her years in Western Canada, that she "gave of herself unstintingly, visiting in the outlying places as well as in the larger centres, and arousing new enthusiasm in those whom she met."

In September, 1950, Miss Walker was transferred to Ontario as Regional Secretary for the eastern Synodicals. Obviously this was a very large territory. The Organization Department, under which Regional Secretaries serve, and the Society, realized that each Synod needed at least one Regional Secretary, and made this an objective. In 1953 a Regional Secretary was appointed to Hamilton and London, leaving Miss Walker with Toronto and Kingston, and Montreal and Ottawa. In 1957, a Regional Secretary was appointed to Montreal and Ottawa, so that Miss Walker became Regional Secretary for Toronto and Kingston. Through the years of service in these Synods she has maintained her record of giving herself "unstintingly" to the work for which she is responsible.



**MISS NORMA KENNEDY,
REGIONAL SECRETARY FOR
ALBERTA**

In April, 1955, following her graduation from the Presbyterian Missionary and Deaconess Training School, Miss Norma Kennedy came on the Women's Missionary Society staff as a Regional Secretary. Miss Kennedy's home was in Guelph, Ontario. She had grown up participating in the various groups offered by our Church, which experience proved of value to her as she trained, and later assisted in the training of leaders and officers. During her student days she served for three summers as a temporary Regional Secretary. Ever since her appointment to the staff of the Organization Department, Miss Kennedy has served in the Synod of Alberta, where her leadership has been much appreciated.

* * * * *

Your Prayers are asked

- For all women of the Church, that at this Easter time they may realize anew the Power of the Resurrection and its significance in their lives.
- For all Christians everywhere that they may wish to share the good news of Easter with all people around the world.
- That as the Easter Season approaches we may be conscious of the great love of God, Who sent His Son to die on the Cross for us.
- That National Missionaries across Canada may be given wisdom and strength, as they endeavour to bring the Gospel of Jesus Christ to those whom they serve.
- For the new Christians in India on our Bhil Field. Pray that leadership may be given so that the beauty of the glory of their new knowledge in Christ Jesus may grow day by day.
- For the Helen MacDonald Memorial School, that the staff members, the Advisory Board and the Council Executive of the W.M.S. seek to find God's way for the future of the School.

In Remembrance

Mrs. C. E. Dutcher	Elmvale, Ont.	Barrie Presbyterian
Mrs. J. A. Currie	Collingwood, Ont.	Barrie Presbyterian
Mrs. John Cross	Huntsville, Ont.	Barrie Presbyterian
Mrs. John Steele	Barrie, Ont.	Barrie Presbyterian
Mrs. Ralph Davis	Schomberg, Ont.	Barrie Presbyterian
Mrs. William Burling	Schomberg, Ont.	Barrie Presbyterian
Mrs. P. Hendricks	Calgary, Alberta	Calgary Presbyterian
Mrs. A. W. Dunsmore	Calgary, Alberta	Calgary Presbyterian
Mrs. W. Buchanan	High River, Alberta.	Calgary Presbyterian
Mrs. E. Chandler	Toronto, Ont.	East Toronto Presbyterian
Mrs. Ed Handley	Toronto, Ont.	East Toronto Presbyterian
Mrs. A. J. Little	West Hill, Ont.	East Toronto Presbyterian
Mrs. F. D. Macleod	Toronto, Ont.	East Toronto Presbyterian
Mrs. Alec Black	Toronto, Ont.	East Toronto Presbyterian
Mrs. E. Mannero	Edmonton, Alberta	Edmonton Presbyterian
Mrs. Martha Jane Christie	Edmonton, Alberta	Edmonton Presbyterian
Mrs. Elizabeth Buchan	Edmonton, Alberta	Edmonton Presbyterian
Mrs. M. F. Hardy	Vankleek Hill, Ont.	Glegarry Presbyterian
Mrs. Clara Armstrong	Kingston, Ont.	Kingston Presbyterian
Mrs. George Hay	Kingston, Ont.	Kingston Presbyterian
Mrs. Wm. C. McLeese	Forrester's Falls, Ont.	Lanark and Renfrew Presbyterian
Mrs. Annie Robson	Ilderton, Ont.	London Presbyterian
Mrs. Ringrose	Wingham, Ont.	Maitland Presbyterian
Mrs. David Kennedy	Whitechurch, Ont.	Maitland Presbyterian
Miss Alice Bissett	Lachine, Que.	Montreal Presbyterian
Mrs. Ida Bissett	Lachine, Que.	Montreal Presbyterian
Miss Ruth Bissett	Lachine, Que.	Montreal Presbyterian
Miss Jean McDonald	Petrolia, Ont.	Sarnia Presbyterian
Mrs. Ella McDonald	Petrolia, Ont.	Sarnia Presbyterian
Mrs. R. J. Strauss	Petrolia, Ont.	Sarnia Presbyterian
Mrs. Bert Forrest	Mitchell, Ont.	Stratford Presbyterian
Miss Gladys Fieldus	Toronto, Ont.	West Toronto Presbyterian
Mrs. Nellie B. Gobert	Selkirk, Man.	Winnipeg Presbyterian
Mrs. Jessie Langloes	Selkirk, Man.	Winnipeg Presbyterian
Mrs. Caroline M. Justus	Selkirk, Man.	Winnipeg Presbyterian

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AS A MEMBER I MUST — LEARN!

by (MRS. T. G. M.) BETH BRYAN
Secretary for Young Women's Groups, Hamilton Presbyterial

THE MOTTO of the Women's Missionary Society is — "The World for Christ." This means that as members of that Society we are engaged in no ordinary enterprise. This is an effort to share in bringing all nations to a knowledge of Christ; to save them from the tragedy of evil; to deliver them from the bondage of ignorance, and fear, and despair; and to bring them into the freedom, and joy, and righteousness of the Kingdom of God. There is no more important work in the world than this.

It is no easy undertaking. It requires many missionaries and deaconesses to man the fields. It also requires many people at home who will support them with their interest and prayers, and with the necessary money. The highest powers of mind, as well as heart and strength, must be employed.

The part played by the individual member is very great. The whole strength of the work depends on her interest, and on her ability to interest someone else. How does one interest others? One often hears complaints like this: "You just can't seem to interest women (especially young women) in missions." I admit that there are "lions in the way". We cannot enforce "interest". Like

"love" it comes when it cannot be withheld. But maybe if we were to worry less about "interest" for itself, and more about the thing which would most likely produce it—and that is a knowledge of missions — we might have more success in obtaining it. We *can* read; we *can* listen to information, and we *can* create situations in which others will be led to do the same.

People remain not interested in missions because they do not have any conception of the work being done, and of the boundless opportunities for doing good in the world which missions afford. Many have never been introduced into the world of missions at all. Could one read the life of David Livingstone, or Mary Slessor, who poured out their lives for the uplift of the African people, and not feel that their's was the finest use of life? Could one listen to a missionary statesman like Dr. Laubach, who has introduced simplified methods of reading in many countries, and not be inspired by his tremendous service to mankind?

Some people shy away from the missionary meeting because they suspect that it won't be interesting, and sometimes the facts do bear out their suspicions. What a pity —

with a wealth of interesting material available! We cannot expect women to take two or three hours to attend our meetings if they are not interesting. We must learn to use a variety of ways of presenting programme material so that every meeting will be well worth attending. I overheard a woman remark after her first experience at a missionary meeting, "I don't know when I enjoyed a meeting more; we learned so much". People enjoy learning.

We need to know our workers by name, where they work and what they do. Our praying and our giving, both, are influenced by this knowledge. Jesus said, "Ask, and you will receive," inferring, surely, that there are blessings we will fail to receive if we fail to ask for them. If we were presenting a petition to a Government we would give it some study beforehand, to make sure that it fully met the need we had in mind. It would be definite. Is it not as important that our petitions to God on behalf of our missionaries and their needs be equally intelligent and specific? Similarly, when we know, for example, that a scholarship of only \$30.00 will give a Formosan student a year at High School, we might make a special effort to increase our giving by that amount. But we do have to know, first.

Our missionaries need the support of our personal interest in them. A few years ago I attended a training conference for W.M.S. and Church School leaders, at which one

of our W.M.S. missionaries conducted a session on our Church's missionary task. We were given a questionnaire about it. It must have been a disheartening experience for our missionary. I believe it would be safe to guess that the majority did not know in which field she herself worked, nor what her work was. How could she ever arrive at the conclusion that we were interested in missions, although I imagine that if she had asked us we would all have assured her that we were.

We need to learn about the countries in which our Church has mission work. That is why we have a mission study. Who after studying Africa, and learning of the longing of her people for their rights, seeing what Christian missions have done to open up a door of hope for them, what mission schools have meant in training African leaders, would not be glad to know that our Church had at least a small share in Christian missions there?

Who, after learning about the Japanese people, with their love of beauty, their charming courtesy, their ability and industry, their courageous struggle with immense problems, would not be drawn to them, and long to bring them the true light?

We need to learn from, as well as about, the heroic Korean Christians in Japan, who out of a poverty which is beyond our imagination, give generously to their local churches, to evangelism, to church extension, and to train ministers. Who

of us could then feel that we were giving all that we could, or fail to lend them a helping hand? Would we not be rebuked by their example of devotion to Christ? There every member attends church every Sunday, as well as prayer meeting and Bible study classes, while in many of our churches one hour must cover everything on a Sunday morning, even to counting the offering.

The mission study is an invaluable aid in creating interest in missions. From it, too, we gain an awareness of the gravity of the world situation, the inability of human power alone to solve it, and the urgency of the Church's mission to proclaim the Gospel and to share our knowledge and skills with earth's underprivileged millions.

We need to continually store our minds with information in regard to the missionary task. The reading of "The Glad Tidings" each month to keep up to date on our own Society's work should be a "must" (if we have to ration it out for ourselves at one article per day). We should read the "Presbyterian Record"; the reports of our home and overseas mission fields in the W.M.S. Annual Report (Blue Book), and in the 1958 Annual Report of the General Board of Missions, "Mission for this Day" (50c). Read such a book as "No Magic Carpet" by Helen Bricker, a delightful account of her visit to our mission fields in Japan, Formosa and India, with a vivid picture of the people and the church in each field. Read missionary biographies

— the Eagle Books at 25c provide a wide selection in abridged form. One sitting does it. There is one on David Livingstone; Mary Slessor, Albert Schweitzer; Aggrey of Africa; which would be especially interesting with the African study. Read the study book, and at least one other book on Africa, from the list on the back cover of your "Glad Tidings", or from your public library; for example, Alan Paton's moving story, "Cry, the Beloved Country".

We must learn the duties of officers and how to conduct a business meeting, as set forth in the "Handbook for Adult Group Executives". In any undertaking an adequate knowledge is always at least part of the price of success.

As individual members of the Women's Missionary Society, we are the proverbial links which determine the strength of the chain. The record our Society shall write depends on us. It is always "our best" that God demands of us. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Our best" is the condition of His choicest blessing and of our own deepest satisfaction. He needs "our best" to carry out through His plan for the world. As individual members of the Women's Missionary Society, we aspire to share in that plan. Our knowledge must match our aspirations; it must be adequate for the task in hand. Therefore "As a Member I Must — Learn".

COME WITH ME TO GHANA!

by IRENE DICKSON

(Note: We are sure you will enjoy this account by Miss Irene Dickson of her visit to Africa in the summer of 1959. Miss Dickson is a member of First Presbyterian Church, Winnipeg, where she is on the programme committee of the Hildur Hermanson Young Women's Auxiliary. Miss Dickson is a teacher at Kelvin Collegiate and also teaches a teen-age girls' Bible class in her own church.)

"THE WAY IN AFRICA" by George Wayland Carpenter is the reference book for this year's study of Africa. On the map printed in the back of the book, you will find a small bright yellow country — the independent country of Ghana. This summer my sister and I were guests for three weeks in the capital city of Accra. During our visit we had an opportunity to see two other cities also marked on the map — Takoradi, with its fine natural harbour, and Kumasi, with its wealthy timber resources.

If I could entertain each one of you in my own home. I would show you the coloured slides we brought back as a permanent reminder of the beauty of the country. You would see tall graceful palm trees; the snowy surf edging the sandy shore; the beautiful poinsettia blooming wild in the forest; the pineapples and oranges growing in the gardens; and the fishermen pulling

in their nets from the sea. You would also see the mounds of red earth pushed high by the ants, and the network of nests strung in trees by the yellow weaver birds. And I would show you the picture of an African weaving a narrow strip of cloth, in a village outside of the city of Kumasi.

If I could take you with me to Africa for a visit, I would show you the little red peppers that were picked each day to give flavour to the soups we were served. I would set before you the ground-nut stew which Africans in Accra often eat. You would heap rice on your plate, and you would add to the rice anything from the side dishes that you fancied — coconut, pineapple, sliced oranges, or bananas. Over the whole mixture you would pour a generous serving of ground-nut stew gravy. This gravy is made by grinding the ground nuts (peanuts) to a paste, and adding pieces of meat from a chicken that has just been killed and cooked. You would probably then reach several times for the salt cellar in order to bring out the flavour of the food. I would also serve you paw-paw, the fruit of a lovely tree. I would serve the fruit cold with a slice of lime. You would squeeze the juice of the lime on the delicate coral melon to bring out the flavour.

If you could travel with us by car

through the country, I would show you the market places, where the Africans gather daily to sell their goods. You would see piles of firewood, of yams, of bread, of pineapple, of cassava, of nuts, of plantain and bananas, set out on trays waiting to be purchased. I would show you the little children walking to school at all hours of the day, clad in their colourful uniforms; the girls in pastel colours like blue and yellow, the boys in khaki shorts and shirts. I would point out the tidiness and cleanliness of the children. In the three weeks we were in Africa we never saw an untidy, unpressed uniform. I would draw your attention to the children with pitchers and pails, making their evening excursion to a nearby ditch or stream for the water for the evening meal.

I would like to take you to the museum in Accra, where the archaeological finds of past days are being cherished in a lovely white modern building. I would like to show you the university buildings at Legon, eight miles outside of Accra. You would gaze amazed at lovely white buildings whose red tiled roofs stand in sharp contrast against the sky, at lily ponds stocked with gold fish, and at travellers' palms spreading their fan-shaped leaves to the sky.

In Kumasi I would take you to the zoo; to the grand new General Hospital that has recently been erected; and to the home of the famous wood-carver, whose carvings were sent as gifts to Queen Elizabeth on the occasion of her marriage. The

wood carver is the uncle and court-adviser of the King of Ashanti.

No doubt you would be impressed, as we were, by the Kingsway Departmental Stores, where you can buy anything from chocolate and chewing-gum to rugs and pianos. No doubt you would enjoy browsing in the Presbyterian Book Store in Kumasi, where you can find anything from poetry and philosophy to postcards and maps. No doubt you would appreciate the signs in the streets, the newspapers and the magazines, for they are all printed in the official language of the country — English.

I would show you the schools; schools where children are eager for education, because education for them will mean employment in the years to come. I would like you to see Aggrey Memorial Chapel, dedicated August 9, 1959, on the grounds of Achimota School. Dr. Aggrey was a famous African educator whose memory is honoured by this new building. He chose as the crest for his school the black and white keys of the piano. As music requires the use of both black and white keys, so Dr. Aggrey hoped that the black man and the white would learn to work together harmoniously.

I would hope that you too would meet an African like the old man I met in the streets one day. He said to me, "We are all one!"

I would hope that as you drove through the villages, the women would smile and shout, "Welcome!"

As you consider Africa this year, I hope you will be roused to study more carefully the role of this country in the affairs of the world. I hope you will promote greater understanding between black and white.

There is no doubt in my mind that Africa is a continent with tre-

mendous potential. There is no doubt that the Christian Church has a responsibility to send dedicated men and women from all walks of life to aid the Africans in the growth of their country. There should be intelligent, fervent prayer offered on behalf of this country, its people, its missionaries, and its leaders.

* * * * *

Sharing in Canadian Missions

THE MINISTRY OF VISITATION

by ELLEN DOUGLAS

THE NAME on the card from the hospital records said simply, "John Murray". The address given was that of a hotel in one of the less attractive parts of the city. Beyond this information nothing was known of the big man who seemed to fill the bed. His clear blue eyes and fresh complexion told a story, but, wondering about all the unknown quantities, the hospital visitor explained her presence. "You are very welcome, for I am a Presbyterian", was the warm greeting from the patient. Then followed the story of a short walk from the hotel, dizziness, collapse in a pool hall, the ambulance, and now the hospital for the first time in a long life. "I am sure you have been thankful to God for your good health," said the visitor. "Not half thankful enough," was the reply. Finding a sympathetic ear, and eager to talk with someone, he recounted experiences from

the past, life in the gold mines, San Francisco, on the homestead, then back in Scotland in a home where a mother had instilled the Scriptures into her children, so that now this son at the age of eighty-nine, and after a life time in the "far country" was able to quote many passages. Tears came to the eyes of the old man who looked so much younger than his years as he repeated verse after verse. Never having married, he had no near relatives or home of his own, other than the hotel room for which he paid \$30 a month. Now the hospital authorities said he should go to a nursing home where the charge would be \$300 a month. What should he do? All he wanted was to get away from the hospital, back to the quiet and independence of his own room. "— — — the best is yet to be. The last of life for which the first was made." For some, doubtless it is so, but for many more

life, after three score and ten years, means labour and sorrow and utter loneliness. For Mr. Murray, as for many others, there was comfort in being reminded of the unchanging, everloving, everlasting Father, and the Prince of Peace who is able to keep our hearts and minds.

The interview which had lasted much too long, considering the number of patients still to be visited, was over at last, and the visitor moved down the hall. Mrs. McLean was next on the list. "Oh, there you are," she said. "I was wondering when you would come. How are they all at ———?" Mrs. McLean having lost both legs, had been a patient in a nursing home for many months. There, able to get around in a wheel chair, she had cheerfully taken up a new life, and fellow sufferers had become close friends. The hospital visitor, familiar with them all, was able to bring word of these to the one now in hospital because of a stroke. Thus she became a link with earthly friends, as well as with the best Friend of all, the One who had enabled this simple, trusting woman to triumph over her own trials and bring encouragement to many.

Still further down the hall another man was visited. He seemed pleasant enough and quite willing to talk, but with a very different faith. "Do you see this," he said, pointing to a copy of the Saturday Evening Post which he had been reading. "This is my Bible. Religion is just a form of brain washing. Say a thing often

enough and naturally you will begin to believe it." No, there was no need to talk to him of a Creator. With heavy heart, the visitor committed this man to the grace of God, and turned to go, but not without reminding him of what he had probably learned in his home in the Orkney Islands years ago, "The fool hath said in his heart, there is no God."

The man in the next room had been visited several times before, but never with any degree of satisfaction. He had seemed quite ill at first, and made little response but to-day he seemed brighter and said he was weary of the food. Noting a trace of Scottish accent the visitor said, "How about a little bit of haggis?" Quick laughter was the result; the ice was broken, and the way opened for a conversation which told the same old story, of life in a Christian home as a boy in Scotland, but a life of neglect of Christ and His church in Canada. Now disillusioned, maimed in body and very lonely, what could the future hold for him? Nothing, to be sure, apart from a life in Christ who said. "In the world you shall have tribulation, but be of good cheer, I have overcome the world."

The visitor went on, somewhat eagerly looking forward to meeting Mrs. Wade, but on reaching her bed in the corner of a big ward she was asleep. Propped up on the pillows there was a look of distress on her face which indicated a bad night. There had been many such for this

friend, and they had begun soon after she was married to a man who was an epileptic, and who is now in a mental institution. With two girls to support, and a sick husband at home, Mrs. Wade worked hard, constantly handicapped by asthma. She had had little time for church herself, but the girls had attended the various groups at the Children's Centre, and so, when rheumatic fever sent the mother to hospital, the church affiliation was given as Presbyterian. It was a sad and very distressed young woman the visitor met that first day. "Is there a God? If so He does not answer my prayers. Please pray for me, maybe He will answer you." On the following visit the patient began eagerly, "He must have answered for I am so much better." That was the beginning of a friendship which has brought much

to both visitor and visited.

And so the afternoon wore on, until the time for visiting was over. Thoughts of the happenings of the day, however, continued to present themselves. Scenes comical were relived; things which should have been said and weren't were regretted. Faces, ever so many of them, passed before the mind's eye. There were the happy faces of those now on the road to health again, as well as sad faces, and faces grey with suffering. All seemed to blend together to form a tapestry of many shades and different textures. All were committed to the Father of mercies, as the words of the old hymn came to mind—

"With mercy and with judgment
My web of time He wove,
And aye the dews of sorrow
Were lusted by His love."

* * * * *

Miss Teen-Ager

CANADIAN HOUSE — OHAFIA

by MARY E. WHALE

(Miss Whale is the Director of Overseas Missions for the Women's Missionary Society, W.D. She has just returned from a visit to Nigeria.)

WHAT WOULD you expect a "Canadian House" in Eastern Nigeria to look like? This is the question I was asking myself as I approached Ohafia, driving with Miss Agnes Gollan in a four-year-old Landrover. The road into the town, which has

become a "Canadian Capital" for the W.M.S. workers, was sandy, with not a few holes for the Landrover to prove its springs — up hill and down dale we had travelled through country which was thickly grown in what seemed to me to be only grass and trees. I found out later that cassava and yams were either growing or going to grow in these grassy lands. Suddenly, Miss

Gollan cried out, "There's home!" I looked in the direction she was pointing, but could see nothing but a ridge of land and still more grass.

A few minutes later we approached the "Canadian House", moving back behind Ohafia Girls' School toward a very open piece of land. Whatever I was expecting, I wasn't quite prepared for a very modern-looking pink bungalow (my first reaction to colour was corrected by Miss Bulmer who said the outside colour was peach!).

It was not many minutes after that, I had been shown the whole house. The centre room is a large living-dining-room — at either end a bedroom, and off each bedroom a bathroom. On the one side is added a storeroom and kitchen. The house is built so that, should there be need, it could be divided by building a wall down the centre. Then there would be two self-contained units — with kitchen and storeroom added to the other end. Mission houses in Nigeria are being built this way, for they may be used as separate units in the days to come, probably by Nigerian workers. This means that there are double sets of doors in the living-room and windows to provide as much breeze as possible whatever use the room may have.

The inside walls are painted—the living one with mimosa and pebble; wedgewood blue and coral are the decor of the bedrooms and glacier blue ceilings. — Sound attractive? Well, it is! It is a place where one feels one can relax, and that is neces-

sary in the kind of life Miss Gollan and Miss Bulmer live. The site is lovely, though the season of harmattan kept me from seeing the distant hills of the French Cameroons. Situated on a hilltop, every breeze that is available is blown through the house. You have to remember that whatever dust is available blows with the breeze, and especially in harmattan season dust is ever present, and dusting a lost cause.

The furnishings are simple. The furniture has been made by a furniture-maker in the provincial capital of Enugu. Some of this leaves quite a bit to be desired, even though it looks attractive. It is made of mahogany, locally grown, and is stained dark brown. The windows have dark blue cotton curtains, which look very attractive though they are not elaborate. The painted walls have as yet, little decoration. The one exception is the piece of Nigerian cotton print. It is the kind of material originally used for clothing. This particular print is a scene of mountain and forest, repeated across the cloth. The scene reminds one of Canada. Perhaps that is why our missionaries chose it to enhance their living-room wall. The general impression one has of the house the W.M.S. has built in Eastern Nigeria is one not of elegance, certainly, but the visitor feels she can rest within its four walls. Of course the essential thing about the comfort of any house is the warmth and hospitality of those who make it home. You can be very well assured that the Cana-

dian hostesses in Ohafia supply that necessary ingredient. "Canadian House" has become a home under the gentle influence of Miss Gollan and Miss Bulmer.

You must not be left with the impression that because our "Canadian House" is new and modern there are no problems with which to deal. I have mentioned the furniture. Some of it is not as sturdily built as it should have been, and a few chairs have shown signs of falling apart. Then Nigeria provides creeping and crawling things of enormous proportions — praying mantis', spiders and sausage flies that buss-bomb you as you seek to read by the kerosene lamp. One tends to go to bed early and to forego reading in bed just to avoid the creatures of about every describable description — (and some indescribable!). Water must be carried from a stream some distance away and right now the girls are buying it. As I have indicated, there is no electricity. One

must become an engineer of kerosene and coal-oil lighting and heating equipment. This of course is a minor disadvantage in the daily life of the missionaries.

As I write this I am in Dorval Airport. It is 5.30 a.m. and cold. My mind has gone back to the warm days and nights in Eastern Nigeria. While I have been describing a house that you have helped to build and furnish, I have realized again that the buildings we erect are important beyond the four walls and roof. They house and protect those who are called of God to do His work among people who are seeking to know the security of His love. The life lived by missionaries day by day is not easy. There are constant delays and disappointments in their plans. There is a constant wear and tear on body, mind and Spirit. I like to think that in our "Canadian House" those who are housed may renew their strength in every way and find peace to pursue the daily toil.

* * * * *

WITH A CONSECRATED CAR!

She couldn't speak before a crowd;
She couldn't teach a class;
But when she came to Church or
School
She brought the folk *en masse*.
She couldn't sing to save her life;
In public—couldn't pray;
But always her small shabby car
Was crammed on each Lord's Day.
And though she couldn't sing, nor
teach,

Not even lead in prayer—
She listened well; She had a smile
And she was always there—
With all the others whom she
brought
Who lived both near and far;
And God's work was greatly helped
By her consecrated Car.

(Author unknown)



Boys and Girls!



SHADOW PLAY

by MRS. N. H. SMITH

MOST OF YOU have played Shadow Tag on a bright, sunny day and have found it good fun, but—have you ever made a Shadow Box and used it to tell a story?

Beyond the "End of the Road" from your Mission Study "NEW MAGIC" would be a very good example to use, so let us find out how to begin.

You might get a very large carton, cut out the top, then the bottom, leaving an inch or so all round so that the carton won't collapse.

Take a piece of white cotton, three or four inches larger than the bottom of the carton, and secure it tightly either with stapler or glue, so that the surface is smooth and straight.

Put the box on a table and procure a flash light or lamp, which will shine directly behind the box and make the cotton surface appear very bright when the room lights are off.

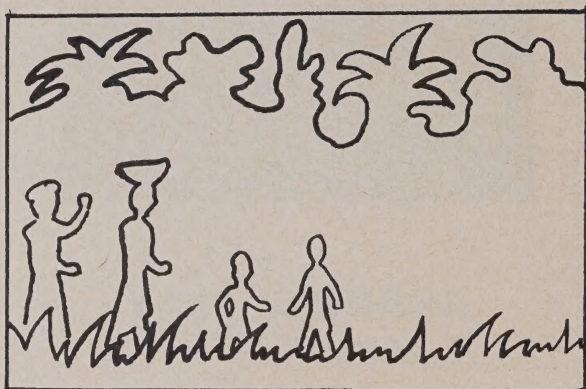
Having learned about the story, you are ready to decide what scenery and figures you need to illustrate.

Sometimes it is a help to draw the pictures on large papers and decide then what will be most suitable. Here is how it was done once. Perhaps you would like to try it.

It was decided to make the background for all scenes the same. So a length of cardboard cut to represent the overhanging branches of trees was fitted inside the box directly behind the cotton at the top.

Then cardboard was cut to represent long grasses and placed the length of the box, inside, at the bottom below the trees. Next—a Congo hut, village fire, and a truck were cut from cardboards ready for use in the scenes. Ten men and four boy cut-outs were made in profile—some carrying boxes, others without. These we tried out for size and then glued to small pieces of wood so they would stand firmly. Our first scene looked something like this.

The name of the story was announced and two children took the speaking parts as the bright light shone and made the shadow picture.



Scene I

Lukete — We are going to be carriers, just like the men, Joseph, and take the medicines through the forest to the villages when the truck brings them to us.

Joseph — I wish I could drive a truck, Lukete. Why — I've never even ridden in one — it must be wonderful!

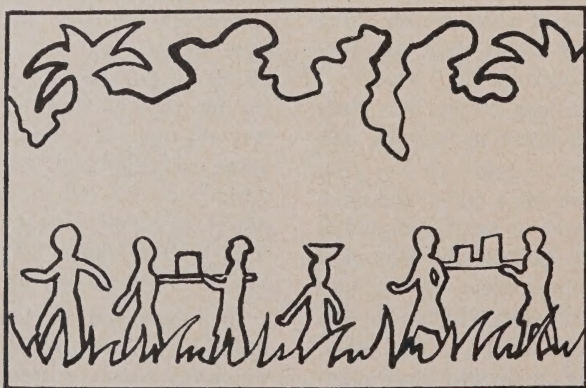
Lukete — Yes — and so much faster than walking. Wasn't it kind of

the Doctor to let us go along and help the carriers?

Joseph — And I can see my sister, too. You know she is married to Shundu, who is a teacher and lives far away through the forest.

Lukete — I wish we could get started.

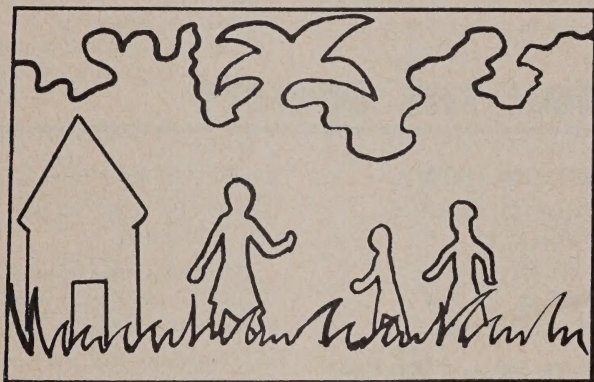
Joseph — Here comes the truck now — and the Doctor. We shall be on our way soon.



Scene II

Scene II — *Light out. Put in truck and push along with stick. When figures are in place put light on. Those in cast chant — "We go to the forest. We go to the villages in the forest." Put light on*

and off as chanting is done to convey idea of great distance.
Lukete (to Joseph) — I hope they will find something to shoot so we shall have meat to eat.



Scene III

Scene III — *House-oneman (Fumu), Joseph and Lukete*

Joseph (to Fumu) — Does the Doctor have to stay here?

Fumu — Yes — but we are going on to the next village where, we

hear, your sister's husband, Shundu, is ill. We shall take medicines for him. So come along, Joseph. Lukete, you know the way so you go first. It will take us two hours to walk there.

Scene IV — *Same as scene III*

Hut — doctor — Fumu — Lukete and Joseph

Fumu — Oh, Doctor, we had a great deal of trouble, but we have brought Shundu back for treatment. Some who were not Christian called in the witch doctor. They took Banza, his wife, tied her hand and foot and put her in

a hut far away.

Lukete — A Christian woman helped us to find Banza and to bring her here.

Joseph — Yes — we put Shundu and Banza in the house where it is cool and shady.

Fumu — They are resting after the long journey and are waiting for you, Doctor.

Scene V — *House — Village fire —*
2 boys.

Joseph — What do you want to do
when you are older, Lukete?

Lukete — Oh, make people well.

Joseph — I'm going to be a preach-
er!

Lukete — And not a driver of a

truck?

Joseph — Maybe I will drive, too.

There will be many roads through
the forests, then, so we do not
have to carry the big boxes.

Lukete — You and I can travel to-
gether, Joseph. You can preach
and I will help the sick ones.

* * * * *

THROUGH THE SOCIETY

BRITISH COLUMBIA

MISS ANNIE O. ROBSON,
SUITE 5,
2225 W. 40TH AVE.,
VANCOUVER 13, B.C.
PRESS SECRETARY

VICTORIA PRESBYTERIAL—This Pres-
byterial joined with the Presbytery
of *Victoria*, at a special evening
meeting to say farewell, and wish
God-speed, to the Rev. David and
Mrs. Murphy on their departure for
service in *British Guiana*. Knox,
Erskine, and the new Richmond
Extension work, in all of which Mr.
Murphy has ministered, were well
represented, and, on their behalf,
Mr. R. Rogers presented a "purse"
to the Rev. Mr. Murphy, and little
Miss Robin McIntosh presented a
beautiful corsage to Mrs. Murphy.
Mrs. S. McCracken, on behalf of
Presbytery, presented Mr. Murphy
with a fountain pen set, and Mrs.
F. O. Jenkinson, President of *Vic-*
*tor**ia* Presbyterial, presented Mrs.
Murphy with a Life Membership
Certificate and Pin. Miss Winnifred

Ripley led in a sing-song, and re-
freshments were served at the close
of the meeting.

At the Home Helpers Party of the
W.M.S. Auxiliary of St. Andrew's
Presbyterian Church, *Nanaimo*, Mrs.
D. Jamieson and Mrs. A. K. Young
arranged the programme of games
and contests, and Mrs. James Evans
gave an inspiring address. The high-
light of the meeting was the Presen-
tation Ceremony, conducted by
President, Mrs. A. E. Adolph, when,
on behalf of the Auxiliary, Mrs. L.
Szaaz presented a Life Membership
and Pin to Mrs. A. K. Young, a
faithful and honoured member,
whose daughter, Mrs. F. Hunter,
pinned the prized emblem of W.M.S.
service on her Mother. Refreshments
were served by Auxiliary members.

WESTMINSTER PRESBYTERIAL—Offi-
cers of the W.M.S. Auxiliary of
West Vancouver Presbyterian
Church were installed by the Rev.
S. Lindsay McIntyre, who spoke
from the text in John 15th. Miss
May Nutt, using the flip chart, out-

lined the 1960 Study on Africa, and a Social Hour was enjoyed. Members of this Auxiliary attended the Fortieth Wedding Anniversary celebration of Mr. and Mrs. R. P. Allan, charter members of this Church, and at the Reception held in their Marine Drive home, Mrs. J. A. Davidson and Miss M. O. Williams, on behalf of the Auxiliary, presented to Mrs. Allan, a Life Membership Certificate and Pin.

The Ladies Missionary Fellowship, a Young Women's Group of Fairview Presbyterian Church, *Vancouver*, started the 1960 season with Supper at a downtown restaurant. This was followed by the regular meeting in the Church Lounge, when Mrs. I. Le Huguët was Guest Speaker, and also installed the Officers for the coming year.

ALBERTA

MRS. M. B. DICKAU,
SUITE 3, DOLORES APTS.,
MEDICINE HAT, ALTA.

PRESS SECRETARY

CALGARY PRESBYTERIAL—Over 200 women attended the Annual Meeting of Calgary Presbyterial in Calvin (Hungarian) Presbyterian Church, *Calgary*, with delegates from *Banff*, *Three Hills*, and *Calgary*, and President, Mrs. J. W. Crawford, presiding at all sessions. The Rev. E. Seress, pastor of the Church, welcomed the delegates, and the Morning Worship and Dedication Service, on the theme "Prepare Ye The Way of The Lord", was

conducted by Miss Norma Kennedy and Mrs. R. M. Craig. The Service of Remembrance was given by Mrs. J. H. Jamieson, Guest Speaker.

Miss Ida White, Reg.N., from the *Bhil Field, India*, gave a vivid picture of the work done on this Field, particularly that of the Mobile Medical Units, with which she works. A Committee was formed to prepare information and data for the 1964 celebrations of the two W.M.S. Anniversaries. The Rev. Hector Rose, Moderator, brought Presbytery greetings, and President, Mrs. Wm. Harte, presented greetings from *Alberta Synodical*. Officers for 1960 were installed by the Rev. Hector Rose, with Mrs. S. V. Scott, as President.

At the Annual Meeting of the Chalmers Auxiliary of the W.M.S., *Calgary*, Mrs. J. Sutherland presented a Life Membership Certificate to Mrs. O. E. Forster, and Miss Nichols Gunn conducted a Memorial Service for two Home Helpers, Mrs. A. Dunsmore, and Mrs. P. Hendricks, who died recently. The Devotional Period was given by Mrs. E. Anderson, and Mrs. R. M. Craig was Soloist, accompanied by Mrs. D. Downie. The officers for 1960 were installed by Mrs. J. W. Crawford, President of *Calgary Presbyterial*. Tea was served at the close of the meeting.

At a recent meeting of the Senior W.M.S. Auxiliary of St. Giles Presbyterian Church, *Calgary*, Mrs. Wm. Gilbert, on behalf of the Auxiliary, presented a Life Membership to

Mrs. J. S. MacLaren. Miss Shirley Smart, Student Deaconess at this Church was also given a copy of Phillips Translation of the New Testament.

The W.M.S. Auxiliary of Grace Presbyterian Church, *Calgary*, is proud to pay tribute to Mrs. James D. Chisholm, of *Calgary*, a founder-member of this Auxiliary since 1912, and a member of the Women's Missionary Society for seventy years, who has just now celebrated her 95th birthday. Always a loyal and faithful worker, only this past year has she been unable to regularly attend Auxiliary and Presbyterial Meetings.

EDMONTON PRESBYTERIAL — When Mrs. Cecilia Collins, the oldest member of First Presbyterian Church, in *Edmonton*, celebrated her 93rd birthday, the women of the Church presented to her an Honorary W.M.S. Membership. During the days of the famous "Gold Rush" in the *Yukon*, Mrs. Collins taught Sunday School in *Dawson City*, and has always been active in Presbyterian Church work. Now she makes beautiful quilts which she donates to the Protestant Children's Home, The Salvation Army, her own Church bales, and presents to her friends.

MACLEOD PRESBYTERIAL—The Annual Meeting of this Presbyterial took place in St. Andrew's Presbyterian Church, *Lethbridge*, with Miss Mary MacLean, retiring President, in the Chair, and members present from *Fort MacLeod* and *Medicine*

Hat. Specially welcomed were Miss Norma Kennedy, Regional Secretary, from *Calgary*, and Mrs. W. Harte, Alberta Synodical President who brought greetings from the Synodical. The Opening Devotional was given by Mrs. P. Walters of *Fort MacLeod*, and the Study Period was ably presented by *Medicine Hat* members. Plans were made for a two-day Leadership Training Conference in *Lethbridge* this year. Miss Norma Kennedy installed officers for 1960, Mrs. L. A. Shaver being the new President.

PEACE RIVER PRESBYTERIAL — Mrs. J. Graham presided at the 11th Annual Meeting of this Presbyterial in Forbes Presbyterian Church, *Grande Prairie*, when Miss Norma Kennedy, Regional Secretary, was the Speaker, and conducted a Report Survey on a map of the Presbyterial. Eight of eleven points were represented, and Mrs. M. Garvin's inspiring Devotional Service was based on the theme "Witness To Christ." The Rev. R. McLean installed the 1960 Officers.

RED DEER PRESBYTERIAL—This Annual Presbyterial Meeting was held in Knox Presbyterian Church, *Red Deer*, with Morning Devotions given by the *Edwell* ladies. Regulation business and Reports filled the morning, and lunch was served by the *Red Deer* ladies. The Afternoon Study was conducted by Miss Kicker, and after the Election of Officers was held, Miss Forbes, Deaconess from *West Park* in *Red Deer*, installed the 1960 Executive.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307—2ND STREET,
WEYBURN, SASKATCHEWAN
PRESS SECRETARY

MOOSE JAW PRESBYTERIAL — The 46th Annual Meeting of this Presbyterian convened in Knox Presbyterian Church, *Moose Jaw*, with delegates present from *Weyburn*, *Swift Current*, *Briercrest*, and *Moose Jaw* Churches. "Power From On High" was the theme, and President, Mrs. R. Metheral, presided, with Mrs. D. Cunningham and Mrs. J. Wiseman giving the Devotional Period on "Dispensation of the Spirit". Noon luncheon was provided by members of the Knox Friendship Circle, and St. Paul's W.M.S. Auxiliary. The afternoon Devotional, "Led By The Spirit" was given by Mrs. A. Boan, and Mrs. A. Findlay, *Briercrest*. The C.O.C. Banner was presented to Mrs. G. S. Grant, leader of the C.O.C. of St. Paul's Presbyterian Church, by Mrs. M. S. McLean. Officers for 1960, with Mrs. R. Metheral returned as President, were installed by the Rev. M. S. McLean. After the closing Banquet, Miss Hildur Hermanson, Reg.N., gave a vivid picture of the W.M.S. work in *Formosa*, at the evening meeting, illustrating her address with interesting slides. The Rev. M. S. McLean closed the meeting with the benediction.

In Knox Presbyterian Church, *Weyburn*, Miss Hildur Hermanson, Reg.N., occupied the pulpit and gave

a comprehensive outline of the work and the needs in *Formosa*. A Social Evening followed in the Church Parlours, with the Rev. I. R. Carroll in charge of a brief Scottish programme, after which Miss Hermanson showed beautiful coloured slides and gave an interesting resumé of the W.M.S. work in *Formosa*. The Rev. Allan and Mrs. Beaton were special guests from *Estevan*. Refreshments were served by The Sunshine Circle, and the evening closed with the singing of "Blest Be The Tie That Binds."

PRINCE ALBERT PRESBYTERIAL — The highlight of the sessions of the meeting of this Presbyterian, in St. Andrew's Presbyterian Church, *Tisdale*, Sask., was the informative address given by Miss Hildur Hermanson, Reg.N., of *Formosa*, now on furlough from her work in that field. Her coloured slides added great interest to her story of teaching among the Hill tribes; the Girls School in Tamsui, which now admits boys; and many other angles of our W.M.S. work there. Devotions were given by the various Groups represented, and Mrs. J. Bird, delegate from the new W.M.S. Auxiliary formed at the *Mistawasis Indian Reserve* was especially welcomed. Mrs. S. Johnston and Miss Isabelle Bailey conducted the discussion on Adult and Children's Work, and Miss Ada Wade reported on the extensive Deaconess work being carried on at the *Mistawasis* and *Round Plain Indian Reserves*. Excellent reports were presented by the Secretaries,

and many new books ordered from the splendid Book Display. The C.G.I.T. Group served the bountiful turkey banquet, which followed the meetings.

REGINA PRESBYTERIAL — Mrs. R. Metheral, *Weyburn*, was Guest Speaker at the Thank-Offering Meeting of the W.M.S. Auxiliary of *Stoughton* Presbyterian Church, and Devotions were given by the Rev. Allan Beaton. Vocal and organ solos were much enjoyed, and guests from other local Churches were warmly welcomed. Refreshments were served at the Social Hour following.

SASKATOON PRESBYTERIAL — Delegates to the Annual Meeting of this Presbyterial were privileged to have two Missionary Speakers — Miss Hildur Hermanson, Reg.N., from *Formosa*, and the Rev. Malcolm Muth of *North Battleford*, who spoke on "Our Church Presses Northward". Miss Hermanson spoke most enthusiastically of her work, stressing the importance of the work being done in schools and in medical care, as these were the avenues through which the Gospel is brought to the people.

The Rev. Malcolm Muth, told of his work in North Western *Saskatchewan*, emphasizing the great value of Christian literature, and telling of the new Church at *Buffalo Narrows*, which was filled for its first Service on Christmas Eve. He told of regular Services conducted at *Ile a la Crosse*, and home visits made to people who have not been served by our Church for 35 years. A Fund

was set up by *Saskatoon* Presbyterial to purchase a Film Strip and Projector, for use in this northern Mission in our own land. The Worship Service was conducted by Mrs. M. Muth.

Saskatchewan Church Groups have greatly appreciated and enjoyed the visits of Miss Hildur Hermanson, Reg.N., during her furlough from her work in *Formosa*. Besides those mentioned by the different Presbyterials, Miss Hermanson, during her stay in *Saskatoon*, visited the congregation of St. Andrew's Presbyterian Church, *Biggar*; spoke at a Children's Rally in St. Andrew's Presbyterian Church, *Saskatoon*; was Guest Speaker at a Presbyterian Men's Dinner in Parkview Presbyterian Church, *Saskatoon*; and also addressed the morning congregation of her home Church, St. Andrew's Presbyterian, *Saskatoon*.

MANITOBA

MRS. R. A. DAVIDSON,
315—12TH ST.,
BRANDON, MANITOBA
PRESS SECRETARY

BRANDON PRESBYTERIAL — Mrs. G. Bain, President of the W.M.S. Auxiliary of First Presbyterian Church, *Brandon*, was Guest Speaker at the Lanyard Ceremony of the Senior C.G.I.T. Group, when five girls received their lanyards. These were Jo Ann Brandon, Janet Brown, Rhonda Harper, Donna McFadyen, and Wilma Wilson.

The Heather Club of this Church visited "Fairview", the Senior Citi-

zens' Home, recently, when Mrs. Lloyd Thomson, President, brought greetings and Mrs. Glen Milliken and Miss Lillian Bain led a Musical Programme which was very much enjoyed. Mrs. W. B. Lawrence convened this happy event, and Devotions were given by Mrs. Douglas Crandle. Lunch and a Social Hour followed.

President, Mrs. Annie Buchanan, of the *Morden* W.M.S. Auxiliary, was presented with a Life Membership Certificate and Pin, in warm appreciation of her quiet strength and inspiration in keeping this Group together and active. With no Church in their District, these eight faithful members carry on the work of their W.M.S. Auxiliary, and have again exceeded their financial objective. The presentation was made, on behalf of the members, by Mrs. McBain Dudgeon, and Mrs. Wesley Seales presented the Pin.

SUPERIOR PRESBYTERIAL — Mrs. M. Fidler presided at the Executive Meeting of this Presbyterial, in St. Andrew's Presbyterian Church, *Fort William*, and gave the Opening Devotional. Mrs. S. Sherlock, Girl's Organizations Secretary, reported that the C.G.I.T. Groups of all Churches in *Fort William* and *Port Arthur* held Vesper Services; Mrs. G. Cooper, Supply Secretary, read appreciative letters from recipients of Bales at *Portage La Prairie*, *Elphinstone*, and *Kenora*. Mrs. J. Gibbs, Life Membership Secretary, and all other Secretaries, presented excellent Annual Reports. It was

decided that the Annual Meeting of *Superior Presbyterial* will be held in First Presbyterian Church, *Port Arthur*, with Mrs. M. Fidler and Mrs. G. McDougall arranging the Programme, and Miss Hildur Hermanson, Reg.N., from *Formosa*, the Guest Speaker. Lunch was served by the Evening W.M.S. Group of St. Andrew's Church.

WINNIPEG PRESBYTERIAL—The Annual Presbyterian Women's Prayer Service for the Winnipeg Presbyterial was held in First Presbyterian Church, *Winnipeg*, under the sponsorship of the Young Women's and Evening Departments. Miss Ruth Jones was Chairman, and, following responsive readings, Prayers of Intercession were given by members of the Evening Auxiliary and the Hildur Hermanson W.M.S. Auxiliary of First Presbyterian Church; the Ellen Douglas W.M.S. Auxiliary of St. John's Church; and the Evening W.M.S. Auxiliary of St. James Church. Mrs. Dean Smith, Regional Secretary, was the Speaker, and brought an inspirational message for the coming year.

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON,
8 CROWN PARK ROAD,
TORONTO 8, ONTARIO
PRESS SECRETARY

BARRIE PRESBYTERIAL—The Annual Meeting of *Barrie Presbyterial* was held in Essa Road Church, *Barrie*, with President, Mrs. John Harrington presiding, and Mrs. James Hunter, of *Gravenhurst*, the Guest

Speaker, whose husband, Dr. James Hunter, is now in *Africa* doing research work for a forthcoming book on the Sudan Interior Mission. Mrs. Hunter urged a stronger enthusiasm for our W.M.S. Work in the African field. Mrs. Donald Lamont, *Barrie*, was soloist, and the Rev. J. A. Thomson, *Orillia*, the Moderator of *Barrie* Presbytery, conducted the Election and Installation of 1960 Officers.

GUELPH PRESBYTERIAL—This Presbyterial met for the Annual Meeting in St. Andrew's Presbyterian Church, *Guelph*, Ont., when the Rev. J. Douglas Gordon was the Speaker, and the Bible Society film, "Briars and the Myrtle" was shown. Greetings were extended by Mrs. T. W. Burnaby and the Rev. C. Smith, and gratifying Reports were presented by the Treasurer and Secretaries of the various Departments. Informal Discussions were conducted by Miss Geraldine Greer and Miss Clare Hanes. Miss Lyla Sinclair paid tribute to the late Miss Ellen Anderson, for many years our W.M.S. Missionary in *British Guiana*, and Mr. Owens was Guest Soloist.

ORANGEVILLE PRESBYTERIAL—President, Mrs. R. D. Fraser, welcomed the delegates when the Annual Meeting of *Orangeville* Presbyterial was held in the Manse. Mrs. Frank Gamble gave a Report on the recent Young People's Rally, and Mrs. Harcourt told of the Conference for Secretaries of Children's Groups, held in *Toronto*, and plans a similar

Conference in *Orangeville* Presbyterial this spring. Mrs. Reynolds, the retiring Treasurer of this Presbyterial, was appreciatively thanked by the President, speaking for the Presbyterial, for her loyal leadership in the meetings during the past nineteen years. The session was closed with prayer by Mrs. Nute.

PETERBOROUGH PRESBYTERIAL — Miss Florence Goertzen, Deaconess on the W.M.S. National Staff, was Guest Speaker at the Annual Meeting of *Peterborough* Presbyterial, held in St. Paul's Presbyterian Church, *Peterborough*, Ont. She told of the W.M.S. work among the Canadian Chinese, particularly those in *Montreal*, where she has been stationed until recently. The Rev. Harry Hutchison, D.D., pastor of St. Paul's Presbyterian Church, conducted the Election and Installation of Officers for the coming year.

EAST TORONTO PRESBYTERIAL — "Growing in Numbers; in Knowledge; in Faith!" This was the theme of the Annual Meeting of *East Toronto* Presbyterial, held in St. John's Presbyterian Church, *Toronto*, with President, Mrs. Fred Black, in the Chair at all three sessions. A feature of the morning session was the Chart, shown by Mrs. N. H. Smith, Children's Department Secretary, which indicated the various mid-week Organizations in each Church. Miss Ruby Walker reviewed the printed Reports, showing progress in all Departments.

Miss Frieda E. Matthews, Executive Director of National Missions,

at the afternoon session, spoke on *Canada's* tremendous growth in the past few years, which made so necessary, a great expansion in all Departments of our W.M.S. Work. The evening Speaker was the Rev. Clare McGill, from *Formosa*, who stressed the great need for the Bible in the native tongue for the converts to Christianity. "The Gospel", he said, in conclusion, "is spread by talking to our neighbours about our Saviour. Gossip the Gospel!" Written and produced by Miss Ruby Walker, an interesting Missionary Pageant, "The World For Christ", was presented at the closing session, with Miss Giolla Kelly, as Narrator. The Election and Installation of the Officers for 1960 was conducted by Miss Frieda E. Matthews.

The Annie Noble Auxiliary of the W.M.S. of Queen East Presbyterian Church, *Toronto*, has been greatly saddened by the sudden death of Mrs. Alec Black, as the result of an accident. Mrs. Black has been the Welcome and Welfare Secretary for this Auxiliary for some years and has also given valuable assistance in the Supply Department of *East Toronto* Presbyterial ever since its inception. She has an Honorary and a Life Member of the W.M.S.

MONTREAL AND OTTAWA

MISS FLORA NUGENT,
316 SYDNEY STREET,
CORNWALL, ONTARIO

PRESS SECRETARY

GLENGARRY PRESBYTERIAL — The

Annual Meeting of *Glengarry* Presbyterial was held in St. John's Presbyterian Church, *Cornwall*, with President, Mrs. E. L. Blair presiding at both sessions. The Treasurer reported a satisfactory gain in givings, and Reports from all Departments showed encouraging progress. Mrs. Hugh Nugent, in her address, urged that leadership and assistance be given to Children's Groups and Girls' Organizations.

LANARK AND RENFREW PRESBYTERIAL — President, Mrs. H. M. Clancy, presided at all sessions of the Annual Meeting of this Presbyterial, held in the Presbyterian Church, *Pembroke*, Ont. The highlight of the afternoon session was the presentation of an Honorary Membership and bar for her Pin, to Mrs. James Culhane, on behalf of the Auxiliaries and Executive of the Presbyterial, in recognition of her 26 years of service as Treasurer. Mrs. Culhane is now 84 years of age. Miss Ruth Read, of the Reformed Church of *Canada* was Guest Speaker, and, as a missionary from the American Academy in *Nicosia*, *Cyprus*, told of her work there in the Schools for Girls, illustrating her address with coloured slides. All Reports showed increased progress. Officers for 1960 were installed by Mrs. F. R. Duminy, President of the Synodical of *Montreal* and *Ottawa*.

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The Glad Tidings

MAY
1960
VOL. XXXVI



MILLER SERVICES



Fair are the far horizons;
The breezes blow soft and sweet—
Now, over the threshold of Springtime
Comes Summer, on eager feet!

L.M.C.

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"DILIGENCE IN ALL THINGS"

by

THE REV. EOIN S. MACKAY, M.A.

Minister of Rosedale Presbyterian Church, Toronto, Ontario



OUR RESPONSIBILITY, as Christian people and as a Christian Church, has to do with the whole of life, with matters both great and small. Our Lord, who commissioned the disciples to preach the gospel to the whole world, also taught them the importance of giving a cup of water to a thirsty man. Unless we understand the all-inclusive nature of our task, we not only fail to do our duty, but betray a faulty conception of our faith. Christianity embraces the whole life of the whole man, and of the whole world, simply because it is the fulfilling of the purpose of God for all that He has made. While that is a basic truth which should guide us in all our attitudes and activities as human beings, it has particular relevance to the way in which we are to conduct ourselves in the life and work of the Church. We are to be concerned about the great fundamental realities, but we are also to be concerned about the small, seemingly trivial matters. Everything which has to do with life should have a place in our interest, and in the acceptance of our responsibilities.

In one of his letters to Timothy, St. Paul asks the young minister to do certain things, as part of his Christian service. He begins at the highest point by saying, "Preach the Word of God." He also asks Timothy, when he comes to visit him, to bring a cloak Paul had left behind at Troas, and some books and parchments he needed for his work. He asks him to act

promptly, and to do his best to arrive before winter. He needed his help, he needed the cloak, and he needed the books and manuscripts. He wanted Timothy to be expeditious in the matter, so that he would receive what he needed when he needed it. He needed Timothy, as a man to preach the gospel, and also as a man who could bring a few books and a cloak.

All this has a message for us in regard to the work of the Church for which we are responsible. In our interest and action, there must always be this same involvement in matters both great and small. Our primary task, in which we are all engaged directly or indirectly, is to see to it that the gospel is preached in our own community, our nation, and throughout the world. That not only means concern that the gospel is *preached*, but that the *gospel* be preached. The actual preaching, and the theological discipline through which the content of the gospel is kept true and full, according to the witness of Holy Scripture, is primarily the responsibility of the ordained ministers of the Church. Every member of the Church, however, is also involved in terms of stewardship, study, and meditation, and the actual communication in word and deed of the truth of the gospel to other people.

Presbyterians should be especially clear about this, because of our understanding of the nature and purpose of the Church, and our emphasis on the doctrine of the priesthood of all believers. We should never fall into the error of dividing the Christian fellowship, in any final way, into clergy and laity. While there is a diversity of gifts and callings and responsibilities in the life of the Church, basically, we are all called to share in the one great task. Simply by virtue of our Church membership, we all have an inescapable responsibility for the proclamation of the gospel.

On the other hand, we must never forget that effective participation in the purpose of God, and the task of the Church, involves knowledge of, and practical concern for, all the various aspects of the Church's work. The work is not done by an anonymous mass of people, but by individual persons with their hopes and fears, their joys and sorrows, their strengths and weaknesses, their encouraging successes and their perplexing problems. It is not done by impersonal entities like Mission Boards, W.M.S. Councils and Mission Staffs, but by men and women who, within the intimate fellowship of the household of God, should have a personal place in our interest and prayers, and with whose work we should all feel a sense of personal involvement and identity.

Our age is blighted by the de-humanizing image of Organization Man; by the thinking of humanity, in vague general terms, as something to be

manipulated by remote and unknown people and forces, in a process which destroys all personal relationships and reduces human beings to the status of cogs in a machine, or statistics in a report. As Christian people, we must not only be on guard against this disease of our time, lest it affect the life of the Church, but must also be the healing force in the world by which contemporary society can be restored to the warmth and dignity of a truly human existence. We must engage in our task with a real sense and experience of the personal tie which binds us all together in the work we share as members of the Church, knowing one another, praying for one another, and bearing one another's burdens in an intimate family-like relationship, which is the true life of man. We must never think of, or deal with, the people we are called to serve in the world, simply as mankind in general, but as individual persons, with their own particular need of the personal kind of help and compassion and love which God bestows through His Church, in the words and deeds of the gospel. We must be sensitive and imaginative enough to do this at every level of human existence, in relation to people who live on the other side of the street, and on the other side of the world alike.

Furthermore, our concern should include every aspect of human need, should not only lead us to provide the preaching of the gospel, but also the "cloak, the books and the manuscripts." We are engaged in a task which involves the whole life of the whole man, body and mind, as well as soul. Nothing that has to do with life is outside the scope of our mission. We deny our faith, if we suggest by word or deed that there is any aspect of existence to which Jesus Christ is not relevant, and about which He is not concerned. Our responsibility, as the members of His Body, is as wide as life itself, because His purpose embraces the whole creation. It has often been said that some Christian people are so heavenly-minded that they are no earthly use. Certainly we have no right to call ourselves Presbyterians, if that could ever be said of us. To the degree we are guided by the biblical insights of our reformed faith, we will be clear that heaven and earth, material and spiritual, great things and small, all merge to form an all-inclusive sphere of our task, our concern and our responsibility.

Finally, we need to have a sense of urgency in our work. We should never allow our strength to be vitiated by a feverish and frustrating rushing-about in the discharge of our responsibilities, always remembering that the cause is God's and its final outcome sure. However, an efficient and expeditious application to our task should characterize all that we do. So often,

in the work of the Church, we are slow to do what is needed WHEN it is needed. Do your best to come before winter, Paul wrote to Timothy. In other words, I need you, the cloak, the books and the manuscripts, as soon as possible. How often we let the challenges and opportunities slip by, the spring and summer and autumn when things can be done, and need to be done. Before we know it, winter is upon us, and the time of opportunity, filled with promise if creative action be taken promptly, is past.

This is the season of Conferences in the life of our Church, with the National Council of the Women's Missionary Society meeting this month, and the General Assembly in June. May it also be a season of re-dedication on the part of all our people, that the gospel be preached, that the cloak, the books and the manuscripts, in all their various forms, be provided and that, in terms of the opportunities and challenges facing us, we arrive before winter.

* * * * *

THIS CHURCH SAYS "WELCOME"!

In the vestibule of a church in Cape Breton Island, the worshipper is greeted by an inscription in the following words:

"To all who mourn and need comfort, to all who are tired and need rest, to all the friendless who want friendship, to all the lonely who want companionship, to all who are homeless and want sheltering love, to all who pray and all who do not but ought to, to all who sin and need a Saviour, and to "who-soever will," this church opens its doors, and, in the name of Jesus the Lord, says 'Welcome'."

It surely would be difficult to find language in which the purpose and ambition of a Christian church can be more fully or worthily expressed.

PRAYER

by MISS HILDUR HERMANSON, REG. N.—FORMOSA

Our loving Heavenly Father, we come to Thee with praise and thanksgiving. We praise Thee for Thy love and grace, ever remembering Thy wondrous mercy.

We thank Thee for Thy care over us at all times; for Thy love manifested in the gift of Thy Son, our Lord, Jesus Christ, through whose sacrifice we may receive forgiveness of our manifold sins, and so be enabled to be Thy children, while here on earth, and receive Life Everlasting when we return to Thee. For all this, we praise and thank Thee.

As we humbly approach Thy throne of Grace, we ask Thy blessing on the work which we, members of the Women's Missionary Society, do in Thy name. Bless us and help us so to live and work that Thy name may become known throughout the whole world. Grant that those who hear the message of salvation may have receptive hearts and minds, ready to receive this wondrous gift.

May all those who plan for, and those who speak at, our Council Meeting, be inspired by Thy Holy Spirit, that all who attend may go forth from the meetings refreshed and inspired to even more fully do Thy will — to preach, teach, and heal, in Thy name.

We ask a special blessing on all who labour in Thy fields, at home, and in far distant lands. Grant to each, we beseech Thee, wisdom and power to proclaim the message of redemption and salvation. Grant to each the assurance of Thy presence at all times, especially in times of anxiety and trouble. May each one lean on Thee, receiving strength and encouragement for each day.

Forgive us our many sins, and helps us to forgive the failures of others. Keep us ever mindful of Thy Grace and Mercy and Thy Love, so that we may say, with Paul—"Thanks be to God for His unspeakable Gift." In Jesus' name, we pray. Amen.

Annual Council Meeting

MESSAGE FROM THE PRESIDENT

by

(MRS. A. G.) NELLIE M. THOMPSON



THE WOMEN'S MISSIONARY SOCIETY W.D., of the Presbyterian Church in Canada will hold their forty-sixth Annual Council Meeting in Rosedale Presbyterian Church, Toronto, May 9th - 13th inclusive.

As we think and plan for the Annual Meeting of our Society, we realize that, as delegates, we are commissioned to a great task. Our thoughts are directed to John 20, Verse 21, "As my Father hath sent Me, even so send I you." Never were there simpler words, never words more meaningful in their challenge. We come to this Annual Meeting not on our own initiative, nor on our own business. We are commissioned as His envoys, responsible for the plans and decisions that will strengthen and extend Christ's Kingdom throughout the world. How grateful we are for the opportunity of service, perhaps the best gift that God can give to one human life! It is only those to whom God gives in life opportunity to do things, that can make a success of life. The Annual Meeting of our Society is our opportunity —

1. To evaluate what we have accomplished in 1959.
2. To learn of the challenge confronting the Missionary enterprise in Canada and Overseas.
3. To dedicate our hearts and lives anew to the task that he has commissioned us to do.

Let us ever remember that we have not only the constraint of Christ's commissioning of us, and the command to do the will of Him who sends

us, but also the assurance of Christ's resources with which to do it. Christ said, "If you are willing to do, you shall know". Knowledge comes through obedience.

May this kind of Christian fellowship, evaluation and study, rekindle a warmth of spirit, and send us forth ready and willing to make manifest that "in all things we are more than conquerors through Him that loved us."

* * * * *

A LITTLE PARABLE FOR MOTHERS

by TEMPLE BAILEY

(May 8th — Mother's Day)

THE YOUNG MOTHER set her foot on the way of life. "Is the way long"? she asked. And her Guide said "Yes! And the way is hard. And you will be old before you reach the end of it. But the end will be better than the beginning."

But the Young Mother was happy, and she would not believe that anything could be better than these years. So she played with her children, and gathered flowers for them along the way, and bathed them in the clear streams, and the sun shone on them; life was good, and the Young Mother cried, "Nothing will ever be lovelier than this!"

Then night came, and storm, and the path was dark, and the children shook with fear and cold, and the Mother drew them close and covered them with her mantle, and the children said, "Oh, Mother, we are not afraid, for you are near, and no harm can come!" And the Mother said, "This is better than the brightness of day, for I have taught my children *courage*."

And the morning came, and there was a hill ahead, and the children climbed and grew weary, and the Mother was weary, but at all times she said to the children, "A little patience, and we are there!" So the children climbed, and when they reached the top, they said, "We could not have done it without you, Mother." And the Mother, when she lay down that night, looked up at the stars, and said, "This is a better day than the last, for my children have learned fortitude in the face of hardness. Yesterday, I gave them courage. Today, I have given them *strength*."

And the next day came; strange clouds darkened the earth — clouds of war and hate and evil; and the children groped and stumbled, and the Mother said, "Look up! Lift your eyes to the Light." And the children looked, and saw above the clouds an Everlasting Glory, and it guided them, and brought them beyond the darkness. And that night the Mother said — "This is the *best* day of all, for I have shown my

children God!"

And the days went on, and the weeks and the months and the years, and the Mother grew old, and she was little and bent. But her children were tall and strong, and walked with courage. And when the way was hard, they helped their Mother; and when the way was rough, they lifted her, for she was as light as a feather; and at last they came to a hill, and beyond the hill they could see a shining road, and golden gates flung wide. And the Mother said — "I have reached the end of my jour-

ney! And now I *know* that the end is better than the beginning, for my children can walk alone, and their children after them."

And the children said — "You will always walk with us, Mother, even when you have gone through the gates." And they stood and watched her as she went on alone, and the gates closed after her. And they said — "We cannot see her, but she is with us still. A Mother like ours is more than a memory. She is a Living Presence!"

(Selected)

* * * * *

Your Prayers are asked

- For our workers, who are engaged in Christian Education, that they may be given wisdom and patience as they seek to guide children and young people to a knowledge of a faith that will sustain them in all walks of life.
- For those going to new appointments, and students in summer appointments, that their vision may be enlarged, as they see and seek to meet the needs of others.
- For all who represent Synodicals and Presbyterials at the Annual Council Meeting, that they may be conscious of their responsibilities and guided by God in their judgments.
- For all who plan for and participate in the Council programme, that all that is done may be worthy of the King and Head of the Church.
- For the Christian work being done in all of Nigeria in this year of independence, particularly for the Presbyterian Church of Eastern Nigeria: for the Canadian missionaries associated with it, Miss Agnes Gollan, Miss Dorothy Bulmer, Rev. Earle and Mrs. Roberts and the Rev. G. D. and Mrs. Johnston.
- For our Canadian Presbyterian Mission work in British Guiana, especially for Miss Margaret Ramsay, that she may have strength, and faith, that she may carry out her task.

To Sao Paulo And The World Alliance Meetings !

by

(MRS. G. M.) EDNA M. BELL



HUNDRED YEAR OLD CHURCH

RETURNING FROM our visit to British Guiana, we boarded the large and crowded Pan American plane in Trinidad at 1:30 A.M. About 7 A.M. that morning, our first stop was Belam, Brazil, near the mouth of the Amazon. What a beautiful morning — not a cloud in the blue-pink morning sky! It was cool, too, although so near the equator. The little white-clad airport policeman became very concerned because he could not make us understand that we should be inside the airport — not walking about on the landing field!

After coming down at noon in Rio de Janeiro, the plane is not so crowded to Sao Paulo, where we arrived about 4 P.M. Instructions about this visit had been so vague that we were rather apprehensive, but our worries proved unnecessary, for inside the waiting-room a sign, in Portuguese, greeted us, which, when translated said "Presbyterian Hospitality Committee". Several Brazilian ladies, dressed in Presbyterian blue sweaters and black skirts, were grouped about it, and, with their kind assistance, soon we are settled in one of the three Hotels, taken over by the Alliance.

It is Monday, July 27th in this busy city of Sao Paulo, with its four million population. Sao Paulo is some 30 miles inland, its Port being Santos, the largest coffee Port in the world. We must register at the Alliance today, so drive through several blocks of busy downtown streets, and out a sort of "through-way" until the beautiful Brazilia Avenue is reached — an area

of splendid residences and mansions. Further along is Exhibition Park, where some years ago "The World Fair" was held. Passing the fine monument depicting the strength and courage of Brazil's pioneers, we see in the distance the tall obelisk, erected to the memory of those who fell in the 1932 Revolution, and come, at last, to the large dome-shaped building which is the meeting-place of the Alliance.

The Brazilian Committee, Dr. Marcel Pradervand, General Secretary of the Alliance, and his Secretary, have made wonderful arrangements for the convenience of the delegates — a money exchange; transportation bureau; medical service; Post Office; telephone booths; and a Committee to help where needed. Let us go down the great ramp to the Assembly Hall below. It is filled with desks and head-phones, reminiscent of the United Nations seating arrangements. Simultaneous equipment has been installed by I.B.M., thus interpreting is conducted when necessary. Official languages are — English, French, German, and Portuguese.

What is the 18th General Council of the World Alliance of Presbyterian Churches and Reformed Churches with the Presbyterian order? We have seen great banners stretched across some of the streets announcing this event. Before 1875 there were, of course, many Reformed churches in different nations throughout the world, but little or no interchurch relations existed. At a meeting held in London, England, in 1875, certain of these churches from various nations, formed the Alliance. Thus, it is the oldest such organization in Protestant Christendom, representing some forty-five million Christians.

What is the purpose of this Alliance? It has other purposes but, briefly, we shall mention three. Firstly, it is to commend the Reformed Faith, as contained in John Calvin's teachings. Great emphasis was placed at the Alliance on these teachings. It was pointed out that, after 400 years, the teaching contained therein is still essential for our modern world. Secondly, to commend the Presbyterian order as a form of government agreeable with, and founded on, the New Testament, and also for its recognition of Christ as the sole head of the church. Third and lastly, to deepen fellowship between member churches.

The Alliance has been keenly interested in furthering celebrations commemorating epoch-making events in connection with the Reformed traditions. For example, the Alliance assisted in arranging the celebrations in connection with the Reformed Churches of France, when they celebrated the 4th Centennial of holding the first national synod. There is also the great work being done to publish Calvin's sermons, never before edited. The celebrating of this, the centennial year of the founding of Presbyterianism in Brazil, by Ashbel Simonton of Harrisburg, Penn., has called forth the translation and publication of Calvin's Institutes in Portuguese. The other outstanding

achievement is the completion of the restoration of the Calvin Auditoire, built 1215, in Geneva, whose dedication took place in June, 1959. One of the articles of the constitution of the Alliance states that the General Council shall meet every five years or thereabouts. This past summer it met in Sao Paulo, Brazil, to coincide with the centennial celebration commemorating the founding of Presbyterianism in that country. The next meeting will be held in Frankfort, Germany.

Just a word about the programme of this 18th General Council of the Alliance — extremely well-arranged, and showing great thought and care in preparation. Of necessity, there were the Business Sessions, when matters of vital importance to the work of the Alliance were discussed. These were conducted under the competent leadership of the President, Dr. John A. McKay, former President of Princeton University. To me, however, the main interest was the Study Theme — “The Servant Lord and His Servant People.” In Luke, verse 27, Jesus says, “I am among you as one who serves.” This is a timely subject to explore. To understand, and live by, the thought expressed, is to be on the way to a new humanity. The phrase gives us a basic and creative idea, which points out to us the central reality of Christian faith; also to the power of this reality to give new meaning and fulfilment to human existence.

The main Theme was introduced by Dr. McCord, new Principal of Princeton Seminary, and Bryan de Kresten of Ceylon. Then it was broken into four sub-themes, each introduced by a speaker, followed by a panel — the Service of Theology; the Service of the Church; the Service of the Christian; the Service of the State. Dr. J. S. Glen, Principal of Knox College, Toronto, made a brilliant contribution as Moderator of the panel on “Theology”. Following these introductions, we went into Study Groups, my assignment being, “The Service of the Church”. This group was chaired by a clever young theologian from Campinas Seminary, about 100 miles from Sao Paulo, assisted by Dr. Salmond, of New Zealand, who was interested in youth work, and the Secretary was Dr. Marga Bubrig, of Switzerland. The findings of each group were brought back to the General Council for final approval.

Some findings of this Study Group were — the Church has but one basic service to perform, that of bringing others to a knowledge of the redeeming love of Christ. The Church’s message should never be divorced from the lives of its people. The preacher’s exposition will be properly related to the daily life of his hearers, so that no matter whether inside the church or outside, they may feel that the church has a real message of healing for their problems. A pastor, too, should have time to know the world in which he labours. Each Member of a church is responsible, personally and as a member of the Body, to witness for Christ in

his home; in his business or trade union; which means wherever he finds himself he must remember his responsibilities, at work or play, no matter his race or color. We must ever keep in mind that all, who name the name of Christ, have a mission to perform, for the Risen Christ said: "Go ye into all the world".

The conference concluded with the observance of the Sacrament of the Lord's Supper by all the delegates. This meeting took place in the beautiful large Independent Presbyterian Church of Sao Paulo. It was an impressive service, for we were saying goodby to all the gracious hospitality accorded us by the sincere and consecrated Presbyterians of this great city of Sao Paulo.

Delegates were invited to attend the Centennial Celebrations in Rio de Janeiro, and two chartered buses took those who wished to travel that way—a distance of some 300 miles. In pouring rain, we left at 9:30 A.M., to arrive at our destination in the heavy five o'clock traffic. In between was a beautiful drive on a good highway, through long stretches of foothills, past quaint towns built high on the steep mountain sides; among great mountains with many streams and valleys between; with distant smokestacks telling of many industries, and considerable water power. A narrow street in the old part of this famous city of Rio de Janeiro, led to our Hotel, which belonged to the age of long ago. Oh, the crowd in the lobby—to get the reservations arranged was quite an undertaking! Mine, made some weeks before, I found was many miles away at beautiful Copacabana Beach. Finally a gentleman from the American Embassy drove several of us through the crowded six o'clock traffic to our respective Hotels.

The highlight of the Rio celebration for me was the Sunday morning service in the One Hundred Year Old Presbyterian church. We left our hotel very early in order to be in good time, as the distance was some ten miles. The streets were deserted, our Portuguese was nil, so soon we found ourselves before a large Roman Catholic church, which our driver thought was the church we wished to find. Again we tried to explain, and met with better success this time. Our church had a gala look outside as we climbed the flight of steps, after passing through the iron gates. Now we knew we had come to the right church, for gentlemen were at the door with programmes and smiled when they saw our identification badges. The church was large and of Gothic architecture, looking more like a cathedral than a Presbyterian church, with the choir at the back of the gallery. To my delight, when we were seated, I discovered we had arrived sufficiently early for the special Sunday School session. A group of maybe twenty boys and girls was seated at the foot of the chancel. They, of course were speaking in Portuguese, but it seemed from the programme that each one was giving a part of the story of the founding of Presbyterianism in Brazil.

Later I saw a Brazilian lady whom I had met, and she translated for me, telling me that was just what they did. The visitors were welcomed by the superintendent who spoke in English.

Soon the church was filled to capacity, for the church service at 10 A.M. The presiding minister, with Alliance representatives, and others, took their places on the platform. It was then announced that all visiting moderators and elders would fill the places reserved for them at the front of the church. This was most interesting to us, who, for the first time, when we saw the gowns, knew that some of the men we had met were moderators. A hymn was announced and such beautiful singing! One was inspired and seemed in another world. The singing of the large choir of maybe a hundred voices was simply glorious; long shall the experience remain in my memory! This old part of the city produced few if any adequate eating places, consequently our lunch was rather meager. The bus called at the hotel early to take us to the afternoon celebrations. This was held in the smaller of two large stadiums. The one used for football seats two hundred thousand; the one in which we were, seats fifty thousand. A large platform had been erected in the centre of this covered building, where sat this wonderful choir of some hundred voices, the speakers seated in front. People from all over the country were in attendance, maybe between thirteen and twenty thousand. The service was well arranged and proceeded according to schedule, until one of the speakers seemed to feel it was his opportunity to make a long speech, and one of the Canadian delegates remarked: "This is one time when the speaker should have had his speech written and timed!"

Because of this circumstance the afternoon's programme was greatly interrupted. The time was rapidly advancing, so in order to get Miss Ruth McPherson on her homeward-bound plane, it was necessary for us to leave. We were ever so disappointed. It was only in the distance that we could hear the Hallelujah Chorus, but its inspiring strains came floating to us across the lawns, as the evening sun in all its splendour sank beyond the mountain landscape.

Annual Council Meeting

The Annual Council Meeting will be held in Rosedale Presbyterian Church, 129 Mount Pleasant Road, Toronto, Ontario, from May 9th to 13th, 1960, inclusive. The Theme for the Meeting will be — "And I will make my mountains a way, and my highways shall be exalted" — Isaiah, chapter 49, verse 11.

AS A MEMBER I MUST — WITNESS!

By MRS. A. S. CURR

ON ONE OCCASION, where Her Majesty Queen Elizabeth II was addressing a Christian youth organization, she said, "We are commissioned to be witnesses to the truth of the Gospel of our Lord Jesus Christ. A witness is one who speaks of that which he knows about at first-hand. We need to have knowledge of our faith that we can be bold in our witness and adventurous in our living." In the Acts of the Apostles, Chapter 1 and Verse 8, we read, "But ye shall receive power . . . and ye *shall* be witnesses unto Me." In J. B. Phillips' translation of the Acts of the Apostles, which is entitled "The Young Church in Action", he says in his preface, "This is the beginning of the Christian Era". In other words, we might say, this is the beginning of the Christian witness. As years have passed we have become part of that witness.

What do *we* think of, or mean, when we speak of *our* witness? The dictionary tells us, "A witness is one who gives evidence, or one who declares openly what he knows." We then, as members of our W.M.S. Auxiliary, must continually present to the world a Christian witness.

The writer in the Acts of the Apostles makes it very plain to us

that it must be a positive witness. There can be no doubts. "Ye *shall* be witnesses unto Me."

What does this witnessing imply in our daily living? In His Sermon on the Mount, our Lord said of His people: "Ye are the light of the world. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Surely this implies very clearly that our witness should be a continuous shining of an inner radiant light, seen and felt at all times by all with whom we come in contact. In view of this we must bear a continual witness:— *In our Home* — How far do we carry out witness here? Do all who enter our home recognize it as a truly Christian home? There is an incident told of Lord Peterborough, a well known statesman. He was a guest in the home of Fenelon, Archbishop of Cambray, and was so impressed with the Christian witness in that home that he exclaimed, "If I stay here any longer, I shall become a Christian in spite of myself!"

In our Community, as we mingle and talk with our neighbours, and people in the community where we live. Do they recognize us simply as Church members, or W.M.S.

members, or do they, because of our witness, take note of us that we have been with Jesus?

We Must Witness Through Our Speech. In writing to the Colossians, Paul says, "Let thy speech be always with grace."—Colossians 4:6. In the Song of Solomon where the graces of the Church are written down for us, we read, "Thy speech is comely"—Sol. 4:3, and again in Ecclesiastes, "The words of a wise man's mouth are gracious"—Eccl. 10:12. Are we known as people who are gracious, kindly, and tolerant in our speaking?

Sometimes We Have to be Silent Witnesses — There are some occasions when our witness speaks loudest when we are silent. At these times, our silence can speak more loudly than any spoken words. We have an example of this given us by our Lord when he was before Pilate — "Jesus yet answered nothing; so that Pilate marvelled." — Mark 15:3. In our witness there

are many times when our witness speaks very loudly when we are silent, and people may, like the Roman governor, marvel greatly as they come under the influence of our silent witness.

This whole question of personal witness can be summed up by reminding ourselves that being a witness is being an example in all things, to all people. This is put very plainly for us in St. Paul's words to Timothy, "Be Thou an example of the believers in word, in conversation, in charity, in faith, in purity."

As we carry our witness in our daily living, we become the only gospel that many people read.

"You are writing a gospel, a chapter each day,

By the deeds that you do; by the words that you say;

Men read what you write,

Whether faithless or true,

Say, what *is* the gospel according to *You*?"

* * * * *

SYNODICAL GIVINGS

JANUARY - FEBRUARY 1960

1959

1960

British Columbia		
Alberta		
Saskatchewan		
Manitoba		
Hamilton and London	\$3,250.00	\$4,100.00
Toronto and Kingston	1,532.00	1,866.00
Montreal and Ottawa		1,000.00
	\$4,782.00	\$6,966.00

PRESBYTERIAN W.M.S. TRAINING CENTRES 1960

In the summer of 1960 there will be two W.M.S. Training Centres.

Dates and Places

JULY 10-JULY 14, 1960—Albert College, Belleville, Ontario

JULY 18-JULY 22, 1960—Luther College, Regina, Sask.

Purpose

To provide opportunities, for those carrying leadership responsibilities in certain aspects of Women's Missionary Society work, to grow—

- in an understanding of the Presbyterian Church and its work
- in their ability as leaders
- and in spiritual insight and fellowship

Who May Attend

Synodical
and
Presbyterial

Presidents

Secretaries for:

- Children's
- Girls' (teen-age)
- Young Women's
- Evening
- and Senior Work

—Officers of Adult groups in the W.M.S. (Senior, Evening or Young Women's, Auxiliaries, Affiliated or Associate groups).

—Others delegated to attend by adult groups in the Society.

—A limited number of C.O.C., Explorer, and C.G.I.T. leaders interested in leadership skills.

Keep these dates in mind and watch for further publicity.

OUR INDIAN RESIDENTIAL SCHOOLS

by FRIEDA E. MATTHEWS

ON A RECENT VISIT to our two residential schools, I was again impressed with the splendid work being done by the Principals and Matrons, and their loyal staffs. In both schools there was evidence of good spirit and fine co-operation. Many improvements had been made in the buildings, which, of course, made for greater efficiency.

In the annual report submitted by Mr. N. M. Rusaw, Principal of the Birtle School, we read, "The enrolment of residential students has remained almost the same for the past five years. Each year, we receive admissions from farther north and from more remote reserves . . . This school continues to give accommodation to the less fortunate ones, such as orphans, illegitimate children, those from broken homes, and those whose home conditions are so very bad." The same statements would be true of the Cecilia Jeffrey Indian School, as each year there is an increasing number of children brought in from more remote areas, since the local reserves are provided with day schools.

Grades 1 to 8 are taught at the Birtle School. Thirty-five senior students in residence attend. Grades 9 to 12 go to the High School in town. Graduates of the Birtle School have been attending Manitoba Technical

Institute, taking courses in mechanics, refrigeration, electrical, and stenography. One graduate has been in attendance at the Manitoba Teachers' College.

No High School students are in residence at the Cecilia Jeffrey School, but 10 of our former students are attending High School in Sault Ste. Marie and North Bay. Mr. Robinson, Principal of the Cecilia Jeffrey School, in writing of the senior students, says, "It is very gratifying this year to see so many of our graduates continuing with their education . . . We have every evidence of seeing the fruits of our many years of labour here."

In both schools, we are deeply indebted to the Chaplains who share in the religious instruction given at the school. The Rev. Jas. Marnoch, of Kenora, is often at the Cecilia Jeffrey School, and the Rev. E. G. Smith, of Lenore, conducts services at the Birtle School. The Sunday School, chapel services and mid-week group meetings are under the supervision of interested members of staff. To these faithful people who give these extra hours of teaching the classes and groups we are deeply indebted.

Participation in district festivals is encouraged. Mr. Robinson of Kenora, in his annual report, wrote, "In

March our children were entered in the Music Festival, and placed well in the choral reading class, attaining 91%, the highest mark awarded in the Festival. In honour of the excellent choral reading, our local church, of which the Rev. Jas. Marnoch is the Minister, donated to the Festival Committee a shield for choral reading of the Scripture. This was donated and named in honour of the late Miss Janet Carruthers, who laboured so faithfully as nurse, both at Shoal Lake and here." Mr. Rusaw wrote, "The District Music Festival was held in Birtle in May for the first time. The teachers from here put forth an all-out effort to participate in as many sections of the Festival as possible . . . There were some first placings from here, and all the adjudications were very good. The adjudicators were most complimentary to the school, and those in charge seemed very happy that we had taken a part in the Festival."

In each school, the children are encouraged to participate in all kinds of sports, with hockey predominating in the winter time. The teams are entered in district, as well as Indian School, tournaments, and this gives students the opportunity of meeting students of other schools. In both schools the teams were successful in winning trophies.

The Indian children are musical and enjoy singing. The Birtle School choir has sung at some of the services on the Indian reserves, and in the local churches. One of the highlights for the choir of the Cecilia Jeffrey School was a week-end in Winnipeg, when they shared in a joint recital with the St. James Presbyterian Junior Choir on Sunday, May 17th.

We know that the members of our Society, as they read this article, will be remembering the members of staff, as well as the students in our Indian schools.

* * * * *

In Remembrance

Mrs. William Macgillvray	Duntroon, Ont.
Mrs. William Ritchie	Beeton, Ont.
Mrs. Duncan McNicol	Lancaster, Ont.
Mrs. P. E. Vickery	Rodney, Ont.
Mrs. Thomas M. Dick	Montreal, Que.
Mrs. Leslie J. Patterson	Montreal, Que.
Mrs. Mabel Hayward	North Bay, Ont.
Mrs. J. Grainger	Horning's Mills
Mrs. W. M. Pye	Wyoming, Ont.
Mrs. John Alles	Holstein, Ont.
Mrs. W. H. Lauder	Durham, Ont.

Barrie Presbyterial
Barrie Presbyterial
Glengarry Presbyterial
London Presbyterial
Montreal Presbyterial
Montreal Presbyterial
North Bay Presbyterial
Orangeville Presbyterial
Sarnia Presbyterial
Saugeen Presbyterial
Saugeen Presbyterial

SUFFERING THROUGH SERVICE

by LAURA K. PELTON

(This is the seventh in the series of Articles which Miss Pelton is writing for "The Glad Tidings", about the Presidents of our Women's Missionary Society, (W.D.) since 1925. The eighth Article will appear in an early issue.)

AS I WRITE of Mrs. Arthur W. Pae, President of the Society from 1948 to 1953, I must beg the indulgence of my readers. I write of "my friend" and who can be entirely objective or satisfactorily unprejudiced in such writing?

The caption above must not be misconstrued. She *was* a sufferer through service but not in the ordinary sense of the term. Hers was a hidden suffering. It was the suffering of a tension deep within her. It was a dichotomy within her personality. She had been endowed with rare gifts of leadership; but her temperament is such that she is at ease only when following another's leadership.

Mrs. Pae lived the full term of her Presidential office in the tension of having accepted the call to responsible stewardship of the abilities God had bestowed upon her, and an innate rebellion against public position. Her natural poise, quiet dignity, and apparent self-confidence, betrayed none of her inner conflict. Only as we understand this, can we appreciate what it cost this woman



MRS. ARTHUR W. PAE

to be President of our Women's Missionary Society.

There was another reason why she found difficult an easy acceptance of the Presidency and a comfortable discharge of the duties and obligations of the office. There was nothing in Mrs. Pae's background which gave her an understanding of the unquestioned loyalty to the Society, and tenacious adherence to its traditions, that she found among so many of its members.

Her particular gifts and abilities (she was too honest to deny them to herself) constantly drove her beyond the orthodox methods and accepted traditions of the Society. This tension was a strength, and a difficulty, creating a problem she was never quite able to resolve.

By the time Mrs. Pae came to the

Council Executive she was no stranger to Missions nor to the W.M.S. Her introduction to the Society had been in Montreal in 1925. As she has described it — she was conscripted to the Presbyterial there by the overpowering importunity of strong-minded women, who persuaded her that it was her duty to help fill the ranks after the disruption. Whoever has suffered the experience of getting into the hands of strong-minded Presbyterian women knows the futility of resistance.

Her service in the Montreal Presbyterial, as Corresponding Secretary, and President, in my opinion, has been unsurpassed anywhere in the Society. I saw and worked with her as she filled each of those offices. True, even there, the Presidency was difficult for her, but she was one of a team breaking ground together. There was not the fixed expectancies, there, that one faces as President of the whole Society.

This woman of the deep inner tensions had a rare charm and beauty, and her outgoing nature drew many quickly into the warmth and strength of her personality. There were those, of course, who held suspect her unorthodox methods, and were fearful of her forthright and bold assertions. Her restless, searching mind was never content. She was ever reaching out towards bigger and better things, never satisfied with the status quo, but more concerned with venturing beyond the "tried" than snuggling down in the safe well-known.

But, with all her daring spirit, she had an uncanny wisdom. As a presiding officer she was sensitive to the mood of Executive or Council. She *felt* the direction of their decisions, and was too wise to bring pressure from the Chair. This same wisdom served her well in the many decisions a President is called upon to make. It was a wisdom that never failed to deliver her from anger, and it was a wisdom that knew the value of patience.

Many times she rescued me from the disastrous consequences of an impetuous fever for quick action. With an understanding smile she would say — "If you will just calm down and conserve your energy, this thing will work out." And it usually did. She has a native sportsmanship that never takes unfair advantage of a situation, and the discipline of good breeding that knows how to lose.

Mrs. Pae was a natural student. I doubt that any woman in our Society has made such an intensive study of the whole range of the Christian Mission. Hers was not a blind response, nor inherited commitment, to Mission. She had to know — why — Mission? Her restive, seeking mind found the answer, and, when it did, she was among the most consistently committed people in the Church.

Her loyalty was to Jesus Christ and His Mission. Membership in the Women's Missionary Society was justified only as it continued to be a valid means to that end. She was

Christian, Church woman, member of the Society — in that order and has never deviated from it. Her faith has been tested in the alchemy of personal conflict and trial, and has grown stronger and deeper with the years.

Maydee Pae is a woman of completely integrated personality. The inner core of her is a coherent whole — impregnable and invulnerable. No outward pressures, niggling irritations, emergent disappointments, nor persistent anxieties, could disintegrate her. She stays put together. This indestructible inner "temple" is the secret of her poised spirit, and incomparable strength of being. This is the outward triumph over inner tension.

Her Presidency, and, following, her Chairmanship of the Overseas Committee, were outstandingly distinguished for me by three constant emphases, which characterized her service in each of these roles. Three necessities were crystal clear, and still are, in her mind, if our Society is to be true to the Mission of Christ's Church.

First we, as a Missionary Society, must work more closely with the General Board of Missions, consciously looking towards some form of administrative integration. Mrs. Pae was uniquely equipped to lead us in this direction. She could speak a man's language, while always retaining her pronounced womanliness. She was no "yes, yes" woman. Many times she differed with the men; but they knew her opposition

was provoked by no mere sentimental concern for the W.M.S. She fought for a principle and they knew it. They realized that she would never sell the Society down the river; but neither could she condone a divisive missionary policy, just to protect a sentimental attachment to the Women's Missionary Society.

Through her leadership, and that of Dr. G. D. Johnston, Chairman of the General Board of Missions, the still-born Joint Candidates Committee, and the Joint Policy Committee, were brought to life. Those two committees, with the representation from our Executive and the Men's Board, achieved, for the first time, genuine joint action and integration of interests.

The leadership of our President and the Chairman of the General Board brought us together in fruitful consultation, and creative action, in the Overseas work of our Church. We went into Africa together, and from the beginning our work there has been a unit. In some of the co-operative work, we decided together about our commitment. Mrs. Pae and Dr. Johnston demonstrated how the Overseas Mission of our Church could be amicably, and with advantage, much more closely integrated.

Mrs. Pae went further in this direction than any previous President. There were those who believed that she wanted to move too fast. Others feared an eclipse of the Society, if co-operation went too far. Here, undoubtedly, her background made it difficult for her to

understand those whose long attachment and deep loyalties to the Society made them fearful of what appeared to be a threat to its independence. Nevertheless, I believe that the future will vindicate Mrs. Pae's vision of an integrated Overseas mission.

The second emphasis in her leadership found its genesis in her assiduous study of the actual needs on the so-called mission fields, and the reality of the situation brought about by the existence of "churches" with whom our missionaries must work. With conviction and determination, she supported, consistently, the Secretary's insistence on the necessity for higher academic training, and more extensive preparation of young women going Overseas.

The third distinguishing feature derived from a passionate conviction that if we really believe in Mission, as Christ's Mission, we cannot speak in terms of "our work". She was often misunderstood in this. There were times when this insistence on her part appeared as irresponsibility towards what could be legitimately considered as our first obligation.

But she was not being irresponsible, nor was she sitting lightly to our obligations. She was fighting *against* what she believed to be a constant danger, and *for* something she knew to be necessary to Christian Mission. To arrogate to ourselves any portion of Christ's Mission, and call it ours, was to stultify our whole effort. It was to render us immobile, in a rapidly changing

situation. Mrs. Pae's knowledge of Mission convinced her that all missionary administration must be sufficiently mobile to allow for *changing* obligations and *new* commitments. And I shared her conviction.

As President of Council Executive, Mrs. Pae was superb. She was easily at home in parliamentary procedure, and under her gavel our meetings were worthy of the administrative body of our Society. She maintained a delicate balance between prolonged discussion and arbitrary haste, in bringing debate to a close. In the Chair she was meticulously neutral but never *absent* from the debate. She was in command and we all knew it.

Her close associates knew the excellence of their President. She was one with them, friendly, free, and approachable. But for many members of the Society, who knew her only from a platform, or as presiding officer of the Council, she seemed aloof, and sometimes cold. The vibrant warmth of her personality, and the easy humour of her steady mood, seldom came over from the Council Chair as it did in Executive Meetings.

I recall one time, at a Council Meeting, having lunch with some of the delegates, when one, percolating with surprise, leaned over to me and said — "You know I had the impression that Mrs. Pae was a cold, unapproachable woman. Well, my goodness, after last night's session, she stopped and talked with some of us, and she was as chummy, and full

of fun, as my pals at home. I'll never be afraid of her again!"

That woman's comment spoke volumes about the President. Many times I witnessed her nervousness, and inner distress, just before going to preside at a Council Session. I said to her once — "Do you realize that ninety-nine women out of a hundred, as frightened as you are, would never have taken on this job as President at all, and would never preside at that meeting?" She gave me a brave smile and said — "Perhaps this is my kind of courage — a courage that has been given to me."

In some respects her Presidency was more difficult than it should

have been. True, during most of her term, she did not have the help of former Presidents that she might have had. Illness and unavoidable circumstances prevented it. Nevertheless she could have delegated duties and responsibilities to others which she did not. She made a difficult task doubly difficult, because of her inability to delegate responsibility and recruit the help of her associates.

But Mrs. Arthur W. Pae was a great President, and, to those closely associated with her in the work, a popular one. To many she became a warm and valued friend, and she won the love of an uncounted host in the Society.

* * * * *

I WILL NOT DOUBT!

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I will not doubt the Hand that never fails,
From seeming evil, will work good for me.
And though I weep, because their sails are battered
Still will I cry, when my best hopes lie shattered—
I trust in Thee!

I will not doubt, though sorrows fall like rain
And troubles swarm like bees above the hive,
I will believe the heights for which I strive
Are only reached by anguish and by pain,
And though I groan and writhe beneath the crosses,
I yet shall see, through my severest losses
The greater gain!

(Sir Robertson Nicholl)

OUR WORKERS

(We would suggest that these two centres be taken out of the magazine each month, and carefully kept for your own records and information.)



MISS MAY NUTT

In April, 1957, Miss May Nutt graduated from the Presbyterian Missionary and Deaconess Training School, and was appointed Regional Secretary for the Synod of British Columbia. Her training and experience, before entering the School, fitted her for the work of a Regional Secretary. Miss Nutt graduated from High School and Business College in Calgary, Alberta. Before entering the Missionary and Deaconess Training School, she worked in a secretarial position under the Board of Education in Calgary, and served her home church well as a leader. During her course at the Training School, Miss Nutt served in the

Synod of Hamilton and London, with the Organization Department of the Society, for one summer. In her final year of training, she assisted in leadership-training events. Thus well-qualified, she began her work in British Columbia and has continued to prove her efficiency in the work of her choice.



MISS MARGARET BOYD

Miss Boyd comes from Victoria, B.C., where she gained valuable experience in various groups within St. Andrew's church, before entering the Presbyterian Missionary and Deaconess Training School. Following her graduation from the School in April, 1948, she came on the staff of the National Department of the Society.

For a brief period, she served in the Presbytery of Kamloops, and in Flin Flon, Manitoba. Following

that, her work was in the Presbyteries of Calgary and Prince Albert. After some additional training in nursery school work, Miss Boyd was appointed to Tyndale House, Montreal, in the latter part of 1951. In the fall of 1952, she was transferred to the Children's Centre in Vancouver, where she worked until this Centre was replaced by work being opened in the Fraserview area, of Vancouver.

Miss Boyd then served in the Fraserview Christian Education Centre until September, 1957, when she entered San Francisco Theolog-

ical Seminary, for a period of study during a six-month furlough. Following her furlough, she joined the staff of the Organization Department in February, 1958, where she observed, and shared, in various activities in preparation for her new work as Regional Secretary for the Synod of Hamilton and London, to which she was appointed in April, 1958.

Since her appointment to that Synod, Miss Boyd has maintained the same high standard of dependability shown in all her previous areas of service.

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GOD CARES!

God Cares —

How sweet the strain!

My aching heart and weary brain

Are rested by this sweet refrain—

He cares—**our** Father cares!

God cares —

The words are sweet,

My lips and life shall e'er repeat;

My burdens all left at His feet —

God cares—He always cares!

THE BIBLE IN THE WORLD CHURCH

REV. KENNETH G. McMILLAN

General Secretary of The British and Foreign Bible Society in Canada

IN THE PAST TWO HUNDRED YEARS, through the labours of faithful Christians, the Church has been established throughout the world. This Church is often numerically small and spiritually weak, but we must never cease to rejoice that God has honoured the faithful and sacrificial witness of His disciples, and that Christ's followers are counted in the millions.

Wherever the missionaries have gone forth, they have taken with them the Bible, and among their first tasks was the translation of it into the languages of the people, often having first to reduce the languages to writing. As the Church grew in strength, the Bible became the text book of the people, and assisted in developing Christian character and a Christian culture. While the Bible has undergirded every essential activity of the Christian Church and is an indispensable part of the armour, there are three aspects of its relation to the World Church which are of particular significance.

(1) A Unifying Factor

It has been said again and again that the Church today is called to unity, and to mission, and that it is the task of the whole Church to

take the whole Gospel to the whole world. The missionary enterprise is entering into a new and decisive phase, for the old patterns of work, where we proclaimed a distinctive expression of Christianity, is no longer valid in our world. The issue today is not between different expressions of Christianity, but between Christ and the non-Christian religions of various kinds, the most formidable of which is probably materialism. In the evangelization of the world, nothing is of greater importance than that the Churches should proclaim the Gospel unitedly and together, and exhibit a unity of purpose in their common task. To do otherwise is to deepen the bewilderment of a world already perplexed by a multitude of faiths, all promising deliverance.

Unfortunately, there are all too few tangible indications that the variety of Christian Churches found in the world are all part of the one Body of Christ and profess one Lord, one Faith, one Baptism, and one God and Father of us all. The Bible is the Book of all the Churches, and is a visible sign of the unity all Christians have in Jesus Christ. The Bible is subject to numerous interpretations, but the Book itself is the common property

of all the Churches. As Churches of many traditions come together to study the Bible, they discover the depth of their unity in many things, not least of which is the common possession of this Book. It is the Bible to which the Churches look as their ultimate authority, and the more they study it together, the greater is their understanding of themselves and of others. It is significant that the first time the Established Church and the Free Churches in England met together, and undertook a common task, was in the work of The British and Foreign Bible Society.

As the Churches go into the world with different confessions, various liturgies, several systems of church government, and many brands of theology, we should be grateful that in country after country they all use the same Bible. This is one of their greatest assets, and it is to the Bible Society that the churches are indebted for having the Bible in common, and this visible sign of unity. If the Bible Society had not been supervising translations, and taking charge of production, in many areas today each denomination would have its own Bible. The Bible Society has sought to serve all the Churches, and to produce translations free of theological bias and based on sound scholarship, and thus to provide, not a denominational, but a Holy Bible which can be used by all.

(2) The Cutting Edge of Evangelism

It is always inspiring to hear of

large numbers of converts flocking into the Christian Church, and there is nothing we are happier to hear from our missionaries than success stories. We can rejoice that in Assam, in Northern India, there are 23,000 converts annually, and the growth of the Christian community is greater than the increase in population. In the Congo 50,000 souls are being added to the Church each year. In Latin America, it is reported that the Protestant Church has had a 600 percent increase in the past twenty years. These are but some examples of the onward march of Christianity.

Unfortunately, the over-all picture of the position in which Christianity finds itself in the twentieth century is not as encouraging as we sometimes are led to believe, and one of the greatest problems we face is our lack of growth. There are more non-Christians in the world every year, for the growth of the Church falls far behind the increase in population. In Europe, the vast majority of the people have no close association with any Church. In Japan, after 100 years of Protestant missionary work, less than one percent is Christian. The fourth largest denomination there is the Korean Presbyterian Church which we assist, and it has a communicant membership of only 4,000. In Formosa, where some thirty-five missionary societies are labouring to make converts, and where the Presbyterian Church is as vigorous as can be found anywhere, not more than three

percent of the population is Christian. Generally speaking, the Church represents but a small percentage of the population, in those countries where most of the population of the world lives.

How is the Church to grow? How are we to reach the nearly two billion people who are without Christ? More missionaries are needed, and a much larger percentage of the Church's revenue ought to be directed to the world-wide work of the Church. However, personnel and money alone cannot solve the problem of taking the Gospel to the world. One of the ways that people can be reached is by making it possible for them to have a copy of the Scriptures in their own tongue. Millions of people are learning to read, and countries, such as India, where the rate of literacy is not more than 20 percent within a couple of generations, will probably have as high a rate of literacy as we have in Canada. We have been slow to avail ourselves of the great opportunities that are ours, and have failed pathetically to provide either our Christian people or the non-Christians with Christian literature or with the written Word of God.

The children of this world are wiser than the children of light, for the Communists have not failed to distribute their writings in some 900 languages. One Indian Christian said, "The missionaries taught us to read, but the Communists have given us something to read". In India a few months ago, I found myself con-

stantly embarrassed by missionaries and Christian Nationals indignantly asking, "Why can't we get Scriptures?" One of the reasons that the Church is not growing as it ought, undoubtedly is because we have not used the Printed Word to speak to these millions of readers.

The distribution of the Scriptures can be the cutting-edge of evangelism, for the Word of God is the seed of the Gospel. Not all seed falls on good ground and brings forth a harvest, but it is significant that in practically every area where there has been the greatest increase in the Church, it has been preceded by a large circulation of the Scriptures. Illustrations abound of men and women being brought to a saving knowledge of God, and of Christ's Church being established, through no other means than the reading of the Word of God. Missionaries have always been great distributors of the Scriptures, and we find that a man like William Carey translated the Scriptures into no less than thirty-five different languages. This is one of the chief means by which the church grows, and in this day when literacy is wide spread and increasing as the Church goes forth into the world, it must go with the Word of God if it is to increase and expand.

(3) The Bible Makes the Church Strong

It is the whole Bible which undergirds the whole faith of the whole Church, and no Church can become

strong without the Bible freely circulating among the people in their own language. In most lands it is not easy to be a Christian. In addition to persecution, there is a relentless pressure against the followers of Christ, and calculated efforts to weaken their faith. This is seen in lands under the Communist regime, but it is also found where the non-Christian religions have long held sway. It is not enough only to bring people into the Church, for, unless they are rooted and grounded in the faith, they will soon shrivel up and die, and be lost to the Church. In some areas, the flow of members out of the Churches is al-

most as great as the flow in. Only when Christians have the Scriptures in their own tongue, and have daily recourse to the Word of God, can they be kept strong in the faith, in the midst of a hostile, non-Christian environment.

The Church can exist without many things, but it cannot function without the Bible. As the Churches go forth to conquer the world, and to bring it under the reign of Christ, they must do so with the Book which is the common possession of all the Churches, and with the sure conviction that God's Word will not return unto Him void, but will accomplish that which He pleases.

CANADIAN HOUSE — OHAFIA NIGERIA

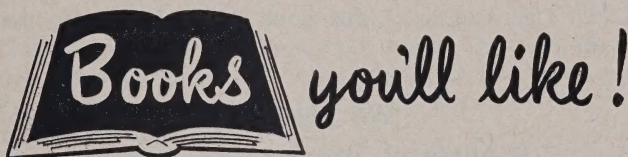


HONORARY MEMBERSHIPS 1959

Anderson, Mrs. Joseph	Toronto, Ontario
Anderson, Mrs. Howard	Toronto, Ontario
Anderson, Mrs. Harry	Strathroy, Ontario
Barnaby, Mrs. T. W.	Guelph, Ontario
Bradley, Mrs. Grace	Milton, Ontario
Baxter, Miss S. Florence	Chippawa, Ontario
Britton, Mrs. F. L.	Hamilton, Ontario
Brown, Mrs. William M.	Montreal, Quebec
Band, Mrs. J. P.	Windsor, Ontario
Barrie, Mrs. Sophia	Montreal, Quebec
Buchan, Miss Mina A.	Hamilton, Ontario
Burgess, Miss Mary E.	Hanover, Ontario
Bailey, Mrs. T. Melville	Waterdown, Ontario
Campbell, Mrs. Margaret	Vancouver, British Columbia
Campbell, Mrs. Thomas G.	Toronto, Ontario
Cornell, Mrs. Anna I.	Regina, Saskatchewan
Currie, Mrs. Anne	Toronto, Ontario
Childs, Mrs. P. T.	Montreal, Quebec
Cooke, Mrs. Carl S.	Montreal, Quebec
Craig, Mrs. J. L.	Toronto, Ontario
Collins, Mrs. Cecilia	Edmonton, Alberta
Culhane, Mrs. James	Renfrew, Ontario
Campbell, Miss Isabelle	Clinton, Ontario
Doughty, Mrs. Ethel	Winchester, Ontario
Esdale, Mrs. John	Cornwall, Ontario
Fenn, Mrs. E.	Toronto, Ontario
Graham, Mrs. Harold	South Mountain, Ontario
Grant, Mrs. Margaret	Saskatoon, Saskatchewan
Holden, Mrs. George	Montreal, Quebec
Heslop, Miss Cecilia	Ottawa, Ontario
Heslop, Miss Elizabeth	Ottawa, Ontario
Harrison, Miss Gertrude	Vancouver, British Columbia
Horne, Miss Annie M.	Gadshill, Ontario
Hassard, Mrs. E. J.	Guelph, Ontario
Hally, Mrs. Annie	Vancouver, British Columbia
Inglis, Mrs. Walter	Atwood, Ontario
Kelley, Mrs. William	Moose Jaw, Saskatchewan
Leckie, Miss Edith H.	Stratford, Ontario
Lowther, Rev. A. A., M.A., D.D.	Toronto, Ontario
Livingstone, Mrs. John	Hamilton, Ontario
Milliken, Mrs. S. Earnest	Petrolia, Ontario
Manson, Mrs. Mary	Brandon, Ontario
Mann, Mrs. Ira Colin	Waterdown, Ontario
MacKay, Miss Annie	South Kenloss, Ontario
MacKay, Mrs. Angus	Toronto, Ontario
McArthur, Mrs. P. D.	Montreal, Quebec
McGuire, Mrs. W. J.	Elmvale, Ontario
McBride, Mrs. J. S.	Montreal, Quebec
McLaren, Mrs. W. L.	Ottawa, Ontario
McCallan, Mrs. J. A.	Ottawa, Ontario
McKillican, Mrs. D. R.	Stouffville, Ontario
McDonald, Mrs. M.	Toronto, Ontario
McFarlane, Mrs. John	Toronto, Ontario
Normand, Mrs. William	Vancouver, British Columbia
Nixon, Mary	Toronto, Ontario
Peckover, Mrs. C. R.	Toronto, Ontario

Parton, Mrs. Thomas	Toronto, Ontario
Rhodes, Mrs. J. B.	Toronto, Ontario
Robinson, Mrs. C. R.	Winchester, Ontario
Robertson, Miss Marion T.	Walkerton, Ontario
Ross, Mrs. James	Port Colborne, Ontario
Stevenson, Mrs. Mary G.	Atwood, Ontario
Sellar, Miss May	Hamilton, Ontario
Schaefer, Mrs. George	Goderich, Ontario
Sinclair, Margaret H.	Petrolia, Ontario
Tomlinson, Mrs. J. M.	Toronto, Ontario
Woodruff, Mrs. Hudson	Chippawa, Ontario
Waldie, Mrs. J. R.	London, Ontario
White, Miss Ida	Goderich, Ontario
White, Miss Sybil D.	Vancouver, British Columbia
Westaway, Mrs. C. P.	Hamilton, Ontario
Warner, Mrs. Frank	St. Catharines, Ontario

* * * * *



Reviewed by LEETA McCULLY CHERRY

THE LIVELY ORACLES — Ernest Marshall Howse

This book, from the brilliant pen of the Minister of Bloor Street United Church, Toronto, is one about which I have been hearing a very great deal. Since it was given to me, recently, by a dear friend, I can understand why that is so, and have no hesitation in commending it warmly, and appreciatively, as thoroughly worth-while and absorbing reading, filled with interest and colourful Old Testament knowledge and background. In clear, understandable, and vivid phrasing, it presents the whole Old Testament Story in one volume, which, in the first place, grew out of three series of sermons, given at the morning services in Westminster United Church, Winnipeg, of which the Author was then Pastor. The Title will bring to mind at once the coronation of Queen Elizabeth II, when the Moderator of the Church of Scotland presented to the young Queen a copy of the Bible, and followed the words of the Archbishop of Canterbury with this concluding sentence — "Here is Wisdom; This is the royal law; These are the lively Oracles of God".

Here is the comprehensive presentation of "the most important story in the history of literature" — the origins, and gradual accumulation through more than a thousand years, of the Manuscripts which constitute the Old

Testament. In his Foreword, the Author says "Behind the books of the Bible lies a story full of human interest, and tingling with excitement. But a great many Bible readers turn to the ancient pages with almost no knowledge of the welter of individual and national experience out of which the writing emerged." This book presents, from the accepted conclusions of research scholars, a simple, clear outline of history, which enables the Bible reader to relate the varying books to their times and circumstances. Here we learn of the passing Empires which extended their power around the strategic land of Palestine — Egypt, Assyria, Babylon, Persia and Greece. So, Isaiah, Jeremiah, Ezekiel, and all the others speak to their own day and time; Lamentations is a dirge at the fall of Jerusalem; Nahum rejoices at the fall of Nineveh; and Daniel, we realize, is a summons to courage, in the days of the Macabees. Lord Tweedsmuir once said of the Bible — "It requires an effort of some detachment of mind to realize the marvel and the miracle of it." The reading of this book will help you to do just that. Price — \$4.00.

WE BELIEVE
A Study of The Apostles' Creed
Henry Wade DuBose

"Millions of Christians, everywhere, both Catholic and Protestant," says the Author of this small book, "have for centuries believed that the Apostles' Creed is the most concise and comprehensive summary of the Christian faith. To discover the meaning of this ancient creed is to deal with ideas that lie at the very heart of our religion." Because of this, Dr. Henry Wade DuBose, in his book, considers in order, and in everyday language, the different articles of the Apostles' Creed, seeking to clarify their meaning, indicate their Scriptural basis, and encourage the reader to additional study. It is indeed important to know what we *really* believe, and why, and a thoughtful perusal of these eleven Chapters will do much to reveal our reasons for belief and our strength in that belief. "That beliefs really matter, countless Christians find full proof in their own experiences", writes the Author. "Believing in the love of God, they find comfort in sorrow. Believing in the atoning work of Christ, they have a sweet assurance that their sins are forgiven, and their names are written in the Book of Life. Believing in the guiding presence of the Holy Spirit, they face the future unafraid. Believing that God will sustain and strengthen them, they undertake heroic endeavours for His Name's sake. To stand the tests of time and eternity, the Christian's character must be supported by great convictions, resting on eternal truth." Paper-bound — Price \$1.00.

THE REAL BOOK ABOUT CANADA — by Lyn Harrington

Here is an outstandingly good book about Canada, written, as an imaginary journey with her young readers, by a Canadian writer, whom I know very well, and whose pen is skilled in appealing interest, and fine factual presentation. This book is one of a series written by various Authors, and our journey across Canada begins in Newfoundland; travels westward to the Pacific; northward to the Yukon, and comes back east across the Arctic region. We read of the adventures of the early French settlers and explorers; the difficult probing of the early discoverers into the West Coast and the Pacific; the settlement of the U. E. Loyalists in the Maritimes and Ontario; the struggle to prevent British Columbia from becoming part of the United States, and the great accomplishment of opening up northern Quebec and Labrador. Because it is so clearly and concisely written, within its 216 pages, we read about Canada's history, geography, and geology; learn something about her industries, resources, and agriculture; the outpost civilization of the past, and the great cities of today. Included are many highlights of our Canadian development, ranging all the way from the Vikings' discovery of Newfoundland, to the recent building of the St. Lawrence Seaway. Well illustrated, and well-written, this book is exceptionally good value. Price \$1.95.

* * * * *

Miss Teen-Ager

TO CAMP AT TORAN MAL!

by PAULINE BROWN and AGNES HISLOP

Amkhut, India

Dear Linda:

I've been to Camp too!

Last year, when you wrote to me about your ten days at C.G.I.T. Camp, oh, how I wished I could be a Canadian girl and go to Camp! But — this year I HAVE been to camp! And I'm still so excited and happy about it that I simply must tell you.

It all started in April. The girls

in our Hostel heard about plans to have Camps at Toran Mal in the hot weather holidays in May. When we were asked who wanted to go, my hand was first up — I was remembering your enthusiasm!

Years ago the pioneer missionaries, Dr. and Mrs. Buchanan, used to take new Christians up to Toran Mal in the hot months. There, camped beside the little lake, they had classes about the Bible and Chris-

tian faith. Our leaders and campers didn't have to walk the sixty-odd miles southwards across the ranges of hills, fording the Narbada River half-way. We went by bus, taking a longer route around the hills, but spending only half the time and much less effort, as we had to go only the last five miles on foot.

After climbing up to the plateau we crossed to the lovely, tree-lined lake in the centre. We were very glad that the Church was on the *near* side of the lake, because we were more than ready for the meal of rice and curry which was waiting for us! We didn't have tents and cabins like you did, but lived in the little rooms along one side of the church building.

As in your camp, the rising bell called us to early dip, and such Camp duties as cleaning our rooms, and carrying water for the cooks. Each girl then had her individual "Quiet Time" down by the lake; afterward we met in little groups of four girls and a leader, to share what we had learned from that day's Bible passage.

Our Camp, too, was Bible-centred in all study activities. We began our morning programme with some of our favourite hymns. The theme of our main Bible Study period was "The Abundant Life in Christ". We studied the life of Jesus, and, Linda, though I've learned much about Him in school and Sunday School, somehow there were so many new things to think about. Every morning, it seemed to me, the leaders

would say something which made me feel, "Why, this means that Jesus wants ME to have this new, joyous way of living in MY life."

After the Bible Study, we had Discussion Groups. Here, too, in a way I'd never before known, I felt that Jesus was speaking to ME through the Bible — that I could have a real fellowship with Him. In another period we learned about the lives of some famous Indian Christians. I'd read or heard of a few of them before; now I began to comprehend that they were outstanding because they HAD this Abundant Life of living every day with Jesus. Our Camp nurse led a discussion hour called "A Girl's Health". She helped us to realize how Jesus wants us to use our bodies in this Abundant Life.

Along with our serious study we had fun too. In studying Jesus' life, we read of where He went in the Holy Land. In order to understand this better we made a map of Palestine. No, not with paper and pencils—but outdoors, under a huge mango tree, we made the map on the ground. We dug out the seas and rivers, built-up hills and mountains, marked out the roads, cities, and towns where He went. On the last day we had a "Quiz"; the Bible discussion groups competing against one another. Lots of excitement when someone couldn't remember which was Mount Carmel, and which Mount Hermon, and everybody wanted to tell her!

In handwork, we learned how to

make a new kind of paper flowers for garlands—very useful to know when preparing to welcome guests, according to our Hindustani custom. We also did “smoke printing” with leaves, and made Scripture mottos on cloth. At our exhibition on the last day, some of the leaders took pictures of us with our handiwork.

Every afternoon we had an hour of “gift-labour”, when we smoothed a path part of the way along one side of the lake, and outlined it with stones. This hour was one way of showing our Christian witness of thoughtfulness for other people and for our country.

We were always ready for swimming after that work! Everybody splashed, paddled or swam, and took turns floating on the Director’s air mattress. Such shrieks when anyone slid off into the lake! We had fun fishing too, and sometimes even had fish for supper. I think that some of the Toran Mal Lake fish must have lived on a diet of fish hooks—they stole so many from the girls!

How I did enjoy the evening programmes! Camp fires, singing, playing games on the sandy beach in the moonlight, swinging on the boughs of the big mango tree, Bible quizzes and charades, and always finishing with a time of quiet worship, when we had such a sense of God’s nearness and protecting love about us.

On our two Sundays, we girls did not take part in the service of worship like you did. We worshipped with the little Christian community at Toran Mal, and tried to help them

to remember that they really are a part of the world-wide fellowship of Christians.

On our last Sunday evening, our Director spoke to us about Jesus calling His disciples, “Come, follow Me.” When she asked if any of us girls wanted to answer that call, which He still makes today, I found myself on my feet, and wanting her to pray for me, that I would have courage and strength to witness to my family and school friends that I know Jesus is my Lord. I’m quite sure, Linda, that that moment was the most important in all of Camp, and I shall remember it all my life.

The next morning we started out on our homeward way. Camp at Toran Mal was over for 1959, but the experience lives on for me—just as you wrote that your C.G.I.T. Camp wasn’t *really* over, because of all the fellowship and happy memories. Too, we know that Jesus is walking with us every day in Amkhut just as we knew He was in Camp.

Your pen pal, Lalita.
P.S. My brother went to the boys’ camp, which finished the day before our girls’ camp started, and he is just as enthusiastic about camp as I am!

“This is what I have found out about religion. It gives courage to make the decisions you must make in a crisis, and then the confidence to leave the result to a higher Power. Only by trust in God, can a man carrying responsibility find repose.”

*Dwight Eisenhower,
President of the United States.*

Young Women's Rally

for

All Presbyterian Young Women

of

Ontario and Quebec

Friday - Saturday - Sunday—May 27, 28, 29, 1960

in

Alma Street Presbyterian Church
St. Thomas, Ontario

Programme

Special Speakers—Miss Agnes Gollan, from Nigeria.
Miss Helen Miller, Hamilton, Ont.

Friday Evening—Africa Palaver, African food—movies—drama—music.

Saturday—Miss Agnes Gollan speaks. Workshops; Discussion Groups; Fellowship; Banquet.

Sunday—Special Young Women's Services, and Inspirational Gatherings.

This Conference, sponsored by London Presbyterial, is for all Young Women in our Presbyterian Churches (from the ages of 18 to 40), in the Synodicals of Montreal and Ottawa; Toronto and Kingston; Hamilton and London . . . whether they belong to a Group or not. The Conference Slogan is "A Young Woman from Every Church in Ontario and Quebec". Plan to send a delegate, and share in the inspiration and fellowship. Perhaps your Auxiliary could sponsor one or two young women; some Auxiliaries are arranging projects through which to pay the way of young women in their Church. This is an opportunity for real service on the part of any Auxiliary. How many will be there?

Deadline for Registration is April 30th; the fee is \$4.00, which includes billet and meals, provided by the two Presbyterian Churches in St. Thomas. Mrs. Robert Hubert, 50 Hughes St., St. Thomas, Ont., is in charge of Registration and Billets.



Boys and Girls!



WHITE IS WHITE AND BLACK IS BLACK

by MARTINE JANSEN VAN BEEK

(There are many kinds of stories — such as hero stories, fairy tales, true stories, and legends. This story has a legend in it.)

THIS MORNING I was going through the boxful of lovely cards I received last Christmas. I always cut off the first page of each card to send to one of my friends, a missionary in Formosa, who uses these cards for the children in her mission school. They love the gay cards because they have never seen the snow and evergreen trees that form such a part of our Canadian Christmas.

I paused when I came to one card which seemed particularly lovely, perhaps because it was so different from the other cards in my box. On the front was the familiar scene of the Baby Jesus lying in the manger, protected by Mary and Joseph, but the faces of all three are black silhouettes! This is no wonder, since the card came from a girl in Ghana — the new country in the “bulge” of Africa, which will soon become the second republic in the British Commonwealth of Nations. In her card, my friend had enclosed a letter,

which interested me so much that I am sure she will not mind if I share it with you.

“The picture on this card,” she writes, “reminds me of a story which my grandmother told me when I was a little girl.”

“Long, long ago, when the world was young, so young that only a few people lived in it, there was no race besides black people living at the time. There was a certain river, in the far east of the world, which was pure white. It was so white that if any person washed in it, he became as white as snow.

This river was not known, until two birds fell into it and became white. These are the Egret and the Swan. Two men dreamed of these birds, and they were told in the dream about the river in the East. These men left their country and went to prove what they had been told in the dream. They travelled for about seven years, before they arrived at the banks of the river. There, these two black men bathed in it, and they found that they became as white as snow. No sooner did they discover that they were white than

they returned to their country. They told their people about it, and they all went to this river, washed in it and became white also. Their descendants are the Europeans.

As other people washed in the river, they found out that they became less white, because the more these various nations bathed in the river, the more the water became muddy and black.

News of the river came to Africa. The first people of Africa who went to bathe in the river were from North Africa. When they washed they became brown, because the water was not as white as it had been. By the time the people on the equator, and in the southern part of Africa, went to bathe in the river, they found out that the water was extremely muddy and dirty, and instead of washing their whole bodies,

they only washed the palms of their hands and the soles of their feet, so these parts became whiter than the rest of their bodies. This is how the races of different colours came to be in the world today."

"This was the story, as my grandmother heard it from her grandmother, when she was a little girl," writes my friend. "But my grandmother had become a Christian, and when she told the story to me, she added an ending of her own."

"The river was so muddy and dirty, because all the people had washed themselves completely on the outside. But they had forgotten all about washing and cleaning their hearts. So Jesus came, and loved us so much He looked like us. He even went through the river of death for us, so that we might be like Him, white and clean in our hearts."

* * * * *

THROUGH THE SOCIETY

BRITISH COLUMBIA

MISS ANNIE O. ROBSON,

SUITE 5,

2255 W. 40TH AVE.,

VANCOUVER, B.C.

PRESS SECRETARY

KOOTENAY PRESBYTERIAL — The Annual Meeting of this Presbyterial was held in St. Stephen's Presbyterian Church, *Creston*, and Guest Speakers were Mrs. Earle P. Fox, President of *British Columbia Synodical*, of *Vancouver*, and Miss May Nutt, Regional Secretary for the

Kootenays. Reports covered work throughout the Kootenay Presbyterial. Officers were installed for 1960.

VICTORIA PRESBYTERIAL—President, Mrs. F. D. Jenkinson, presided at the Annual Meeting of *Victoria Presbyterial*, in St. Andrew's Presbyterian Church Kirk Hall, with delegates present from *Nanaimo*, *Gorge*, *Ersphine*, *St. Paul's*, *Knox*, and *Victoria Chinese W.M.S. Auxiliaries*. Mrs. Earle E. Fox, Synodical President, of *Vancouver*, and

Miss Ellen Douglas, Hospital Visitor, were Special Speakers. Miss Douglas spoke on the work in the *Bhil* field, showing interesting slides, and later presented Awards to the Explorers, when she spoke to them. The Rev. Ralph MacDonald conducted the Devotional Service, on "Prayer", with Mrs. J. L. W. McLean speaking on this subject. A Memorial Service for eight late members was led by Mrs. E. McKay, and the St. Andrew's Explorers gave the Evening Devotions, on the subject of "Service". The Theme of the Meeting was "Christian Outreach — Prayer, Study, and Service." Under the capable direction of Miss May Nutt and Miss Winifred Ripley, Departmental Reports were presented and discussed. The Rev. Andrew Ng, closed the sessions with prayer, and at the Social Hour following, refreshments were served by St. Andrew's W.M.S. Evening Auxiliary.

WESTMINSTER PRESBYTERIAL — A most enjoyable afternoon was spent by the Afternoon Auxiliary of the W.M.S. of Kerrisdale Presbyterian Church, *Vancouver*, and a number of visitors, when Mrs. G. M. Bell, presented an interesting Travelogue, illustrated with slides, of her six-week trip through *South America*, when she was a delegate to the World Alliance of Presbyterian and Reformed Churches, held in *Sao Paulo, Brazil*. A Social Hour was much enjoyed at the close of the meeting.

President, Mrs. S. Ferguson, pre-

sided at the meeting of the W.M.S. Auxiliary of Robertson Presbyterian Church, *Vancouver*, when Mrs. W. J. Murdock, on behalf of the members, presented an Honorary Membership and gold Pin, to Mrs. Anne Hally, who has been an active member of this Auxiliary since 1925. The Annual Reports of the Treasurer, and Secretary were received, and Mrs. M. A. McDonald was appointed the delegate to the Westminster Presbyterian Annual Meeting. Mrs. J. Kilborn and Mrs. W. J. Murdock sang the duet, "Think On Me". At the Social Hour, the hostesses were Mrs. J. A. Mundie and Mrs. R. Gibbs, both daughters of Mrs. Anne Hally.

Westminster Presbyterian held the Annual Meeting in St. Paul's Presbyterian Church, *Vancouver*, with President, Mrs. Ivan LeHuguet, in the Chair at all three sessions. At the morning session, with its theme, "Go seek", the Rev. N. S. Robertson gave the Devotional Period, and Mrs. J. C. Mitchell welcomed delegates. Mrs. J. A. Davidson was Convenor of Resolutions, and Mrs. W. H. Magee convened the Courtesies Committee. A Box Lunch, with tea served by the hostess group, was held at noon. The theme of the Afternoon Session was "Go Forth", and Devotions were led by the Rev. A. C. Aicken. The Remembrance Service was conducted by Mrs. Mary Gilmour. Mrs. Ross Wilson was Soloist, and Miss May Nutt, Regional Secretary, spoke of her work. Members then divided into groups,

and these groups, through an appointed Spokesman, reported on their discussions to the assembled Meeting when it later reconvened. At this Session, Mrs. Ivan LeHuguet was thanked for her fine work as President last year, and unanimously re-elected for 1960. Officers were installed by the Rev. J. E. Bigelow. At the Evening Session, the theme was "Go Tell", and Devotions were given by the Rev. C. L. Wood, of the *Bhil* field, in *India*. Music by the Choir of St. Paul's Presbyterian Church was much appreciated.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307—2ND STREET,
WEYBURN, SASKATCHEWAN
PRESS SECRETARY

REGINA PRESBYTERIAL — The Annual Meeting of *Regina* Presbyterian was held in First Presbyterian Church, *Regina*, when the Worship Service was conducted by the Rev. Ian S. Wishart, and the Very Rev. N. D. Kennedy, D.D. The theme of the Meeting was "Lift up your eyes and look on the fields, for they are white already to harvest". Special Guest Speaker was Miss Hildur Hermanson, Reg. N., who, with humour and warmth, told of her personal experiences as a W.M.S. Missionary in *Formosa*, and traced the recent development of the Presbyterian Church in *Formosa*, where she serves as Nurse, teacher, women's worker, youth worker, librarian and Advisor to the Nursing

Section of the MacKay Memorial Hospital. A solo by Mrs. F. J. Wagner was much enjoyed. The two-day session closed with prayer by ladies of the *Whitewood* Group.

The C.G.I.T. Group of St. Andrew's Presbyterian Church, of *Indian Head*, had an interesting and successful year, under the leadership of Mrs. S. J. Sharkey, assisted by Mrs. Jean McKillop. At a morning Church Service, an Initiation Service was held; Mrs. S. J. Henderson, Girls' Organization Secretary, was Guest Speaker at their Affiliation Ceremony; a C.G.I.T. Rally was attended in Grenfell; on Mother's Day a Pulpit Fall was presented to the congregation; and the girls decorated the Church for Thanksgiving and Christmas.

Fruit trays, corsages, and place cards were made for the local Hospital, and the Group raised money by setting a fixed collection, having a Candy Sale; a White Elephant Table; and a Travelling Apron. This money was contributed to the March of Dimes; the World Day of Prayer; the National Board of Vesper Services; for the Pulpit Fall; the Ten Cent Fund; and awards were made to four girls for perfect attendance at C.G.I.T., Church, and Sunday School. In addition to this, \$22.00 was turned over to the Presbyterian Treasurer.

The Group joined with the United Church C.G.I.T. Group in the Girls' World Day of Prayer Service, and they held a Vesper Service in the Church at Christmas. A Home

Economics Course was taken by the Group, as was a Baby Sitting Course, given by a Health Unit Nurse, over a six-week period, with a certificate received, following a written examination.

A Social Evening was held once a month, following the Business Session, and the Worship and Study Period, during which the Mission Study "In Search of Life" was followed, and Bible Study taken up. There was a Valentine Party; a Family Night; a Wiener Roast; two Youth Night Parties; as well as Hallowe'en and Christmas parties. Since September, each girl has chosen an elderly, or shut-in, lady in the congregation, to whom she is a Mystery Daughter, and these ladies are remembered on birthdays, anniversaries and Christmas. In May, a Mother-and-Daughter Banquet will be held to which each Mother and Mystery Mother will be invited.

MANITOBA

MRS. R. A. DAVIDSON,
315—12TH ST.,
BRANDON, MANITOBA
PRESS SECRETARY

BRANDON PRESBYTERIAL — "It is a privilege to serve in the missionary task of the Church, and if we are faithful to God, we will find the strength to serve," said the Rev. R. A. Davidson, on behalf of the Kirk Session of First Presbyterian Church, *Brandon*, as he welcomed W.M.S. members to the Annual Meeting of this Presbyterial. Pres-

ident, Mrs. E. Leeson, conducted all sessions, and Reports and Group Discussions were led by Mrs. Dean Smith, Regional Secretary; Mrs. F. McKay; Mrs. E. W. Harper; Mrs. C. J. McKinnon; Mrs. D. McBurney; Mrs. J. J. Thomson; Mrs. D. Smith; and Mrs. J. Morton. The Projects suggested by Council Executive for the celebration for the 100th Anniversary of the first W.M.S., formed in 1864, and the 50th Anniversary of the present Society in 1914, to be held in 1964, were discussed.

Miss Hildur Hermanson, Reg. N., now on furlough from her work in *Formosa*, where she has served our Church for 28 years, nursing and teaching among the people of the villages and mountain areas, was Guest Speaker, and gave a vivid picture of the many phases of W.M.S. work in that land. Miss Hermanson is Advisor to the Nursing Section of the McKay Memorial Hospital, and told of the training there of Formosan girls; also the effective work done by the Bible Women, and the Bible School students, who have been trained by our Missionaries. Mrs. J. B. Inglis, was Guest Soloist, accompanied by Mrs. G. Milliken, and Mrs. G. Oliver, of *Carberry*, led in the Prayer of Remembrance. Mrs. D. Smith installed the new Executive, of which Mrs. R. J. Hood, of *Carberry*, is President. The Synodical President, Mrs. J. J. Thomson, closed the meeting with prayer.

In Knox Presbyterian Church,

Carberry, Miss Hermanson spoke to the C.O.C. and Explorer Groups, telling them stories of sick children, and showing pictures of *Formosa*. In the evening, she addressed the W.M.S. K n o x Guild Affiliated Group and the C.G.I.T. Group. Mrs. D. W. Heslip, Auxiliary President, conducted the Meeting, with Ruth Videns, of the C.G.I.T., reading the Scripture, and Miss Moira Armstrong, of Knox Guild, leading in prayer. The Choir was composed of C.G.I.T. members. After the Meeting an hour of social fellowship was enjoyed.

HAMILTON AND LONDON

(MRS. M. K.) MARY B. HEDDLE,
88 GRANT AVENUE, APT. 2,
HAMILTON, ONTARIO
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL — At the Meeting of the W.M.S. of St. Andrew's Church, *Hanover*, Ontario, Mrs. M. K. Heddle (the former Miss Mary Burgess) was presented with an Honorary Membership and Pin. The presentation was made prior to her marriage and moving to *Hamilton*. Mrs. Heddle was a valued worker in the Church and will be greatly missed in *Hanover* and district.

CHATHAM PRESBYTERIAL — *Corrected Notice*—An Honorary Membership was presented to Mrs. James P. Band, by the Senior Auxiliary of the W.M.S. of St. Andrew's Presbyterian Church, *Windsor*, in tribute to her many years of devoted serv-

ice. The Rev. Wm. Lawson was Guest Speaker, and Mrs. D. G. Sutherland was Soloist, at this Meeting.

HAMILTON PRESBYTERIAL — When the Annual Meeting of this Presbyterian was held in St. Paul's Presbyterian Church, *Hamilton*, Mrs. W. E. McCutcheon presided at all sessions, and the Rev. Russell Hall, of *Grimsby*, brought Presbytery greetings; Mrs. Donald Munro, from Synodical; Mrs. F. J. Veale from the Women's Inter-Church Council; and Mrs. J. P. Bristow from the Women's Guild of the hostess Church. Devotions were conducted by Mrs. John Blair, Mrs. J. R. Clucas, and Mrs. C. K. Whittington. Guest Soloists were Mrs. D. Rudell, Miss Jessie Douglas, and Mrs. Frank Flett, with Mrs. George Hudson at the organ. On behalf of the Presbyterian, Mrs. O. R. Farnan presented an Honorary Membership to Miss Mina Buchan, President of the W.M.S. Auxiliary of Knox Presbyterian Church, *Grimsby*. Before coming to *Grimsby* in 1949, Miss Buchan was Mission Band Leader in Knox Presbyterian Church, *Drayton*, for 12 years, and recently, she was named by a City Radio Station, "Lady of the Day".

Workshops on — Duties of Auxiliary Officers; Children's Work; Programme Planning; and Using "The Glad Tidings", were led by Miss Margaret Boyd, Miss Athalea Read, Mrs. V. W. Raison, Mrs. T. G. Bryan, and Mrs. Norman Anderson. At the evening meeting, the

Rev. Calvin Chambers, B.A., B.D., of *Thornhill* Presbyterian Church, *Toronto*, was Guest Speaker, and Hymns were chosen by Miss Agnes Morrine, *Burlington*. Officers for 1960 were installed by Mrs. Duncan Allan.

The Rev. Wayne A. Smith of Eastmount Church spoke at the Presbyterian Women's Prayer Service in St. Paul's Presbyterian Church, on the theme "The Christian Life Today". Mrs. W. E. McCutcheon presided, and Mrs. Donald Lawson, of Knox Presbyterian Church, *Dundas*, was Guest Soloist.

HURON PRESBYTERIAL—The W.M.S. Auxiliary of *Goderich* Presbyterian Church used the proceeds of their "Blessing Boxes" to present an Honorary Membership to their Past-President, Mrs. G. Schaefer, at a recent meeting. The Arthur W.M.S. Circle of *Goderich* sponsored a successful Burns' Night Supper and Scottish programme. A new C.O.C. Group, of thirteen members, has been organized at *Blyth*, with Mrs. W. Good, the Leader, and Miss Mary Macher, Assistant Leader.

At the Annual Meeting of *Huron* Presbyterial, Miss B. Campbell, of *Seaforth*, Presbyterial Secretary for many years, was presented with an Honorary Membership.

LONDON PRESBYTERIAL — At the Annual Meeting of this Presbyterial, held in Hamilton Road Church, *London*, Ont., Mrs. E. A. Allan presided, and Miss Margaret Boyd spoke on "What Of The Future?"

Miss Ruth Yeandle told of her work among the Chinese in *Vancouver*, and the Junior Choir of Hamilton Road Church sang several numbers. Devotional Periods were conducted by the Rev. O. G. Locke; members of the *Belmont* W.M.S. Afternoon Auxiliary; and the C.G.I.T. Group, under the leadership of Miss Kay Ferguson. The Rev. J. K. West brought greetings from Presbytery, and President, Mrs. W. C. Wheaton presented the greetings of Hamilton and London Synodical. A film on *Africa* was shown at the evening session.

Bryanston W.M.S. Auxiliary entertained four W.M.S. Groups, when Mrs. D. MacDonald, of *Burns Mosa* spoke of her former work in *India*. Mrs. Alex Jeffrey was Soloist.

MAITLAND PRESBYTERIAL — The Annual Meeting of this Presbyterial was held in St. Andrew's Presbyterian Church, *Wingham*, when two Honorary Presidents were added to the Executive — Miss Marion Williamson, retired Missionary from *India*, and Mrs. Guthrie Reid, veteran W.M.S. worker.

Members of *Whitechurch* W.M.S. Auxiliary were saddened by the death of Mrs. David Kennedy, a Life Member of many years standing, and an Honorary Member since 1954. A great loss came, too, to the W.M.S. Auxiliary of *Wingham*, in the death of Mrs. Ringrose, Supply Secretary of Maitland Presbyterial for many years.

NIAGARA PRESBYTERIAL — The

ladies of St. Andrew's Presbyterian Church, *Fort Erie*, who have been joining with the W.M.S. Auxiliary of Knox Presbyterian Church for meetings, have now formed their own W.M.S. Auxiliary, with a membership of twenty. At a later Meeting, the C.G.I.T. affiliated with them, and Mrs. Spencer, of Knox Church, spoke on "Love." At the Social Hour, the two Presidents, Mrs. G. Taylor - Munro, of St. Andrew's W.M.S. Auxiliary, and Mrs. E. Spencer, of Knox W.M.S. Auxiliary, poured tea.

PARIS PRESBYTERIAL — Mrs. V. T. Hewer presided at the Annual Meeting of this Presbyterial in *Paris* Presbyterian Church, when Presbytery greetings were extended by the Rev. G. L. Douglas, of *Woodstock*; from the Church Session by the Rev. Walter Kennedy; from Synodical, by Mrs. E. P. Winhold of *Brantford*; and from the local W.M.S. Auxiliary, by Mrs. S. McPherson. Morning Devotions were given by Mrs. J. Sinclair and Mrs. D. Cavan, Sr., of *Paris*; Afternoon Devotions, by Miss Edna Currie, Mrs. J. G. Montgomery, and Mrs. Arthur Oliver, of *Ingersol*. Miss Florence Goertzen, the Guest Speaker, told of her work with the Chinese children in *Montreal*, and Mrs. John Bawcutt was Soloist. Mrs. J. Edmonds, reported on the W.M.S. Training Centre held in *Hamilton*.

STRATFORD PRESBYTERIAL — Mrs. George Cleland, Past Presbyterial President, was presented with an

Honorary Membership by the *Britton* Auxiliary of the W.M.S. of Knox Presbyterian Church, *Listowel*. In nearly forty years of membership in this Auxiliary, Mrs. Cleland's faithfulness and Christian leadership has been an inspiration and example for all members. The presentation was made by Mrs. James Watt, also a loyal and long-time member of the Auxiliary.

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON,
8 CROWN PARK ROAD,
TORONTO 8, ONTARIO
PRESS SECRETARY

LINDSAY PRESBYTERIAL—President, Mrs. D. Whelan, *Beaverton*, presided at both sessions of the Annual Meeting of this Presbyterial, in St. Andrew's Presbyterian Church, *Lindsay*, when splendid progress was reported in all Departments. Highlights were the re-organization of St. Margaret's Young Women's Group (affiliated), of *Uxbridge*; and the formation of new C.G.I.T. Groups at *Ashburn*, and *Cresswell*. Two Panels formed part of the Programme — one introducing and discussing the Study on Africa; the other, of Organization Secretaries, pointing out where there was room for new Groups throughout the Presbyterial. Miss Estelle MacCausland, the Deaconess at St. Andrew's Presbyterian Church, *Toronto*, was Guest Speaker at the Evening Session, her subject being "Journeying Into Tomorrow." Music was pro-

vided by Mrs. Fairlie, of *Wick*, and by the C.G.I.T. of *Ashburn*.

ORANGEVILLE PRESBYTERIAL—President, Mrs. R. D. Fraser, opened the morning session of the Executive Meeting of the *Orangeville* Presbyterian with these challenging words from Micah—“What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” Reports, planning ahead, and Executive business filled the morning session, and following the afternoon Devotional, many problems and possibilities were discussed, including that of the problems many young people are facing today, and how the W.M.S. can be of help. The President asked for prayer for all our W.M.S. work; for our Missionaries; and for our young people.

Members were grieved to hear of the death of the Presbyterian Life Membership Secretary, Mrs. J. Grainger, and after a moment of silent prayer, an Offering of \$10.00 was collected and sent to the *Horning's Mills* Senior W.M.S. Auxiliary of which Mrs. Grainger was a valued member, in loving tribute to her memory. A letter of sympathy was also sent to her family.

SAUKEEN PRESBYTERIAL — Mrs. W. Machesney, President of the W.M.S. Auxiliary, of *Palmerston* Presbyterian Church, welcomed members, when the Annual Meeting of this Presbyterian was held in the new Church building, *Palmerston*, and Mrs. E. S. MacArthur, Presbyterian

President, presided at both sessions. Morning Devotions were conducted by members of *Harriston*, and *Rocky Saugeen*, Auxiliaries; Afternoon Devotions, by members of *Gordonsville*, and *Palmerston*, Evening Auxiliaries. “Each One, Bring One” was the theme of the Meeting, and Mrs. MacArthur, in her address, urged that the missionary membership be the responsibility of each member, and challenged W.M.S. women to greater service. Miss Clare Hanes, *Toronto*, led the Discussion Period, and also conducted the Installation of Officers for 1960. The Rev. L. Fowler brought greetings from Presbytery.

EAST TORONTO PRESBYTERIAL — Miss Ruby Walker, Regional Secretary, conducted an “Officers’ Training Consultation” in Rogers Memorial Presbyterian Church, *Toronto*, with 100 women, from 27 Churches of this Presbytery, in attendance. “To serve effectively, as office bearers of the Church,” she said, “we, who are Christian women, must be informed, and trained, to do our very best.” Mrs. Howard Hogg, Presbytery President, conducted the Meeting, and Miss Olive Grant, Presbytery Vice-President, presented a résumé of the organizational structure of the W.M.S. of the Presbyterian Church in *Canada*, starting at the Auxiliary level, and continuing through Presbytery, Synodical, and Council.

Discussion Groups on the responsibilities of office bearers from these

levels were led by Miss Louise Reith, Director of Organization; Mrs. A. S. Curr, Chairman of the National Committee of Council Executive; Miss Olive Grant, Presbyterial Vice-President; Miss Luzetta McClelland, Evening Department Secretary, Council Executive; Mrs. P. Ranson, Synodical Treasurer; and Mrs. J. A. Newstead, President of the Synodical of Toronto and Kingston. A Social Hour followed the close of the meeting.

WEST TORONTO PRESBYTERIAL — A record attendance marked the Annual Meeting of West Toronto Presbyterial, in Runnymede Presbyterian Church, *Toronto*, when the Rev. A. W. Currie, Minister of that Church, and the Rev. L. Royal, Moderator of *West Toronto* Presbytery, gave inspiring and challenging missionary addresses, and Miss Ruth Yeandle, W.M.S. worker among the Chinese in *Vancouver*, under the Department of National Missions, using beautiful coloured slides, told of her interesting work in that west-coast city. Mrs. W. J. Agar, *Nashville*, the retiring President, on behalf of the 1959 Executive, presented an Honorary Membership to the newly-elected President, Mrs. John McFarlane, *Toronto*. Miss Ruby Walker, Regional Secretary, assisted by Miss Carol Hayesled, conducted an interesting discussion on Stewardship, and Anniversaries. Greetings from West Toronto Presbytery were brought by the Moderator, the Rev. L. Royal, who also installed the 1960 Executive.

MONTREAL AND OTTAWA

MISS FLORA NUGENT,
316 SYDNEY STREET,
CORNWALL, ONTARIO
PRESS SECRETARY

BROCKVILLE PRESBYTERIAL — Mrs. C. Brown presided at the Annual Meeting of *Brockville* Presbyterial, in Knox Presbyterian Church, *Morrisburg*, Ont. and Mrs. L. Kinkaid welcomed the delegates, to which Mrs. A. Shaver replied. The Rev. Wm. Merrilees, D.D., of *Brockville*, brought Presbytery greetings, and Synodical greetings were given by Mrs. T. R. Yates. "Light", was the theme of both sessions. Reports from the Sectional Vice-Presidents, and Departmental Secretaries showed increased givings and deepened interest. Mrs. C. Bass was in charge of the Literature Display, and Mrs. H. Graham's financial report was most encouraging. Mrs. Hugh Nugent, Regional Secretary, conducted a Panel Discussion and also installed the 1960 Officers. Mrs. C. MacGregor conducted the Roll Call, and the summarized Minutes were given by Mrs. D. Hyndman. Plans were discussed for the 75th Anniversary of *Brockville* Presbyterial in *Brockville* this May. The *Morrisburg* ladies served the noon-hour Luncheon, and the music was provided by Mrs. E. Jones and Mrs. D. Merkley of *Morrisburg*. The President closed the Meeting with prayer.

MONTREAL PRESBYTERIAL — The 46th Annual Meeting of this Presbyterial was held in the *Town of Mount Royal* Presbyterian Church,

with President, Miss A. Anderson, in the Chair. Mrs. Paul Rumball conducted the Worship Service, and Mrs. R. Powell Aikens welcomed all present. A beautiful Bible was presented to Miss Anderson, in appreciation of her faithful service during her term as President. After the Departmental Conference, lunch was served, and the Afternoon Session opened with a Devotional Service by Mrs. L. De Groot, followed by Greetings from Council Executive and the Synodical, brought by President, Mrs. F. R. Duminy. Mrs. Ronald Rowat presented a Digest of Reports, and Mrs. R. B. Calhoun chaired an "Information Please" panel. Slides of *Africa* were shown by Mr. and Mrs. J. Lovell Baker.

Supper was served by the ladies of the Church. The Rev. P. A. Ferguson conducted the Evening Worship Service, and brought greetings from Presbytery. The Guest Speaker was the Rev. Mariano de Gangi of *Hamilton*. Mrs. Roland Kennedy presented the Report of the Nominating Committee, and Mrs. Hugh Nugent installed the 1960 Officers. The new President is Miss D. L. Blaire, with Mrs. Ronald Rowat, the First Vice-President. There are 30 Senior Auxiliaries, with a Membership of 1,177 and 21 Evening Auxiliaries, with a Membership of 590, in *Montreal* Presbyterial, and \$24,250.00 was contributed to the General Fund.

At a recent meeting of the Senior W.M.S. Auxiliary of MacVicar

Memorial Presbyterian Church, *Montreal*, Life Memberships were presented to Mrs. Julian Scott, Mrs. E. De Pierro, and Miss Lilian Norris, and an In Memoriam was received by Mrs. W. C. MacMillan, in memory of her late husband. These Presentations were made, on behalf of the Auxiliary, by Mrs. C. Ritchie Bell, who was Guest Speaker at this Meeting.

OTTAWA PRESBYTERIAL — Guest Speakers at the Annual Meeting of this Presbyterial in St. Andrew's Presbyterian Church, *Ottawa*, were the Rev. John Johnston of St. Timothy's Church, *Alta Vista*, who spoke on "The Mission of The Church", and Mrs. G. P. Louie, of *Montreal*, who spoke on her work in the Chinese Mission there. Delegates were welcomed by the minister, Rev. I. A. Burnett, D.D., and Mrs. Scott Murray, President of St. Andrew's Auxiliary of the W.M.S.; greetings were brought by the Rev. H. Douglas Stewart, Moderator of Presbytery, and Mrs. H. M. Mooney, from Synodical.

Auxiliary Reports showed that *Vernon* W.M.S. Auxiliary will celebrate its 70th Anniversary this June, and that the Sectional Meeting will be held in Old St. Andrew's Church, *Richmond*. The Presbyterial Meeting in June, will be held in *Kars*, instead of the Sectional Meetings previously held in nearby towns. Mrs. Robert Good, installed the 1960 Officers, with Mrs. Wm. Fitzsimons, of Manotick, returned for a fourth term as President.

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The Glad Tidings

JUNE

1960

VOL. XXXVI



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THE GLAD TIDINGS

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No. 6

“A GARDEN INCLOSED”

THE MASSIVE smoke-grimed entrance to Euston Station in London does not readily suggest an attractive hinterland! And, indeed, for the first few miles — no matter which direction one is traveling—the passing scene is anything but attractive. During a recent visit however, we had a pleasant surprise. For some reason unknown to us, the train pulled up slowly at a rail junction, and there, in the centre of a waste of rails and sleepers, nestling in the shelter of a large signal box, was one of the most delightful little flower gardens one could wish to see. It could not have been much larger than a good-sized dining-room table, but every square-inch of it had been tastefully used. The vivid scarlet of the geranium predominated, but one could pick out a dainty border of violas enclosing clusters of flowers of varied hues that, over the intervening distance, we found impossible to identify with any accuracy. But there it was, a thing of rare beauty in the drabest surroundings imaginable.

The train moved on, but the garden plot had raised questions that originated a complete change of thought. How had it come there?

How could it possibly survive in such surroundings?

The questions somehow connected themselves with a text of Scripture — the words of Solomon, “A garden inclosed is my sister, my spouse” (Song of Solomon, 4:12). “A garden inclosed”. The reference is to the Church, or, indeed, to the individual believer, as distinct from the world that lieth in wickedness.

How did it originate? Nothing could be more evident than that the little railway garden did not come into existence by itself. It was in such complete contrast with its surroundings as to make any suggestion of self-origination utterly untenable. Beauty, even ordered beauty, in a region of sheer ugliness and grime! Some one had done this; some one who loved beauty; some one with a garden in his heart! The garden between the rail tracks postulated a gardener.

And so does the Church. It could never have come into existence by itself. It bears the clearest evidence of creative genius and loving care. The thorns and briars that came up in a sin-spoiled world were emblematic of the character of those who now inhabited it. But a miraculous

transformation takes place when the Holy Spirit so acts in the sinner's heart as to make him a believer in Christ. Such a man is a "new creation; old things have passed away; behold, all things have become new."

It is just such a transformation as is envisaged by Isaiah, "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree."

When Mary was addressed by the risen Lord, and she "supposed Him to be the gardener", it was a case of mistaken identity, but when we see the useful fir tree coming up where used to grow the thorn, and the fragrant myrtle tree where used to flourish the jagged brier, then we are not in error when we suppose Him, the Christ of God, to be the Gardener. No other could have done it. It is the doing of the Lord, and it is marvellous in our eyes. What pains He took to His garden, clearing the soil, making it productive, planting it out, tending its growth, walling it in. "Hast Thou not made a hedge about all that he hath on every side?" said the tempter to God with respect to Job. It was a hedge that he could not surmount nor penetrate. Not until God gave him a limited permission to enter was he able to do so. "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever" (Ps. 125:2).

But how could a garden be expected to grow in such surroundings? That was one of the surpris-

ing things about the plot between the railway tracks. Soot, grime, smoke and flying dust all the day long; how could it possibly continue its battle for existence? Obviously, it was being carefully looked after. The skilful hands that planted it out must be still tending it. Without such care it could not possibly survive. Nor could the garden of the Lord. The graces of the Christian life would soon wilt and wither in this uncongenial world were it not for His fostering care. "I, the Lord, do keep it," He declares, "I will water it every moment; lest any hurt it, I will keep it night and day." Were it not for such constant care the believer would soon lose his distinctive character and revert to his original condition. Every plant in the garden is "kept by the power of God through faith unto salvation".

Visitors to the famous Inverewe Gardens in Wester Ross have wondered to see so many exotics flourishing in a country that seems so uncongenial to their growth and have found the explanation of their survival in the sheltering rock formations and the warming Gulf Stream, bringing with it some of the geniality of brighter lands.

And is there not something of the same nature in the Christian life? The life of the believer is fed from heavenly springs. His windows are open "toward Jerusalem". His citizenship is in heaven. He is a ward of the King's Court. The constant supply of God's grace enables him

to resist the blighting and withering influences of a sinful world. His own powers of resistance, it is true, are called into play. He is a worker together with God, keeping himself in the love of God, abstaining from all appearance of evil, rooting out every weed that would hinder his growth in grace; capturing "the foxes, the little foxes that spoil the vines," but, all the time, he is only working out what God is working in him, "both to will and to do of His good pleasure."

The garden survives in its congenial surroundings simply because it is upon the unfailing and all-sufficient care of Him Whose grace is the guarantee of the perseverance of the saints; the continuity of His Church.

But for what purpose is it intended, this "garden inclosed"? The surrounding wall proclaims God's propriety in His garden; but surrounding walls cannot imprison a fragrance. The "garden inclosed" serves God's purpose in a sinful world. It not only shows what the grace of God can accomplish, but also makes its own contribution to the world's welfare. An indication of its purpose in this respect is given in verse 16 of the chapter in which this reference to the "garden inclosed" occurs. "Awake, O north wind"; cries the Gardener, "and come thou south; blow upon my garden, that the spices thereof may flow out."

The winds that blow upon the believer do not always come from

the same quarter. There are warm winds of prosperity and cold winds of adversity, but they both have their contribution to make to the growth of Christian character and the promotion of Christian usefulness. C. H. Spurgeon tells of a man who erected a weather-vane bearing the inscription, "God is love". A visitor, misconceiving his host's intention, inquired, "Do you mean that God's love is as variable as the winds?" "No," replied the other. "I mean that God is love, whichever way the wind blows." And, often, when the cold wind of adversity is blowing, the outflow of "spices" from the garden is sweetest and most abundant.

The future of the tiny garden between the railway tracks is uncertain. It will last, one assumes, only so long as the humble gardener continues his self-imposed task. But there is no uncertainty about the future of Christ's "garden inclosed". It is really a seedplot for a garden of infinitely greater beauty. Death, to the believer, will really be a mere transplantation to a garden where the beauty of Christian character reaches perfection. What that means is as yet beyond all our powers of imagination. "It doth not yet appear what we shall be," says John, "but we know that when He shall appear we shall be like Him, for we shall see Him as He is." And He is the Rose of Sharon; the Lily of the Valleys.

(Reprinted from "The Monthly Record" of The Free Church of Scotland)

PRAYER

By MISS MARGARET RAMSAY

Essequibo, British Guiana

Our Father, God, we would ask that Thou would make each one of us very conscious of Thy Presence as we bow before Thee. We come trusting in the precious promise of Thy Word, that Thou will hear and answer the prayers of Thy believing children.

We thank Thee for the countless temporal and spiritual blessings which Thou art daily bestowing upon us. May we not consider these as our due, but rather as gifts of love from Thee, inspiring us to grateful, willing service for Thy Kingdom.

Deepen our sympathies and enlarge our vision. Help us constantly to remember our divine mission to the dark places of the earth, and to see, more clearly each day, our place in Thy great plan for the redemption of the world. Help us to realize our personal responsibility in this, and keep us faithful to our trust.

In these troubled days of political upheaval and unrest, wilt Thou over-rule, for the accomplishment of Thy Purpose, all things which seem to hinder the progress of Thy Kingdom. Open closed doors, and keep the light of hope burning brightly in the hearts of Thy children, who are separated from fellowship with other Christians. May they know the blessedness of communion with Thee in prayer.

We remember, with gratitude, our Father, the missionaries of our Church and Society, both in this land and in the lands beyond the seas. Fill them with Thy Holy Spirit, and grant to them all needed wisdom in meeting the many problems; grant abiding fruit from their labours. Help us, we pray, to support them always by our prayers and our gifts.

Forgive, O God, what has been casual or careless in our service for Thee. Grant that we all may have a greater desire to serve Thee more faithfully in the days ahead, that Thy Kingdom may be extended and strengthened throughout the world.

In the name of Thy Son, our Saviour, Jesus Christ, we pray.

Amen.

JOHN KNOX

By (Mrs. J. G.) ALICE INKSTER

THROUGHOUT THE CHRISTIAN WORLD this year, the four hundredth anniversary of the Reformation is being celebrated, with special attention by Presbyterians to the movement in Scotland. Many deep and weighty articles will be written on that subject, and also on the Scottish divine so closely linked with it — John Knox. When the writer was asked to write something on the subject for the "Glad Tidings", it seemed a task impossible of achievement, especially by one, only a Presbyterian by marriage absorption, having been born a Methodist, with not even a drop of Scottish blood enriching her veins. So, if you are looking for something original in character-study, or a profound theological treatise, read no further, for this will be merely a few superficial impressions gathered in the short time allowed for the study of this deep subject.

John Knox led the Protestant Reformation in Scotland, and his stern convictions of righteousness and duty made a lasting impression on the Scottish people.

In studying John Knox, one is struck with his many-sidedness, with the unpredictable perplexities and contrariety of his character. Perhaps this was induced in part by the many vicissitudes of his life. Little is known of his early years — indeed authorities differ as to the date of

his birth, as between 1505 and 1513. It is known, however, that in 1540 he became a priest of the Roman Catholic Church, but his intercourse with George Wishart, an ardent Lutheran, raised questions in his keen mind, and Wishart's martyrdom for heresy in 1546 completed his conversion. Very shortly afterwards, he was called to the Protestant ministry in St. Andrew's; soon after he, and other outspoken Protestants, were carried prisoners to France, and condemned to the French galleys. Here he slaved for eighteen months. When his release was obtained, he returned to England, but in a very short time he was obliged to flee, taking refuge in Geneva. Here he came under the influence of Calvin.

Knox was broad in the scope of his talents — a priest, a scholar, and a writer, he was also an ecclesiastical statesman, and took no secondary part in the stirring events in Scotland at this time. He was chairman of a committee of Parliament which prepared the first Scottish Profession of Faith, and the first Book of Discipline, intended to be used as the standard of faith and government for the Scottish Church. As a writer, he showed himself to have a genius to observe and to judge, a vividness to narrate with tenderness, sarcasm, and humor.

John Knox was a preacher of no

mean power. It was said of him, "The voice of this one man, in one hour, is able to put more life in us than five hundred trumpets blasting in our ears." Although of quite humble birth, he was able to associate freely, and hold his own, in the most exalted society, and met on familiar terms with three queens.

Under the breastplate of iron, with which this stern Churchman confronted his opponents, he had a softer side, a tender heart, loving and desirous of being loved. He had a liking for feminine society, too, and felt himself well fitted for social intercourse with it. Sternly righteous, even fanatical, he was tenderly sympathetic, as was evidenced by his ministrations among the refugees in Geneva. He was twice married —

happily. In his courtship of his first wife, he was ardent, and pertinacious against opposition. After the death of his first wife, in his fifty-ninth year, he married a girl of seventeen, whom he seems to have so allured that "she could not live without him." Young Mrs. Knox seems to have played her part well, as the mother of three daughters, and tender nurse of her husband in his last illness.

In November 1572 he died, his three most intimate friends by his bedside, his wife reading to him from the seventeenth chapter of John, and part of a sermon of Calvin on the Epistle to the Ephesians. And so, lifting up his right hand heavenward and sighing twice, John Knox died.

* * * * *

Your Prayers are asked

- For all groups across the Society, that as they come to the half-way mark in the year, they may consider how they may serve better in the remaining months of 1960.
- For all leaders as they prepare for Summer Camps, that they may so prepare that the needs of those who attend may be met.
- For the Canadian Indians, and our workers who seek to work with, and serve, them in schools and on the Reserves.
- For our Children's Centres, that, as our Workers prepare for Summer Work among the children, they may be given wisdom and understanding, as they seek to bring these little ones under the influence of Christian culture.
- For the refugees of every land that they may find peace, and that we, who are called to serve them, may never be found wanting in that service.
- For women's work within every Christian Church, that their ministry may be understood and used for the glory of God.

FINANCIAL REPORT

January - March 1960

RECEIPTS

Synodical Givings:

	1959	1960
British Columbia		
Alberta		
Saskatchewan		
Manitoba	\$ 487.00	
Hamilton and London	8,250.00	10,000.00
Toronto and Kingston	1,532.00	4,866.00
Montreal and Ottawa	3,700.00	3,200.00
	\$13,969.00	\$18,066.00
Individual Gifts	2,843.35	2,676.59
	\$16,812.35	\$20,742.59

DISBURSEMENTS:

National Missions	\$24,570.15
Overseas Missions	34,875.46
Organization	10,344.27
Publications	3,461.35
Administration	7,099.02
Insurance and Taxes	15.00
Christian Literature	1,212.00
Synodical Grants	1,160.30
Visual Education	2.70
Council Meeting	18.50 Cr.
	\$82,721.75
Payments from Individual Gifts	1,171.00
	\$83,892.75

(Mrs. J. P.) Helen Sinclair, Treasurer

THE CHINESE IN CANADA

by MISS MARGARET NEAR, B.A.

ONE OF THE finest experiences of my furlough time was sharing in the worship and activities of the Presbyterian Church of Chinatown, San Francisco, and Donaldina Cameron House, the National Missions Settlement House in Chinatown. The Church was founded over one hundred years ago, and is a self-supporting congregation. Cameron House is a Youth Centre, two blocks away, and supported by the Board of Nation Missions. The three Ministers on its staff are associate Ministers of the Church. Together, the two make a strong witness to the Gospel. Last year, six members of the congregation were studying for the Ministry, and three couples are serving overseas as Fraternal Workers (missionaries).

At one service, the Director of Cameron House, Dr. Dick Wichman, said that each Christian Church has a threefold task:—to be a congregation gathered to worship God; to give witness to the salvation offered in Jesus Christ; and to serve the needy in the name of Jesus. When a congregation, by itself, is not able to carry out these responsibilities, the whole Church asks to share in these tasks. But the first responsibility belongs to the local church.

While our Canadian Church has

no Settlement House work in Chinatown, yet it must be realized that the Chinese Churches are in themselves institutions. The community in which they are called to preach the Gospel, and minister in the name of Jesus, is too great for the Christian minority by itself to truly be the Church, to carry the full responsibility. This was recognized from almost the beginning, when the W. M. S. appointed workers to the Chinese Churches. In the beginning, the Chinese Churches were a part of the Foreign Mission Board's responsibility. This, too, was a recognition of the uniqueness of the Chinese Churches. Now, however, they are a part of Home Missions.

Each year, the Churches are able to contribute more to their own support; able to do more in carrying on the ministry of the Church; yet the opportunities for witness will always exceed the ability of the congregations to meet them. The Chinese Churches need the support of the whole Church. The Presbyterian Church also needs to share with the Chinese congregations in the spread of the Gospel.

In the the new Chinese Presbyterian Church in Toronto, good facilities will be available for witness and service to the community. The

congregation is proud that with few exceptions, other than the W. M. S.'s gift of ten thousand dollars, all the money so far has been raised within the Chinese community.

One of the activities that make the Chinese Churches apart from their sister churches are the English classes. These are particularly helpful for those whose hours of employment prevent them from attending the Public Schools; or who are unable to keep up with such classes, due to age, or lack of education.

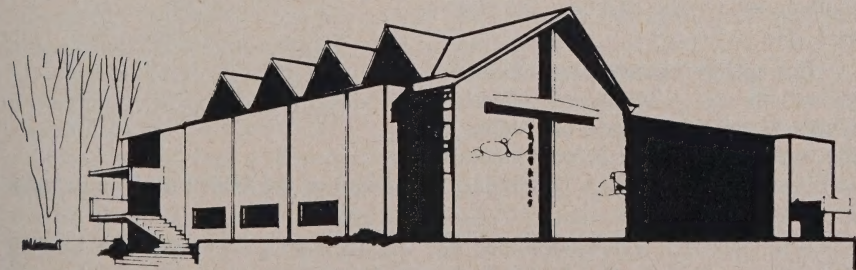
Help with language problems is high on the requests that come to the Church for help. Visits to clinics, to the Court of Canadian Citizenship to make application, to doctors, have been a part of the ministry of the Church to the needy, and a means whereby the seed of the Gospel has been sown.

The Kindergartens and Nursery Schools, operated by the Chinese Churches, have also been means whereby mothers, children, and families have been reached, in addition to performing a community

service. Chinese language-schools also serve similar purposes.

The Chinese Community is quite conservative. It is easier for a woman to gain the confidence of the women. Even then it takes time, or pressing need, before many of the women will ask counsel or help. The Chinese women on the W. M. S. staff have an important task as counsellor, confidant and Minister to the women of the Chinese community.

"To live through the Japanese occupation, then the communist revolution, and come here — *this* is God's grace!" The speaker's face softened as she spoke. On her lap she held her little Canadian daughter. Her China-born son sat nearby listening, his books forgotten. As the mother spoke, she told what a difference her faith has made. She had been very ill, afraid, before her daughter was born. The Bible-woman took her to a doctor, and prayed with her. She watched the Chinese characters as they were pointed out, learning a simple prayer. She had never been to school, though her son had. He could help



The Cornerstone of this new Chinese Church, in Toronto, Ontario, was laid on May 4th, by the Lieutenant-Governor of Ontario, the Hon. J. Keiller Mackay.

her if she forgot the characters.

Many years ago, week after week, the old man had attended Sunday School at the big city Church. He had learned English and the Bible. But he never made any profession of faith. Then, recently, a Christian relative came and shared his home, cared for him when he was ill, read to him from the Bible, and prayed for him. The seed, sown so long, bore fruit. He was baptized.

In a downtown house, a man smiled contentedly. His wife and son were here with him. He need not dread a bleak future alone. His family were with him! Together, they went off to Church. During the

week, his wife and son would go to English classes at the Church. His son would meet young people his own age. They too, would both learn about Jesus. In time, both she and the boy might be baptized. God had been good to him.

People, activities, classes, buildings, are the materials through which God works. The Chinese Churches need the continued support of the Church in carrying on their classes and mid-week groups. Undergirding these, must be the ministry of prayer and intercession. "Pray ye therefore the Lord of the harvest that he would send labourers into His harvest".

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NEW APPOINTEE

MISS KATHRYN WU

A recent appointee to our National staff at the Chinese Mission in Montreal is Miss Kathryn Wu. Miss Wu is a graduate of the Shung Kei Bible Training School and Union Theological College where she received the degree of L.Th.

For nearly twenty years Miss Wu served in the Church of Christ in China as missionary and as teacher. In the seven years just prior to coming to Canada, Miss Wu was Missionary and Dean of the Hoh Fuk Fong Centre in Hong Kong.

With her rich experience and fine qualifications, Miss Wu has already endeared herself to the Chinese people in Montreal. We know that the prayers of all in our Society will be with her as she continues in her work.



As a Member I Look Forward to the 1960-61 Study— "Into All the World Together"

By (Mrs. ARTHUR W.) MAYDEE PAE

THROUGHOUT the years the Church has given herself to the fulfillment of the commission entrusted to her by Christ — "Go ye into all the world and preach the gospel to every creature".

Because of the work of faithful missionaries, and the devotion of those who sent and maintained them, here in our own land and in the distant parts of the whole earth, there is a 'World Church' today. In many places this Church is small and weak, scarcely able to stand alone; a "baby" but growing, needing nourishment, clothing, love and understanding. We, the elder, richer, members of the "family", must answer its cries, and see that the baby grows.

The women of our missionary groups have a knowledge of this growing Church, through the studies which they have followed year by year. Women of other communions have been following much the same studies and they too know what is happening.

Today, we all face a different and difficult world. Distance has been almost eliminated, and transportation difficulties removed. New neighbours are "next door" and we must welcome them. Across this so-much-

smaller world, we are confronted with problems of rising nationalism, a resurgence of old religions, and strong pressures from other revolutionary powers determined to make use of all situations as they arise. Always the field has been the world, no matter what changes come. The gospel is for all men everywhere, regardless of race or colour. It does not belong to the white man or his country. As Christians we are "sent ones"—"as my Father has sent Me, so send I you. Go therefore and make disciples of all nations."

In obedience, and aware of how swiftly the years pass, it has been decided that in 1961 through our study we will go "**Into All the World Together.**" How can we do this? First, by remembering the kind of a world in which we live, and becoming increasingly aware of the task which confronts us—all of us; fresh understanding of the Church and its mission, with our individual responsibilities—the "body of Christ on earth". "In Him, each separate piece of building, properly fitting into its neighbour, grows together into a temple consecrated to God". — Ephesians 2 : 21 (Phillips' translation).

The need of the world cries out

to us—the children, unloved and uncared for; the refugee; the illiterate; the starving; and the sick. Only through the efforts of all, can such need be met.

The machinery, through which we can work, is set up and available—the World Church with its Councils, the World Presbyterian Alliance with its area divisions. Doors open to us in many surprising ways. Never did the Church face such golden opportunities. Never did such heavy responsibilities rest upon her. The call rings out to each of us — **“Into All the World Together”**.

All Adult groups of the W.M.S. will have the opportunity to think of Why?, How? and Where? we, as

Canadian Presbyterians, go **“Into All the World Together”** as we use the Adult Study packet for 1960-61.

The packet will contain:

- (1) Programmes on — Why Go — Into All the World Together?
How We Go — Into All the World Together
Together We Minister to Human Need
Together We Provide Christian Literature
Together We Provide Education, Medical Services
- (2) A booklet entitled “Profiles of New Testament Women”
- (3) Leaflets related to the study programmes
- (4) Suggestions for personal Bible Study

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Progress Report to March 31, 1960

Our readers, as women of the Presbyterian Church in Canada, will be interested to know, that, up to March 31st, 1960, cash contributions, amounting to \$188,043.73, have been received for the Building Campaign of the “new” Presbyterian Missionary and Deaconess Training School, in Toronto.

---FORM OF BEQUEST---

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

ARE YOU PLANNING TO ATTEND A PRESBYTERIAN W.M.S. TRAINING CENTRE THIS SUMMER?

In the summer of 1960 there will be two W.M.S. Training Centres.

Dates and Places

JULY 18 to JULY 22, 1960—Luther College, Regina, Sask.

JULY 10 to JULY 14, 1960—Albert College, Belleville, Ontario

Purpose

To provide opportunities, for those carrying leadership responsibilities in certain aspects of Women's Missionary Society work, to grow—

- in an understanding of the Presbyterian Church and its work
- in their ability as leaders
- and in spiritual insight and fellowship

Who May Attend

Synodical
and
Presbyterial

Presidents
Secretaries for:

- Children's
- Girls' (teen-age)
- Young Women's
- Evening
- and Senior Work

- Officers of Adult groups in the W.M.S. (Senior, Evening or Young Women's, Auxiliaries, Affiliated or Associate groups).
- Others delegated to attend by adult groups in the Society.
- A limited number of C.O.C., Explorer, and C.G.I.T. leaders interested in leadership skills.

Registration forms have gone to Synodicals and Presbyterials and to local adult groups. If anyone wishes a registration form or further information, write to:

The Director of Organization,
Room 800 - 100 Adelaide St. W.,
TORONTO 1, Ontario.

NEWS FROM SOUTH AFRICA!

(This most interesting account of the World Day of Prayer Service, which she attended in Port Elizabeth, South Africa, came in a letter to the Editor, from Mrs. W. N. Ferguson, who for nearly six years before her resignation in November 1948, was the Children's Secretary on Council Executive. She was also a member of the National Children's Work Board, and the Board of Sabbath Schools and Young People's Societies. Mrs. Ferguson is now accompanying her husband on a business trip, which will keep her away from Canada for some two years, and is taking her into many interesting and far-away parts of the world. We are most happy to hear from her, and to share her letter with our readers!)

Port Elizabeth,
South Africa.

Dear Friend:—

I've just come home from the Women's World Day of Prayer Service, in St. Mary's Church here. It was a beautiful service, and I'm enclosing the programme, as I thought the people in Canada might be interested in the little note at the end of the printed Programme, under "Purpose" — "Let us enter into this service (prepared by the Women's Inter-Church Council of Canada) as if we were the special guests of the Christian women of Canada. Such an experience should add to our appreciation of the height, the depth, and the breadth, of our great faith

in God, through Jesus Christ."

There must have been about 350 women in the Service this morning, and it was quite a contrast to Canadian ones, as we usually are still clinging to winter coats and goloshes, while here we were all in gay summer prints, white shoes, and shady hats.

I went with my neighbour, who is Church of England, and her friend, who is Baptist, and the Address was by a Salvation Army lassie. Part of the Scripture was read in Afrikaans, and one of the Scripture passages was taken by a coloured girl. Unfortunately, things here are not always so congenial. Many of the Dutch Reformed Churches are keen supporters of Apartheid, and one wonders just what lies ahead, but, as our Salvation Army lady said this morning — "God does not lay the blueprint before us and say 'I'm going to do this — and this —!', but he *has* a plan, and we must continue in faith; believing that our helping hands can accomplish that which He has divinely planned."

We are enjoying the fellowship in Hill Presbyterian Church. We are beginning to wonder what will happen to the Presbyterian Church, if Scotsmen ever stop preparing for the Ministry, as we have had Scottish Ministers in Amsterdam, Wolverhampton, Glasgow, (of course), in Johannesburg, and now in Port Elizabeth!

Please give my regards to all I

know in the Women's Missionary Society, and in Presbyterian Church Work. We leave here in April for Australia. Tell Miss Whale that I will be writing her, and I want to visit the work in Formosa and Japan. There is no word of India on our itinerary, but there is to be a new plant there, so India might crop

up later!

I am missing Canada, and all my Church connections, but the World Day of Prayer Service today made me feel that in spite of distance, we are all one in Him.

Sincerely yours,

(Mrs. W. H.)

Margaret W. Ferguson.

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"WHERE WE ARE HESITANT, INSPIRE US!"

(At the recent Annual Meeting of the Saskatchewan Synodical, held in Prince Albert, the four Presbyterial Presidents were asked to take part in a hurriedly-prepared Programme entitled "Emphasis On Glad Tidings", in order to fill-in the time allotted on the Programme to the Editor, who was, unfortunately unable to be there to speak about "The Glad Tidings", as she had so much hoped to do. From many sources, reports have come in about the excellence of this presentation, and now we are most happy to let our readers know what the President of Regina Presbyterial, Mrs. W. A. Wilson, said about our Official W.M.S. Magazine, in her part of that "Emphasis on Glad Tidings")

"THE PRAYER in one of the recent issues of The Glad Tidings ends with these words: 'Where we are hesitant, inspire us'.

I wonder if we have been hesitant about going after new subscribers

to The Glad Tidings — if, from time to time, we need to be inspired, given a new vision of our magazine, and be told again how wonderful it is?

Perhaps we should class the procuring of subscriptions to The Glad Tidings as a business, and ourselves as Salesmen in that business. A good salesman must first of all be *sure* that his product is the BEST on the market — that it is second to none — and then he cannot afford to be hesitant about expounding the qualities of that product, to all and sundry with whom he comes in contact.

I believe that almost all of us have had the experience of asking someone to subscribe to The Glad Tidings. Getting this new subscription has made us very happy, but a year later, when we ask for a renewal subscription, we are told that there is no use renewing the subscription; it's just money wasted for

'I don't get time to read it!' We know that such person is at least a *little* interested in reading, or she wouldn't have subscribed in the first place. We also know that no one is so busy that they cannot read a magazine the size of *The Glad Tidings* in a month. We then begin to wonder if it is the magazine that is at fault. *We* find it wonderful and look forward to the new copy coming each month. Many times dishes lie unwashed while we sit down with the newly arrived copy — but apparently others don't share our enthusiasm, so we begin to be 'hesitant' about asking for new subscriptions.

Ladies such as the 'one-year subscriber' are in all our congregations. They lack interest in our Women's Missionary Work — indeed they lack interest in any missionary work — but their refusal to subscribe need not make us hesitant about going out after new subscribers. We should be convinced that *The Glad Tidings* is the best magazine of its kind in Canada today.

In order to 'inspire' you and help overcome any hesitancy you may have about the kind of magazine ours is, I would like to tell of an experience I had with *The Glad Tidings* a year ago.

As President of Regina Presbyterian, I am privileged to be the Presbyterian representative on the Women's Inter-Church Committee of this City. In 1959 the Anglican women took the initiative in arranging the World Day of Prayer Services in our City. The lady in charge

asked me to accompany her on a TV Interview regarding the World Day of Prayer. In going over our material, prior to the interview, she found items of interest in my notes that she did not have. When she enquired regarding them, I told her that I had taken them from an article in *The Glad Tidings*, February 1958, on The Women's Inter-Church Council of Canada. She borrowed the magazine.

On the Day of Prayer this Anglican woman was the speaker at one of the Services. Present at that Service was the United Church representative on the Inter-Church Committee of Regina. After the Service, she asked the speaker where she had obtained the information in her address, as she had spent some time getting material on the first Prayer Service, etc., but this was something she did not have. She was told it came from *The Glad Tidings*. Again I was asked to loan that copy. On each occasion, when returning the book, I was 'phoned and told that the magazine had been read from cover to cover, and both ladies felt there was none better in Canada today.

If one small article, which I happened to remember, holds such interest for women outside our own denomination, the wealth of information it holds for us as Presbyterian women cannot be described. Let us go out as good and worthy salesmen of a product that we are convinced is the best of its kind on the market."

PENTECOST — JUNE 5, 1960

OBSERVED fifty days after Easter, Pentecost commemorates the descent of the Holy Spirit to 120 Christian believers gathered in Jerusalem, after the resurrection, for the Hebrew festival. At that time, according to Acts, the Holy Spirit which Jesus had promised his followers descended upon them, and some 3,000 converts were made to the faith. Pentecost is observed by many churches as a day to consider the Holy Spirit, and pray for the unity of the Church. Pentecost has its roots in the ancient Jewish festival of Shabout. Its specific Christian meaning is described in the second chapter of the Book of Acts.

The six Presidents of the World Council of Churches have called on members of the Council's 172 member-churches to observe Pentecost — or Whitsunday — as a day of universal prayer. This annual Pentecost message of the Presidents of the world organization will be read in many churches, and many languages, throughout the world on Sunday June 5, the day on which Protestant, Orthodox, and Anglican member churches in the Council will observe Pentecost in 1960:—

“As Presidents of the World Council of Churches, we greet our brethren in all the member churches at Whitsuntide. We rejoice in the gift of that oneness in Christ which enlightened His followers, when the day of Pentecost was fully come. As we recall the first assembly in

the history of the Christian Church, we are uplifted by visible signs of that oneness renewed in the history of our time. As members of one body all over the earth, we have committed ourselves to stay together, and to grow together, toward newness and fullness of life.

This year, we are confronted with the spiritual task of making straight the way for a great gathering, the first assembly to be held by the World Council of Churches in Asia, in 1961. While there are religions and philosophies, new and old, resurgent in Asia and other continents, we have our firm foundation in the promise given by our Lord, on the day of His ascension. Wherever His people may be, they shall receive strength to overcome the World.

When He, the Holy Spirit, comes in our midst, we are new beings. Our self-absorption and our fears are taken away. Our contentment with something less than true unity in the Church gives way to a deeper and fuller appraisal of God's design. We are thus called to be partners all with one accord in God's creative work. We seek each other in a new way because God has found us in a new way. For as many as are led by the Spirit, they are the sons of God.

As sons and fellow-workers with God, we become true brothers, bearing one another's burdens. The Church, which has the promise of victory, is called, with one spirit

and one heart, to reach out to the millions of men and women who struggle for a life free of fear, hunger, dispossession, persecution, and political or spiritual oppression.

In view of this great mission, we, who work for the greater unity and strength of the Church, humbly proclaim this year's Whitsuntide as a day of universal prayer, so that God's spirit may be brought to those who "were far off and peace to those who were near" (Eph. 2:17, RSV).

With a renewed faith, with love and compassion, we call upon all the churches of Christ and all Christians to reconsider their duty in the light of the Spirit given to us, and to rededicate themselves as witnesses to Christ.

"Now we have received not the

spirit of the world, but the spirit which is from God; that we might understand the gifts bestowed on us by God" (1 Cor. 2:12)."

THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES

Dr. John Baillie
Edinburgh

Bishop S. U. Barbieri
Buenos Aires

Bishop Otto Dibelius
Berlin

Archbishop Iakovos
New York

Metropolitan Juhanon Mar Thomn
Tiruvella

Bishop Henry Knox Sherrill
Boxford, Mass.

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In Remembrance

Mrs. David Marshall

Mrs. John N. MacCrimmon

Mrs. Martha Florence Hardy

Mrs. Wm. Lowrie

Mrs. J. L. Dunham

Mrs. Robert Smith

Miss Janet McNeil

Mrs. George McGregor

Mrs. Robert Bruce

Mrs. Alex Wilson

Mrs. William McCormack

Mrs. Robert Clanahan

Mrs. T. Holman

Mrs. A. Montye MacRae

Mrs. R. T. Croft

Mrs. A. T. Richards

Whitby, Ont.

Vankleek Hill, Ont.

Vankleek Hill, Ont.

Eden Hills, Ont.

Grimsby, Ont.

Seaforth, Ont.

Seaforth, Ont.

Trenton, Ont.

Kingston, Ont.

St. Catharines, Ont.

Swinton Park, Ont.

Drayton, Ont.

Toronto, Ont.

Oakville, Ont.

Bolton, Ont.

Bolton, Ont.

East Toronto Presbyterian

Glengarry Presbyterian

Glengarry Presbyterian

Guelph Presbyterian

Hamilton Presbyterian

Huron Presbyterian

Huron Presbyterian

Kingston Presbyterian

Kingston Presbyterian

Niagara Presbyterian

Orangeville Presbyterian

Saugeen Presbyterian

West Toronto Presbyterian

West Toronto Presbyterian

West Toronto Presbyterian

West Toronto Presbyterian

THE REFUGEE PROBLEM

By the Rev. R. M. BENNETT, B.A., B.Th., B.D.
Secretary of Department of Overseas Missions

THE REFUGEE is not a new phenomenon in the history of the world, but he is a very pressing problem in our modern world. History has many accounts of displaced people, and the movements of men in migration. Sometimes men have fled from invading forces as a conquering army has swept everything before it. Sometimes the conquerors moved whole populations. Sometimes famine, drought, hunger, earthquake, or national calamity, drive people from their native land to seek a new opportunity. In modern years, it has been mixed with political motives, and the desire to be free has set people on the move. In other cases, the record has been far from commendable. For instance, this perpetually-re-appearing anti-semitism has been a factor. Alleged Christians, mouthing scriptural phrases, have justified their mass murders, and driven countless others into exile. The refugee was a problem in the days of Abraham. He is more a problem in our own age.

One of the most pitiful things in the entire history of man is that, in an age when it is possible to have everything we can ask or desire by way of material benefits to enrich our lives, the chief characteristic of our age should be the homeless

man. Two thousand years have gone by since the Prince of Peace came to earth. Several hundred million people now claim to be His followers — and, no doubt about it, it is the followers of our Lord who are doing most to alleviate the suffering of the refugee. But the job is not yet done, and most nominal followers of our Lord remain terribly indifferent to what this means for our future, and the future of our children, and our nation. Some of the chief causes that have set in motion the distress remain but thinly hidden; some of them appear in the open unabashedly. Anti-semitism in Germany, racial segregation on our continent; and the assumptions of ethnic superiority in South Africa; all are symptoms of a spiritual malaise. How much of this same sickness is in our own hearts?

Today, there are, probably, at least forty million homeless and displaced refugees in the world. The number in Europe, inclusive of those in East Germany is perhaps eighteen million. In Asia, the number is close to twenty-two millions. It could be much more, but the narrow margin that runs through all Asia, delineating the native poor, and the refugee, is often not distinguishable. In Africa, there are now approximately 250,000 refugees in an area

now new to it. For instance, more than 160,000 have fled from Algiers. Twenty-thousand Jews have fled from Egypt, but are now almost all settled in Israel or in Europe. Against this is the fact that there are about half a million Palestinian Arabs in Jordan, with another two hundred thousand within the borders of Syria and Lebanon. In the narrow Gaza strip, which is a mere five miles wide and thirty miles long, something like 230,000 refugee Palestinian Arabs are bottled up.

Amongst the more recent to move into the refugee orbit are several thousand who have fled from the Ivory Coast of Ghana, and another movement has begun from Togoland. Tibet has added to the number of refugees by perhaps fifteen thousand, who have made their way into Nepal, Bhutan, and north-east India.

It is in Asia that we meet the most massive problem of the refugee. For instance, approximately nine million Koreans fled from the North, or were uprooted by the Korean War. About three million of these remain unsettled. Of these, many thousand live in makeshift camps, of the most improvised nature and the poorest accommodation, offering a minimum of protection. In case you have forgotten, it gets very cold in Korea. To add to this turmoil, the Han River went on the rampage not many months ago, and destroyed one of these encampments of unsettled peoples. At the time of the dismembering of Vietnam, about 900,000

Vietnamese, mostly Christians, fled before the communist inroads down to the south. Being hard-working industrious people, great numbers of them have been settled, but in some cities the problem is still one of concern.

Where the refugee is concerned, the most concentrated area in the world is Hong Kong. Here the problem seems terrible and intractable. The total population of the colony is about 2½ millions. Almost one million of these are from mainland China. While the stream of refugees into Hong Kong has slowed down to scarcely more than a trickle, it seems to have taken on new force into Macau. Most of those, now arriving there, are from the poorer peasant strata, and all from south of the Yangtze River. Nowhere else have such efforts been made to alleviate the suffering of the refugee than in Hong Kong. The Colony has done noble work, in the erection of tenements, clearing back of rocky areas previously unfit for habitation, building of new water reservoirs, installation of new drains and sewers. The physical and mental rehabilitation of the refugee in Hong Kong is highly commendable, but the majority of the refugee population still live in squalor and overcrowding, in hillside shanties, or in roof-top huts.

About 8½ million Hindus fled from Pakistan to India. About 6½ million Muslims fled from India, to the newly-formed Pakistan. Much noble work has been done to resolve

these problems, and the present government of Pakistan is to be congratulated on the firm and progressive plans they have begun to take. The Indian Government, too, has poured millions of dollars into this thorny situation, but there do remain areas in both countries where the difficulties are still unresolved. Calcutta is one of the most difficult examples, with its masses of refugees from East Bengal living in tin-and-sacking huts around the Sealdah R.R. Stations; and Karachi has had a continuation of difficulties that puzzle the best of intentions. In India, about one person in 42 is a refugee; in Vietnam one in twelve; in Pakistan one in eleven; in Korea, one in three; and in Hong Kong, perhaps two in seven.

These figures are so vast that they stagger the imagination! Our minds are incapable of grasping their meaning. Further, since on this continent we have known little about mass movements of people in distress, the total picture for us is but a blur,—beyond our ken. I think that many Canadians really care, and will continue to respond readily to an appeal that is definite and challenging. There are some, of course, who couldn't care less. The most of us, however, remain indifferent and largely ignorant.

As long as this great host of unsettled refugees remains in the world, the situation will be a festering sore in the side of humanity. This sore could readily become infested with even worse diseases and

provide the material for war. Millions to-day live in stateless, homeless condition, without civic rights, without employment, in abject poverty, dependent upon the bounty of others, or the dole of governments. Neither economy of the nations, or the mind of man, can live healthily in a world where such conditions continue to exist. No longer does any part of the world live in isolation from the rest. Are there those amongst us who feel that the refugee is one who somehow or other, is reaping only his just reward? Do we have an inkling suspicion that perhaps this is just nature levelling off? To believe this would be to invite the judgment of to-morrow, a judgment which could readily be transferred to our own children in the foreseeable future. The refugee is not a person any more deserving his fate than are you or I. The refugee is an ordinary person with all the desires, hopes, and aspirations, common to all men. A refugee child, asked by a visitor if he wouldn't like a home of his own, replied, "Oh we have a home, a lovely *home*, it is just that we haven't got a *house* to put it in." The refugee is too often one who has had to balance "Freedom from want" against "Freedom from fear". Sometimes both are factors, but in any case a refugee camp is no place in which to bring up children. Yet there are some hundreds of thousands of children who have never in their life-time known any other condition. For example, in the

Arab Refugee Camps, something like 225,000 children have been born in the last eight years, and have to live under these conditions.

So far, this has been a recital of facts. Is there anything we can do about them? Dr. W. J. Gallagher, in a paper read to the Department of Ecumenical Affairs of the Canadian Council of Churches, has suggested that there are five things we can do about it. The first of these is that we must not allow the matter to be forgotten. It is dangerous to lapse again into ignorance. We must make it an obligation to study the material that becomes available. For instance, there is Dr. Elfan Rees' splendid little book "We Strangers and Afraid", published under the auspices of the Carnegie Endowment for Peace, and obtainable from the Canadian Council of Churches. The U.N.O. publishes regular bulletins, and many Church Headquarters offer additional materials of special interest. Secondly — We must be prepared to give

until it hurts, for the services to the refugees. This is not the world's problem in a remote area, it is our own. Thirdly—We must urge our government to continue support to the U. N. Refugee Relief Organization, and to increase its proportion. Canada, too, through its representatives at the United Nations, must underline the rights of men, to the fundamental freedoms. The Canadian share of giving to the International Refugee Year has been one of the smallest. In spite of what Government says it is doing, it ought to be doing a great deal more. Fourthly — We must urge our Government to be much more generous in the admission of refugees. This should include the refugee from Asia. Our protests about racial discrimination mean very little if we continue to turn a blind eye to Asia.

Finally — We must help to find homes for refugees in Canada. Since this is a something which touches us all right at home, it is a Christian duty to share.

* * * * *

APPRECIATION

(This letter was received recently by Mrs. J. Johnston, the Supply Secretary of East Toronto Presbyterial. It was written by Mrs. H. W. Grove, wife of the Minister at Brownvale and Griffin Creek, in the Presbytery of Peace River, Alberta, and speaks for itself.)

"THIS WILL acknowledge receipt of the two bales of used clothing you sent on Feb. 13, and which we received here on Feb. 29th. The two bales arrived in good condition, and you will be surprised to learn that I have distributed the contents of one of the bales already. The quilts were

the opening night the moderator is elected, and he presides over the meetings of the Assembly. There are two clerks of the General Assembly, who guide the procedures and keep the permanent records.

Each year the General Assembly appoints Boards and Committees, composed of ministers, elders, and other members. Each Board and Committee is responsible for the administration of some particular aspect of the work of the Church. They bring to the Assembly the reports and recommendations related to their responsibilities. Each Presbytery and Synod may also bring to the Assembly some matters of business. These are placed before the Assembly in the form of "overtures" which are carefully studied.

The business of the Assembly includes every phase of the Church's life and work in Canada, and in five other countries of the world.

There are many visitors to the General Assembly. On certain evenings there are presentations of the youth work and missionary outreach of the Church. Last year a group of C.G.I.T. girls and a group of Sigma-C boys took part on Monday evening. The visitors include missionaries, and fraternal delegates from churches and countries around the world.

The General Assembly is a place where old friends meet, and new friendships are made. It is the fellowship of the Church assembled in the Name of Jesus Christ, with the Holy Spirit at work in the midst.

* * * * *

"BUT ONCE"

But once I pass this way,
And then . . . and then
The silent door swings on its
hinges—
Opens, closes . . . and no more
I pass this way.
So, while I may,
With all my might I will essay
Sweet comfort and delight
To all I meet upon the Pilgrim way.
For no man travels twice the
Great Highway
That winds through darkness up to
light
Through night,
To day.

(John Oxenham)

Books you'll like!

Reviewed by LEETA McCULLY CHERRY

MY HEART AN ALTAR. By Margaret Hoyt and Eleanor Hoyt Dabney

The sub-title of this good book is "Resources for Worship" and that is precisely what it is—an Anthology of stories, poems, Scripture selections, prayers and hymns, which is so diversified and carefully planned that it provides devotional helps for more than 40 themes and special occasions. There is nothing stereotyped or "ready-made" about this programme material. A spirit of worship fills each page, and it should be a most valuable help for Church School workers, speakers, teachers and ministers, who seek fresh illustrations for their subjects, as well as for group meetings, family worship, personal devotions and parental use. It is excellent reading, too, and will be enjoyed on that score as well as for its scope in creative Programme planning. The Authors, an Aunt and her married niece, together compiled the book "Youth Looking To Christ" in 1954, a series of Worship Services for young people, and last November published their second book "My Heart an Altar", both the product of their wide experience in Youth Work. Miss Hoyt was the first student worker in Georgia for the Presbyterian Church; for nine years was Youth Director in the Atlanta Presbytery; now works with Junior High and Women's Groups of First Presbyterian Church in Atlanta. Mrs. Dabney, at Smyrna Presbyterian Church, Georgia, is Chairman of Church Extension; Sunday School Teacher; and Past President of the Women of the Church.

Price—\$3.50

WHO GOES THERE? By Dr. J. Wallace Hamilton

The Author of this very excellent book is a Canadian, who came originally, as a young lad, from near Pembroke, Ontario, and who, at a Spring evangelistic Service there, some 34 years ago, first made his decision to enter the Ministry. Since then, he has developed into a very brilliant man indeed, and now, he has been for 31 years the Pastor of the famous Pasadena Community Church in St. Petersburg, Florida, where he is much beloved. Each Sunday, his congregation numbers thousands, many of whom listen to the Service on the surrounding benches or in parked cars, in the special drive-in section. He is well known as one of America's most popular ministers. For about nine months of the year he preaches at Pasadena Church, and in the remaining months he participates in preaching missions

throughout the eastern half of the country, and addresses lay and Ministerial Conferences and Conventions. He has published three books containing choice selections of his sermons—"Ride The Wild Horses", "Horns and Halos in Human Nature", and this new one—"Who Goes There?"

In this latter book, Dr. Hamilton seeks to lead the reader toward that mature understanding of the nature of God and man which alone can give real meaning to the mystery of life. The 12 Chapters are—"Jesus Said, 'Father' "; "The Mystery of God"; "The Sovereignty of God"; "The Providence of God"; "The Faithfulness of God"; "The Image of God"; "The Words of God"; "The Other Words of God"; "The Silence of God"; "The Love of God"; "The Power of God"; "The God of The Living". A worthwhile volume!

Price—\$2.50

IN HIS LIKENESS. Edited by B. G. McLeod Bryan

These writings, now brought together in one book, "draw attention to how persistent through the centuries has been the effort, not only to understand, but also to live the Christian life, as one of discipleship to Jesus; of walking in His steps; of imitating Him as a pattern; of suffering Him to remake us in His image." They encompass the thoughts of 40 men and women of many denominations and generations, and the meaning of Jesus' example for daily living speaks across the ages through many interpretations and personalities. This is a book for thoughtful reading, which will certainly challenge the reader to a much deeper and greater pursuit of this compelling theme.

The Author is Associate Professor of Christian Social Ethics at Wake Forest College, Winston-Salem, North Carolina, and holds his Ph.D. in Social Ethics from Yale University. His entire life, since his student days, has been captured by the idea of "the way of Christ". He is now teaching in an African University under the Rockefeller Theological Fund, and studying religion's place in African higher education, on assignment by the Danforth Foundation.

Price—\$3.00

* * * * *

FORESTS!

Forests are made for weary men,
That they may find their souls again.
And little leaves are hung on trees
To whisper of old memories.
And trails with cedar shadows black

Are placed there just to lead men back
Past all the pitfalls of success
To boyhood's faith and happiness.
Far from all man-made craft and
fraud —
O Forest, lead me back to God!

—Mary Carolyn Davies



Boys and Girls!



THE BIBLE FROM BISCUITS

"LAND"! shouted the lookout from far up among the sails. Everyone on the deck rushed to catch a glimpse of the islands ahead. John Geddie was the most eager of all. He was so happy because he was a missionary, and at last he was going to see the dark-skinned, dark-eyed, fierce looking, people with whom he was going to live. Prince Edward Island in far-away Canada was his home. For many weeks the sturdy, oaken vessel, on whose deck he stood, had been ploughing through the blue waters of the Pacific. As the green island came closer, and he could see palm trees and the white sand beach, he thanked God for sending him there to teach the savage people about Jesus and his love.

As John stood on the wide sand beach among the chattering natives, watching the ship sail away, he couldn't understand a word. "I'll have to learn their language," he said, "that is the first thing. I want to learn it so well that they won't think of me as a stranger, and they will listen when I talk to them about Jesus." So he listened to the sounds they made until he learned quite a

few words, and what they meant. But he didn't think he was learning fast enough. He wanted the brown men to say certain words, over and over again, so slowly that he could find out exactly where he should put his tongue, and how he should hold his lips, to make each sound correctly. The islanders didn't want to say words over and over again very slowly. They thought it all very silly.

One day he was eating a hard, tough biscuit, from a large can left with him by the ship's captain. A native came by, and John gave him one. Gleefully the native nibbled around the edges, delighted with the taste. Never had he eaten anything like this.

"I'll trade you", said John, and trade they did; John getting back words spoken as slowly as he wished. Many were now eager to exchange words for biscuits. Slowly he put the sounds into writing, because the brown people had no written language.

It was not long before John was able to talk to the people about God. He began to tell them the story of Jesus. The story he told them was

from the book of Mark. As he worked out the words he wrote them down. He went on to write the whole New Testament in their language. The islanders had come to know John well by this time, and had learned to love and trust him. Patiently he taught them, and in time many of them became Christians.

How much John Geddie wanted to have the New Testament printed, so that every native could have one of his own! But he didn't have enough money. He called the chief men of the island together and told them his trouble. They wanted New Testaments too. They didn't have any money either. Then they made a plan. The people of the island grew arrowroot, to sell to the ships that called. They decided to set aside some of their arrowroot and give the money to print New Testaments. One wonderful day, many months later, the big bundles of Testaments came. There was one for every family, and some left over. Very few of the people could read. "We'll have everyone learn", said John. So a

contest was held. Prizes were offered, and more than 2,000 began to read their New Testaments every day. The rest of the people were listening to the reading, and to the teaching. John Geddie was a very busy man, teaching the people about Jesus, and also writing down the Old Testament in their language.

For twenty-four years he lived, and worked, with these people who lived on the island in the far Pacific. After he died the islanders put a tablet in the biggest church. On it were these words:

"When he landed in 1848 there were no Christians here,
And when he left in 1872 there were no heathen."

(Reprinted from
Glad Tidings,
June, 1950.)

NOTE: Keep this story to use in your Explorer group after the summer holidays. You will be discovering many ways in which people have taken the Bible to countries around the world.

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Some Romantic Old Churches Of Canada!

by LEETA McCULLY CHERRY

PERHAPS, at first thought, you do not think of connecting the word "romance" with anything so dignified as the historic old churches which have grown up with our

Dominion; and perhaps, indeed, you may have been thinking that to find historic and famous old churches you must cross the sea to the Old Land, and visit the grand old

cathedrals, mellowed in years and memories. That is, to a certain extent, true, of course, but, since all values in this world are comparative, and ours is, in point of years and discovery, a very New Land indeed, surely we are justified in thinking that the grand old churches of Canada, planted so firmly and surely in a savage new world, are as truly rooted deep in history as are their venerable sisters of the Old Land. Indeed, to us, who are native-born Canadians, they must mean infinitely more.

And as to the "romance", they are literally steeped in it—the romance of an old civilization taking root in a crude and uncivilized land. The very heart-beats and hopes of its struggling peoples are worked into their foundation stones. They have known sufferings and privations, self-denials and even martyrdom, but ever and always they have held secure the faith of God, and pointed out to stumbling footsteps the way to better things. They have known life and death; marriages and partings; aristocrat and redskin have knelt together within their walls. They have endured wars, and quartered soldiers, and injured folk have been sheltered and cared for there. The little church, so hardly won from the encroaching forest, became at once the very centre of the new community; the precious ideal which was a bit of the old life transplanted into the new, and rich with promise of all that brave New

Land was going to mean to those homesick and struggling pioneers and their children after them—who are, praise God, ourselves!

When I think of Old St. Paul's in Halifax, which is the oldest Protestant Church in Canada, somehow the weathered old frame building becomes transfigured with its wealth of memories, and I seem to see more than a thousand weary voyagers climbing ashore from a small fleet of sailboats, safe, after a long and stormy voyage, in Chebucto Harbour. It is the year 1749, and with the good Governor Cornwallis in their midst, here they are at last, men, women and children, with all their worldly goods piled around them on the rocks, landed, for weal or woe, in this strange new land. How fearfully must they have looked about them, and with what full hearts must they have fallen to their knees to take part in that first service of worship, held right there in the open air by the good ministers who had shared the dangers of the trip with them. That was really the founding of Old St. Paul's of Halifax!

Then I seem to see them planning the new little church; sending away to Boston for the pine and oak; and watching the waters eagerly for the boat bearing the framework of the church to come into port. In September, 1750, the first service was held in the new St. Paul's Church, and then, a little later, I can see them coming in through the bush in all directions on cold, winter Sab-

bath days, carrying with them little iron boxes filled with charcoal, or wooden boxes with hot bricks inside, with which to warm their poor, cold bodies while they listened to the word of God. For there was no heat at all in the building except that which they carried with them. Two stoves were given the church in 1763 by Lord William Campbell, but they never could be used because no one knew how to prevent them smoking. Not until twenty years later were stoves successfully installed in this church—and Maritime winters are cold!

Yet, withal, it was a Royal Church, founded by King George II of England and attended by some of the most famous names in history — Admirals Boscawen and Howe; Captains Evans and Hardy, the friends of Nelson; Amherst, Wolfe, Sir John Moore, Capt. Hedley Vicars, Governors Cornwallis and Lawrence. Sounds like a roll-call of Canadian history, doesn't it? For many a year it has been the Garrison Church for the Army and Navy stationed there to protect our eastern shore, and our own King George, when on duty at Halifax as a young naval officer, often worshipped there. The Honorable Richard Bulkeley, provincial secretary, played the first little organ in St. Paul's, and this experienced and worldly little instrument was one that came from a Spanish ship brought into Halifax harbour as a prize of war! On the walls still hang the heraldic coats of arms of many distinguished

and noble families, and in the twenty old vaults beneath the church rest the bodies of many historic folk, among them that of the gallant Hessian officer Baron Frantz Carl Ardman de Seitz, who was buried according to the tradition of his family with an orange in his hand. It isn't difficult to find much of romance and history about Old St. Paul's, is it?

And then I think of Notre Dame de Victoires (Our Lady of Victories) in old Quebec City, for this is the very oldest church in all of Canada. And I seem to see the brave Champlain walking about that great rock, Cape Diamond, which has been called the Gibraltar of the New World, and I fancy I hear the jubilation of the people there when, in 1608, he proclaimed Quebec the Capital of New France. Soon after 1642 a little bark chapel was built on the site of the present Notre Dame, and in 1654 this was rebuilt on a larger scale. All of the Frenchman's great love and devotion for his church went into the building on the same site, in 1688, of the "Church of the Christ Child", but two years later this name was changed to "Our Lady of Victories", because, in that little church the prayers of the faithful had helped to keep Canada for France. Even today the beautiful altar is built curiously like a fort in memory of those days of siege and danger. For the Englishman, Phipps, rode up with his thirty-two ships and demanded the surrender of Quebec.

But, while Frontenac haughtily replied only with his cannon, the frightened people gathered together in this little church and prayed and prayed—and Phipps was forced to sail away again, defeated. Then, forty years afterwards, Walker came again with the same demand, but, as the people once again prayed devoutly together in this little church below the cliff, a great storm arose and claimed eight of Walker's ships. So he, too, had to sail away, defeated. It even withstood, although with much damage, the bombardment of Wolfe's batteries at Levis in 1759. No wonder the grateful folk called their precious church Our Lady of Victories!

Champlain himself, with his beautiful child-wife, knew well this early church, for close by stood his lovely home, "L'Abitation", with its dove-cote, its moated walls, and gardens where even tender roses and carnations bloomed beneath his care. There was a sun-dial on the roof, too, and one can easily imagine the girlish Helene Champlain standing there in the sunshine and looking down on the church and square. For in the square before the church was the very first market-place in New France. Here the sentences of the French Courts were carried out, and here, in later years of British rule, stood the pillory. All of these are gone now, of course, but the beloved little old church remains — Notre Dame de Victoires, the church which has witnessed so much of the storm and stress of changing re-

gimes, and whose story is so truly part of the epic of the colonization of Canada.

Farther uptown in this same grey, stone-walled city is the staunch old Church of St. Andrew, over which almost all the great events of Canadian history have cast their lengthening shadows in the years that are gone. I seem to hear the roll of drums about it, and the travails of the battlefield, for this sturdy old church was born in the hearts of a regiment at war, when two nations battled determinedly for possession of this Canada of ours. They were the 78th Fraser Highlanders, Wolfe's men, who came with him in 1759 to pull down the "lilies of France" from the Citadel of Quebec. After the smoke of battle had cleared away, this regiment was chosen to remain and, under General Murray, hold Quebec for the British Crown, and the men were quartered in the Ursuline Convent — the home of those brave Sisters who had seen so much of warfare and in whose convent the great Montcalm had died and been laid to rest in an excavation blown out by the explosion of a shell.

With the regiment was their chaplain, Rev. Robert MacPherson, and for his men — the McLeods, Munroes, MacDonalds, Frasers, Grants and Thompsons of good, old Scottish clans — he never failed to hold the Presbyterian services of the old covenanting days. A room in the Jesuit Chapel was kindly loaned to them, and here the "Scotch congre-

gation" worshipped until 1807, but in the meantime a petition, signed by one hundred and forty-eight persons, had gone across the seas to George III, asking for a grant of land on which to build a church of their own, and on St. Andrew's Day of 1810, the quaint little church was dedicated — the first Presbyterian Church in Canada. Even today, the same old bell rings out its silver summons, for when the old steeple and belfry were rebuilt in 1912, the historic old bell was recast and once more hung in place.

The old arched windows are still there, and the prim old pews have had the doors removed, but it was not until 1843 that the pitch of the precentor's fork gave way to a small harmonium. In the gallery was the governor's pew, with the King's Coat or Arms, and here Lord Dalhousie and his staff sat regularly. The 79th Cameron Highlanders reserved the two side galleries for their own use, and marched straight from here to the transport ships taking them away to the Crimean War. The tattered old "colours" of this regiment, and those of the Fraser Highlanders, used under Wolfe, hang on either side of the high-black-walnut pulpit. Memorials and mural tablets are all about on every wall, and history whispers softly on every side, with romance as her handmaiden.

A little farther along this same street and we come to the Cathedral of the Holy Trinity, built by King George III, as close an imitation of his own parish church of St.

Martin's-in-the-Field as his royal engineers could build, and presented by him to the Bishopric of Quebec upon its dedication in 1804. This was the first cathedral to be erected outside the British Isles, and, as St. Martin's-in-the-Field is the church wherein all royal births are still registered, it is doubly honored. This is the only royal chapel in Canada, and in the side gallery, behind shiny brass rails and marked by the King's Arms, is the big pew in which all the English governors of Canada and their ladies have knelt in humble prayer upon the red-cushioned stools within. The colours of Wolfe's own regiment are treasured here, and beside the bust of Bishop Mountain, first Bishop of Quebec from 1793 to 1825, with full jurisdiction over all of Upper and Lower Canada, there is a marble cross and full-sized angel, which is simply exquisite in conception, and one of the loveliest things I have ever seen.

There are old oaken pews with doors, and just outside the chancel, sunk in the polished floor, is a brass plate which marks the grave of the Duke of Richmond. Do you remember reading in your school histories of that popular governor who was bitten by a pet fox and died later in fearful agony in a lonely clearing in the woods on his way to Ottawa? This is the resting spot of that brave man, who was a friend and fellow officer of the Duke of Wellington, and it was his vivacious young duchess who gave that

famous ball on the eve of Waterloo. Don't you remember that poem, too, in our old-time readers? This duke had fourteen children, although but a young man of fifty-five when he died, and one of his pretty daughters married Sir Peregrine Maitland, Lieutenant-Governor of Upper Canada — and today we have no less than three townships in Ontario named after this Lady Sarah's lap dogs! Many interesting memorials to those who fought at Waterloo and at the Plains of Abraham are on these walls, and one of particular interest is that of the Hale family, which has, in many capacities, served Canada for no less than six generations.

But I catch a vision here even farther back in time than these! Here, where now stands the English cathedral, once stood the trading house of the Hundred Associates, those shameless scamps who so impoverished the country and its people. And, a little later still, the Church of the Recollets stood here, and until 1796, when the famous old church burned down, the graves of four French governors were sheltered here—the Compte de Frontenac; The Chevalier de Callieres; the Marquis de Vaudreuil, and Marquis de la Jonquiere. At this time the bodies were removed to the Basilica, where they still remain. After the land became British, the Recollets graciously shared their church with the Anglicans, and every Sunday morning at ten-thirty the English drums rolled out their warning to

prepare for service, and the Recollets, upon finishing Mass, rang their bells to tell the English Protestant worshippers that the church might now be theirs.

Smallest, and yet perhaps most historic of all the old churches, is the little Indian church at Tadoussac, just at the mouth of the mighty Saguenay, for, from this base, from 1639 to 1782, the Jesuit priests went forth to bring the word of salvation to the Indians throughout all that huge district back to the Hudson's Bay. There was a wee, bark-covered hut first, and one can easily picture the wary savages peering into it distrustfully as the brave, black-garmented Jesuits conducted their humble services within. Presently a little stone church was built, and when, in 1661, the Indians burned the whole trading post of Tadoussac, only this little stone temple was saved. It was burned, however, four years later, but rebuilt in 1750, when Intendant Bigot gave 200 shillings to finish the roofing. This is the same little building we see today, except for a few additions made through the years by the good folk of Tadoussac, and the same chapel-bell, which, in 1674, called the savages to prayer, still hangs in the staunch little tower.

It is not hard, in imagination, to visualize the brave beginnings of all these historic churches. It seems to me that they are almost national shrines, and who knows but, as we grow older in time and wisdom, they may become just that.

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. W. Y. HOGG,
VICTORIA, B.C.
PRESS SECRETARY

WESTMINSTER PRESBYTERIAL—The Annual Meeting of *British Columbia* Synodical was held in Kerrisdale Presbyterian Church, *Vancouver*, when Mrs. Earle P. Fox was re-elected President, and presided at all Sessions. The Theme of the Meetings was "Show How Great Things God Hath Done Unto Thee." Miss Hildur Hermanson, Reg.N., on furlough from her field in *Formosa*, was Guest Speaker at the Opening Meeting, and, illustrating her address with interesting coloured slides, told of her work in *Formosa*, both as Nurse, and as Evangelist among the Mountain tribes, among whom there has been a strong Christian awakening. At another Session, Mrs. C. L. Wood, wearing her blue sari, told of her life as a mem-sahib in *India*, where she worked with her physician husband, Dr. C. R. Wood, who later showed slides of the mission work in *India*.

An afternoon visit was made to St. Andrew's Hall, on the campus of the *University of British Columbia*, when, following a tour of the buildings, Dr. J. A. Ross gave an Address to the many delegates. Tea was served.

At *West Point Grey* Presbyterian Church, the W.M.S. Auxiliary; the

Margaret Creelman Affiliated Group; the Evening Guild, and members of the congregation, met together to see the film, "New Faces of Africa". A discussion on African conditions followed, and the evening closed with a Social Hour.

At the Easter Thank-Offering Meeting of the W.M.S. Auxiliary of St. Paul's Presbyterian Church, *Vancouver*, President, Mrs. W. W. Stewart occupied the Chair and Mrs. Robertson gave the Scripture Reading. The Rev N. G. Robertson introduced the Guest Speaker, the Rev. Victor Ford, who spoke on his years of service in *Bermuda*. A Life Membership Certificate was presented to Miss May Morrison, by the President, on behalf of the Auxiliary, and an hour of social fellowship followed the meeting.

The Marie Douglas Auxiliary of the W.M.S. of Gordon-Edmonds Presbyterian Church, *Vancouver*, has, as their special Mission Project, sponsored a fund for Mr. Su-Ti Tan, Principal of the Women's Training School, in *Formosa*, who, when he spoke to them in *Vancouver*, while he was studying in *Canada*, said that \$30.00 in Canadian money will educate and clothe a child for a year in that land. They have now provided two of these Scholarships. At their recent meeting, the Guest Speaker was Miss Penty, a Methodist missionary home on furlough, who told of her work among the people of

the *Samoan Islands*, illustrating her address with slides, and showing a display of curios.

The Women's World Day of Prayer Service in *Vancouver* was taken, this year, by Presbyterian women. In Kerrisdale Presbyterian Church, Mrs. W. T. Fowler conducted the Service, and Mrs. Maurice Clifford, Past President of B. C. Synodical was the Special Speaker. In Shaughnessy United Church, Mrs. C. D. Morris, of Kerrisdale Presbyterian Church, conducted the Service. At St. Giles United Church, Mrs. C. E. Langley conducted the Service, and the Speaker was Mrs. Herbert Carson of St. Andrew's Hall, *University of British Columbia*.

The W.M.S. Auxiliary of *White Rock* Presbyterian Church, at their Thank-Offering Meeting, heard the Rev. V. B. Ford, of *Marpole* Presbyterian Church, tell of his 26 years of ministry in *Bermuda*. He was introduced by President, Mrs. G. S. Barber, and Mrs. Peers of *White Rock*, and Mrs. Wilson, of *Marpole*, were Soloists. At the Social Hour, tea was served by Mrs. Fleming and Mrs. Peers.

With deep regret we record the passing of two fine members of this W.M.S. Auxiliary — Mrs. Sarah MacDonald, a most generous supporter of all our W.M.S. Work, and of "The Glad Tidings", in particular; and Mrs. Mary Kirkpatrick, a much-loved member. Both are greatly missed.

ALBERTA

MRS. GRACE HILLOCKS,
729A.—14TH AVENUE W.,
CALGARY, ALTA.
PRESS SECRETARY

RED DEER PRESBYTERIAL—The Annual Meeting of *Alberta* Synodical was held in Knox Presbyterian Church, *Red Deer*, with President, Mrs. W. Harte, in the Chair. The Devotional Theme was "What doth the Lord require of thee?" — Time, Talents, and Treasure. Afternoon Devotions were conducted by Mrs. M. Garvin, of *Fort St. John*, and Mrs. P. Walter, of *MacLeod*. An inspiring evening Devotion was conducted by the Rev. W. R. Bell, of *Red Deer*, following which he installed the new Executive. Mrs. G. Anderson, of *Willowdale*, was elected President.

Reports showed increased strength in Affiliated Groups, and increased giving in all Departments. The 1959 General Fund was oversubscribed. Various Secretaries felt a lack of information on the part of new Officers, and that a great deal of work is being done which is not reported. It was suggested that a Workshop Training Programme for all W.M.S. Officers be held annually to acquaint new Officers of their specific duties.

A look at the work of our Society was presented by means of displays, charts, and Discussion Groups; visualizing the facts and figures of how money was raised, and spent, on Overseas and National Missions, Christian Literature, The Glad Tid-

ings, as well as a National Summary.

Miss Hildur Hermanson, Reg. N., was Guest Speaker at the Evening Meeting, outlining the work on the W.M.S. in *Formosa*, and telling of the work done in the Bible Schools, and Hospitals. Her Address was illustrated with interesting slides. Regrets were expressed at the absence of Mrs. Arthur J. Cherry, Editor of "The Glad Tidings", and Director of Publications on Council Executive, who was to have represented Council at the Synodical Meeting, but was unable to be present, because of an unfortunate accident. The Meeting closed with Prayer, following which there was a meeting of the new Executive.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307—2ND STREET,
WEYBURN, SASKATCHEWAN
PRESS SECRETARY

PRINCE ALBERT PRESBYTERIAL — The 46th Annual Meeting of the *Saskatchewan* Synodical convened March 16th and 17th in St. Paul's Presbyterian Church, *Prince Albert*, with the Rev. G. A. Johnston conducting all Devotionals, and an excellent attendance of delegates from all parts of the Province. Reports were read and plans discussed as to ways and means of extending the Kingdom. Miss Wade and Miss Lilian Reay, Deaconesses, were present, and Miss Hildur Hermanson, Reg. N., on furlough from *Formosa*, was Guest Speaker, and also con-

ducted the Installation of Officers for 1960. Sincere thanks was expressed to all for the kind hospitality enjoyed by all visitors.

On the occasion of her 91st birthday, Mrs. Louise Reid was honoured by the members of the *Tisdale* Auxiliary of the W.M.S. of St. Andrew's Presbyterian Church, and the members of the *Elena McKay* Evening Auxiliary of the W.M.S. of this Church. Mrs. Reid has been a Life Member of the Women's Missionary Society since 1925, and is still very active in the work of her Auxiliary and Church.

The W.M.S. Auxiliary of St. James Presbyterian Church, *Melfort*, held a most interesting and enjoyable meeting in their Church, when members of the other Churches in town gathered with them to hear the Guest Speaker, Miss Hildur Hermanson, Reg. N., now on furlough from her W.M.S. work in *Formosa*, where she has served as our Missionary for 28 years. She gave a graphic picture of the many angles of her work there, and of her visit to the *Holy Land*, as she travelled home to *Canada*. A Social Hour followed the close of the Meeting.

REGINA PRESBYTERIAL — When the Women's Federation of First Presbyterian Church, *Regina*, held their April Thank-Offering Meeting, Mr. H. M. Harvey, Christian Education Leader, the Guest Speaker, spoke on "The Teaching Church". Mr. Harvey stressed the aims of a Christian Education Leader, and his plans

and hopes for the future. "Children are not the only ones who need Christian education," he said. "Adults need it too, if we are to have a better informed laity." A Social Hour followed.

SASKATOON PRESBYTERIAL — "Africa" was the theme of the Missionary Family Night recently held in Parkview Presbyterian Church, *Saskatoon*, and a Cafeteria Supper was served from a table cleverly decorated by the Explorer Group to carry through the African theme. The Worship Service was conducted by Miss Luella Moore, who will enter the Presbyterian Missionary and Deaconess Training School in *Toronto* as a student this Fall, and the Rev. L. S. Van Mossel introduced Mr. and Mrs. S. Harder, and Mr. R. McGraw, who are going to *Nigeria* soon, to work there under the Board of Missions. Mrs. Wm. Moir, President of the Senior W.M.S. Auxiliary, assured these young people of our interest and prayers for the work which they will be doing. Mrs. Ormiston, who recently visited *Africa*, told of her trip, and Mr. F. Mullin, who taught school in *Nigeria*, showed many interesting articles from that country.

The *Rosetown* C.G.I.T. Group, in their Re-Affiliation Service, did two dramatizations from the Study Book, and sang three *Nigerian* songs. There was also a display of handiwork on *Africa*, done by the Group. Mrs. R. Beaton, representing the W.M.S., spoke briefly on the Missionary work in *Canada* and

Overseas. Mrs. G. McMicken was Guest Speaker. Joan Coulter, Judy McMicken, and Gaye Barrie received their Lanyards at this service. The C.G.I.T. Leaders are Mrs. A. Coulter and Mrs. G. Walker.

The newest C.G.I.T. Group in *Saskatoon* Presbyterial — the C.G.I.T. of Calvin Presbyterian Church, *Saskatoon* — held an impressive service recently, when they affiliated with the W.M.S. Mrs. L. S. Van Mossel, representing the Presbyterial, presented the girls with affiliation badges, and W.M.S. membership cards. She spoke of the work done by the W.M.S., and the need for more young people in this important task of spreading the news of Christ. Many guests were present from other congregations. The Rev. D. Miles closed the Service with prayer.

MANITOBA

MRS. R. A. DAVIDSON,
315—12TH ST.,
BRANDON, MANITOBA
PRESS SECRETARY

BRANDON PRESBYTERIAL — The Annual Meeting of *Manitoba* Synodical held its three-day Sessions in Knox Presbyterian Church, *Carberry*, with President, Mrs. J. J. Thomson presiding and welcoming delegates to her home Church. Mrs. D. W. Heslip, President of the Senior W.M.S. Auxiliary, welcomed the ladies to the Banquet, and Mrs. H. T. Johnston, *Fort William*, replied. In the absence of the Moderator, the Rev. J. B. Inglis, *Brandon*, greetings from

the Synod were given by Padre L. Sams, of *Camp Shilo*. The Rev. D. W. Heslip welcomed guests on behalf of the Kirk Session, and Mrs. C. Johnston spoke for the Board of Managers. Mrs. Dean Smith, who concludes her work as Regional Secretary for *Manitoba*, was presented with a gift, on behalf of Synodical, by Mrs. J. A. Andrews and Mrs. T. L. Black.

The Rev. R. A. Davidson, opened the first Session with a Worship Service, with the Church Choir presenting special music. Mr. S. Robinson, Principal of Cecilia Jeffrey Residential School, *Kenora*, Ont., was Guest Speaker, and reminded delegates that, as a Church, we have a duty to the Indian people. Mrs. C. J. McKinnon closed the Evening Session with prayer. At the opening of the Morning Session, the Rev. D. W. Heslip conducted the Sacrament of the Lord's Supper, and Mrs. H. J. Loney led the Service of Remembrance.

After Synodical Secretaries' Reports were presented, the work of the Presbyterials was reviewed by the Presbyterial Presidents — Mrs. R. J. Hood, *Brandon*; Mrs. G. McDougall, *Superior*; Mrs. F. Jones, *Winnipeg*. Mrs. D. A. Smith conducted the Worship Service at the Afternoon and Evening Sessions. The Guest Speaker, Miss Hildur Hermanson, Reg. N., told of her work in *Formosa*, during the past thirty years, stressing the great need of preventive medicines, due to lack of hygiene. Her slides of *Formosa*

and the *Holy Land* were much enjoyed, and a gift for her work in *Formosa* was presented to Miss Hermanson by Mrs. S. V. A. Gordon and Mrs. H. J. Loney. The C.G.I.T. Group provided special music for this meeting. At the final Morning Session, Mrs. E. Leeson led in Worship, and projects for the celebration of the two W.M.S. Anniversaries in 1964 were discussed. Mrs. D. Smith told of the Training Centre to be held in *Regina* this year, and Miss H. Ross, *Kenora*, conducted the Election of Officers for 1960. Mrs. J. J. Thomson was re-elected as Synodical President, and the Rev. D. W. Heslip installed the new Executive. Mrs. W. C. Inglis, *Fort William*, closed the Meeting with prayer.

At the Rally of C.G.I.T. Groups, attended by over 70 girls and Leaders of teen-age Groups in the Presbyterial, which met in First Presbyterian Church, *Brandon*, Miss Hildur Hermanson, Reg. N., of *Formosa*, dressed in her Formosan costume, won all hearts, as she told of her work in that land, and showed interesting coloured slides. Mrs. C. Thomson and Mrs. D. Taylor were in charge of the Luncheon, and the C.G.I.T. from First Presbyterian Church were hostesses. Mrs. Joyce Smith, Regional Secretary, led the Sing-Song, and later introduced the Special Guests — Mrs. E. Leeson, Past President, *Brandon* Presbyterial; Mrs. G. Bain, President of the Senior W.M.S. Auxiliary of First Presbyterian Church; Miss E. Mella-

font, Missionary at *Rolling River Reserve*; Miss Dorothy Myers, Public Health Nurse for Indian Reserves; Mrs. E. W. Harper, Girls' Organizations Secretary; Rev. R. A. Davidson, Convener of Christian Education for the Synod; and Leaders from *Hartney*, *Viriden*, *Neepawa*, *Elphinstone*, and *Brandon*. Games were directed by Mrs. G. Boux, assisted by Miss J. McLeod, Intermediate Leader of the Y.W.C.A. The closing Service of Worship was conducted by Mrs. E. W. Harper.

At the Annual Congregational Meeting of *Knox* Presbyterian Church, *Neepawa*, the Heather Club, and the Edith Coulter W.M.S. Auxiliary presented a Life Membership and Pin to Mrs. Mabel Thomson, in recognition of her active participation in the work and life of the Church, and the fine leadership and Christian fellowship she has shown to all who work with her.

Miss Hildur Hermanson, Reg. N., on furlough from her work in *Formosa*, spoke to a combined group from *Crescent Heights*, *St. Paul's*, *Sioux Village*, and First Church, *Brandon*, in *Portage La Prairie*, and following this Address, showed her interesting slides to pupils of Grades IV, V and VI, at Victoria School. In the evening she spoke, using her slides, to the First Presbyterian Church Evening Guild, meeting at the home of Mrs. J. J. Demmon; then went to *Crescent Heights* Church and spoke to the Women's Circle.

ident, Mrs. I. Fidler, presided, and welcomed delegates at the Annual Meeting of this Presbyterial, in First Presbyterian Church, *Port Arthur*, when the Theme was "The World For Christ!" Devotions were conducted by representatives from First Presbyterian Church, *Atikoken*, and Mrs. D. Smith, Regional Secretary, led the discussion of Reports, with Mrs. M. Spidell speaking on "Our Responsibility, in the Light of 1960 Estimates". The Guest Speaker, Miss Hildur Hermanson, Reg. N., was introduced by Mrs. Charles Le Cocq, *Fort William*, and, following her Address on her work in *Formosa*, showed splendid coloured slides. Mrs. K. Hearnden told of new books, available through the W.M.S. Publications Department in *Toronto*, and Mrs. W. A. Hunter closed the Afternoon Session with prayer.

At the Banquet, the Rev. D. Conlon gave the Grace, and delegates were welcomed by Mrs. H. F. R. Hayward, with Mrs. J. G. McKirdy replying. The Intermediate C.G.I.T. Group presented an "African Fashion Show", which compared the dressing of Canadian and African young people. The Evening Devotional was given by the Young Women's Group of First Presbyterian Church, *Westfort*, with Mrs. K. Greer and Mrs. W. C. Inglis participating. Mrs. Dean Smith installed the 1960 Officers, with Mrs. J. Fidler re-elected as President.

SUPERIOR PRESBYTERIAL — Pres-

WINNIPEG PRESBYTERIAL—Mrs. F.

Lloyd Jones, President, presided at the Annual Meeting of *Winnipeg* Presbyterial, in *Norwood* Presbyterian Church, when Presbytery greetings were brought by the Moderator, the Rev. G. Rennie, and the Worship service was conducted by the Rev. M. E. R. Boudreau, minister of *Norwood* Church. Musical selections were given by the *Norwood* Junior Choir. Mrs. T. C. Ross, Recording Secretary, and Miss Jane Dunwoody, Treasurer, presented their Annual Reports and Mrs. S. V. A. Gordon outlined the plans now under way for the two Anniversary Celebrations in 1964, and spoke of the important Projects suggested.

Miss Hildur Hermanson, Reg.N., our W.M.S. missionary now on furlough from her field in *Formosa*, told of her work, and said that many of the Nurses at the McKay Memorial Hospital are native Formosan girls. The splendid slides she showed of the W.M.S. work in *Taiwan*, and the places visited in the *Holy Land* on her trip home, via the *Mediterranean*, were most interesting. Miss Catherine Denholm, recently appointed Deaconess in *Winnipeg*, told of her work with the Indians and Metis, in assisting them to become integrated into urban life. Mrs. S. T. Robinson, Matron of the Cecilia Jeffrey Indian School, at *Kenora*, Ont., showed slides, and told of the new projects at the School — Home Economics for the girls, and a Manual Shop for the boys — and reported that a Group

from the School took highest marks at the 1959 *Kenora* Musical Festival, for their choral reading of the 121st Psalm.

Discussion Groups were led by Mrs. Dean Smith on Children's, Girls', Young Women's, Evening and Senior Groups; by Mrs. R. Robertson, on Library, Press, Life Membership, Historian, and Welcome and Welfare; by Mrs. L. Harbottle, on Home Helpers, Literature, The Glad Tidings, and Supplies. Mrs. G. W. Bradley told of her work as Hospital Visitor in *Winnipeg*, and Mrs. A. H. McKay conducted the Service of Remembrance. Mrs. A. M. L. Long presided at the election of officers for 1960, and the Installation was conducted by the Rev. J. D. C. Smith; with Mrs. T. Lloyd Jones re-elected as President. Mrs. J. P. Duffin, former Presbyterian President, brought the Meeting to a close, and Miss Hermanson gave the closing prayer.

A "Workshop", on the use and understanding of the Bible, was held in First Presbyterian Church, in *Winnipeg*, recently, under the sponsorship of the Christian Education Committee of the Presbytery, when the Rev. J. K. L. McCowan, Convenor of Christian Education, conducted the Worship Service. Three methods of Bible Study were introduced — Swedish Method of Bible Study, by Mrs. W. McDonald; Research Method, and Eight Question Method, by Miss Irene Dickson; Head, Heart, and Hand Method, by Mr. Hugh Lowery. Group discus-

sions followed each of these. Dr. W. Gordon MacLean spoke on "Introduction to the New Testament" and Wing Commander James Dunn spoke on "Introduction to the Old Testament". A short discussion period followed, and the closing Worship Period was conducted by the Rev. Fraser J. Dunbar.

HAMILTON AND LONDON

MRS. GEORGE CLELAND,
LISTOWEL, ONT., R.R. 2
PRESS SECRETARY

CHATHAM PRESBYTERIAL — At a meeting of the Senior Auxiliary of the W.M.S. of St. Andrew's Presbyterian Church, *Windsor*, Mrs. George MacDonald spoke on "Industrial Africa". An Honorary Membership was presented to Mrs. J. P. Band.

Knox Senior W.M.S. Auxiliary, *Leamington*, presented a Life Membership and Pin to Mrs. Burns Foster, and a Life Membership to Mrs. William Beard.

The Senior W.M.S. Auxiliary, and the Ellen Douglas W.M.S. Auxiliary, of Knox Presbyterian Church, *Windsor*, attended the C.G.I.T. Affiliation Service, when the film "Nigeria Today" was shown and the World Friendship Badges were presented by Mrs. James Stephen.

HAMILTON PRESBYTERIAL — Mrs. J. L. Dunham, who died recently in *Huntsville*, was for 23 years the Treasurer of the W.M.S. Auxiliary of St. John Presbyterian Church,

Grimsby. A Life Member of the W.M.S., her Bible and "The Glad Tidings" were her constant companions.

Mr. Alexes Joshua, of *India*, who taught over 600 Missionaries the Indian language, and is now completing his Theological Course at Knox College, *Toronto*, was Guest Speaker at the 32nd Anniversary of the W.M.S. Afternoon Auxiliary of Calvin Presbyterian Church, *Hamilton*. Mrs. James McAvoy presided, and a Life Membership was presented to Mrs. Edward Hoodless. The Birthday Cake was cut by Mrs. Robert Thompson.

HURON PRESBYTERIAL — A Book of Remembrance was dedicated by the W.M.S. Auxiliary of Knox Presbyterian Church, *Goderich*, Ont., to mark their 75th Anniversary. The Rev. R. G. MacMillan dedicated the Book, which was presented by Mrs. A. Taylor. Mrs. G. Kaitting was Soloist, and Mrs. F. Weir, an active member for 45 years, cut the Anniversary Cake. The Programme was convened by Mrs. R. Johnston and Miss I. Matheson.

Knox Presbyterian, W.M.S. Auxiliary, *North Easthope*, also celebrated its 75th Anniversary with Mrs. H. Wilson, of *Shakespeare*, the Guest Speaker, and Mrs. A. F. Howick, *Woodbridge*, a former member, was Soloist. Mrs. George Cleland, *Listowel*, and the Rev. D. Archibald, *Milverton*, brought greetings from Presbyterial and Presbytery, and Miss A. Thorne, gave

the Auxiliary History. Tea was poured at the Social Hour by Mrs. R. Forest and Mrs. A. Satchell.

PARIS PRESBYTERIAL — The Annual Meeting of *Hamilton-London* Synodical was held in Knox Presbyterian Church, *Woodstock*, Ont., with the President, Mrs. W. C. Wheaton, of *Port Stanley*, presiding. At the Dinner given by Paris Presbyterial, Mrs. E. P. Winhold, *Brantford*, Presbyterial President, welcomed the guests, and the Choir of Knox Church provided special music. At the Evening Session, the Rev. C. L. Douglas, *Woodstock*, conducted the Worship Service on the Synodical Theme — "Life's Lasting Foundations", as, at the other Sessions, did the other Ministers — the Rev. J. R. Esler, *Brantford*; the Rev. Walter Kennedy, *Paris*; and the Rev. D. T. Evans, *Ingersoll*. Miss Louise Reith, M.A., Director of Organization, was the Guest Speaker.

At the Afternoon Session, Mrs. D. MacInnis, *Ridgetown*, conducted the Memorial Service, and Mrs. Ruth Hodgins, *Woodstock*, was Soloist. Offerings were dedicated by Mrs. D. J. Lane, *Clinton*, and Mrs. G. Dewar, *Wyoming*. Miss M. Boyd, Regional Secretary, assisted by the ten Presbyterial Presidents, led the Panel Discussion Period. Miss Hildur Hermanson, Reg. N., home on furlough from *Formosa*, was Guest Speaker at the Evening Session, and the C.G.I.T. Group of Knox Presbyterian Church gave an interesting skit, "From Darkness To Light."

The Rev. R. G. McMillan, *Goderich*, Moderator of Synod, brought greetings, and also installed the newly-elected Officers.

Over 300 delegates registered at this Synodical Meeting, which Mrs. Wheaton closed with a thought-provoking Address on "Remedies for Spiritual Deficiencies". Warm appreciation was expressed to the *Woodstock* ladies for their kind hospitality.

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON,
8 CROWN PARK ROAD,
TORONTO 8, ONTARIO
PRESS SECRETARY

The Annual Meeting of the *Synodical* of *Toronto* and *Kingston* was held in St. Andrew's Presbyterian Church, *Kingston*, Ont., April 5th, 6th, and 7th, with President, Mrs. John A. Newstead in the Chair. The Theme of the Sessions was "The Light of The World".

At the opening Afternoon Session, Mrs. Arthur J. Cherry, *Toronto*, Editor of "The Glad Tidings", and Director of Publications, spoke on "The Glad Tidings", and conducted a Discussion on the magazine, stressing the value of our W.M.S. Official Magazine, and the need for many more subscribers. At the Evening Session, Mrs. Cherry, who is Christian Literature Secretary on the Council Executive, spoke on "Christian Literature", and what the W.M.S. is doing in helping to provide this literature for needy people

in all parts of the world. Telling of the floods of Communist literature pouring in after every Literacy Campaign, Mrs. Cherry said, "Are we, of the Christian Church, in years to come going to have to sadly say — 'We sent too little, and too late!'"

The subject of "Two Anniversaries" was interestingly presented by Mrs. D. Whelan, President of *Lindsay* Presbyterial, in the enforced absence of Mrs. Paul Newton, of *Whitby*, who had prepared the material. Miss Agnes Gollan, Guest Speaker on Wednesday evening, and gave an interesting picture of her work, as our W.M.S. Missionary in *Nigeria*, emphasizing the great need for many more dedicated men and women in that field. The Adult, and the Junior Choirs, of St. Andrew's Church contributed the Musical Programme, and the solo given by the Rev. Max V. Putman, B.A., Minister of the Church, was a highlight of that evening Service.

The Rev. Neil G. Smith, M.A., Moderator of Synod, and Librarian at Knox College, *Toronto*, conducted the Opening Worship Service each day, and also installed the Officers for 1960-61, when Mrs. John A. Newstead was re-elected President. The Evening Services of Worship were conducted by the Rev. Stanley D. Self, B.A., B.D., of Strathcona Presbyterian Church, and by the Rev. M. V. Putman, M.A., of St. Andrew's Presbyterian Church, *Kingston*, Ont. *Kingston* Presbyterial entertained delegates

and Special Guests at a most enjoyable Complimentary Dinner, when President Mrs. Vernon Weir presided, and the members of *Kings-ton* Presbyterial were hostesses.

ALGOMA PRESBYTERIAL—The women of the newly-established *Elliot Lake* Presbyterian Church are very busy furnishing their kitchen. The World Day of Prayer Service was held in this Church, and their C.O.C. Group, led by Mrs. Irene Leslie, meets weekly.

The Margaret Gorman Auxiliary of the W.M.S. Westminster Presbyterian Church, *Sault Ste. Marie*, held their Christmas Meeting at the Davey Home for the Aged, in order that members residing there could participate in the fellowship. The Rev. J. H. Williams installed the Officers for 1960-61.

NORTH BAY PRESBYTERIAL — At the Re-Affiliation Service of the C.G.I.T. with the Dorothy Douglas W.M.S. Auxiliary, *Sudbury*, Mrs. N. Armstrong spoke of the work of the W.M.S. and the duties of its members. President, Mrs. D. W. Stewart, presented to each girl her Enrollment Card, and a gift from the Auxiliary. The coloured film on *Africa* — "The Road to Independence" — was greatly enjoyed.

EAST TORONTO PRESBYTERIAL — Mrs. David Marshall, wife of the Minister of St. Andrew's Presbyterian Church, *Whitby*, who died in February, was very active in the work of the Church, especially that of the W.M.S., and was for sixteen

years, the President of the W.M.S. Auxiliary of St. Andrew's Church. This Auxiliary was recently named, in her honour, the Helen Marshall Auxiliary. Mrs. Marshall is sadly missed and warmly remembered by all who knew her, and particularly by her own Auxiliary and Church.

The Evening W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Aurora*, was honoured in having the girls from the Presbyterian Missionary and Deaconess Training School, *Toronto*, take the evening Service in their Church. Visitors from *Victoria Square*, and *Richmond Hill* attended. Miss Beverley Rupka, of *Burlington*, conducted the Devotional Service; Miss Ruth Botelho, of *Bermuda*, spoke on "The Work of the Deaconess", and Miss Roberta Shaw's address was on "Here Am I, Send Me!" The Deaconess School Choir, directed by Prof. H. Rosevear, Choir Leader of Glenview Presbyterian Church, *Toronto*, sang for the Service. Prior to the Service, the guests from the Missionary and Deaconess Training School were entertained to Dinner. C.G.I.T. members were the ushers, and also received the Offering.

WEST TORONTO PRESBYTERIAL — Prof. D. Wade, of Knox Church, *Toronto*, Guest Speaker at the Family Night of the W.M.S. Auxiliaries of St. Andrew's Presbyterian Church, *King City*, brought a challenging message and showed slides of the *Orient*. The C.G.I.T. group sang. This Group was recently affiliated with the W.M.S. Auxiliary of St.

Andrew's Presbyterian Church, *King City*, when President, Mrs. D. McCallum, presented the badges, and the girls sang several numbers. Slides of W. M. S. work in *Nigeria* were shown, after which the girls served refreshments.

At the Thank-Offering Meeting of Thomson W.M.S. Auxiliary of Coldstream Church, *Toronto*, Miss Jane Scott, Religious Columnist of The Evening Telegram, was Guest Speaker. Life Memberships were presented to Mrs. Mathew Baillie and Mrs. Henry Currie.

WEST TORONTO OFFICERS' CONFERENCE—An Officers' Training Course was held in Victoria Presbyterian Church, *Toronto*, under the leadership of Miss Ruby Walker. The President of *West Toronto* Presbyterian, Mrs. John McFarlane, was Chairman, and there was an attendance of 127 women, from 26 Churches of the Presbyterian. A Panel on "Ways To Interest More Women of the Congregation in the Work of Missions" was moderated by Miss Mary Whale, Director of Overseas Missions, and comprised Mrs. A. S. Curr, Chairman of the National Missions Committee, of Council Executive; Dr. Mary Lawrence, on the staff of University of Toronto; Miss Ruth Jack, on the staff of the Duncan B. Hood School. Discussion Groups on "The Responsibilities of Office Bearers" were led by Synodical President, Mrs. J. A. Newstead; Mrs. T. L. Wynne; Mrs. W. J. Agar; and Miss E. L. McClelland, Evening Department Secretary.

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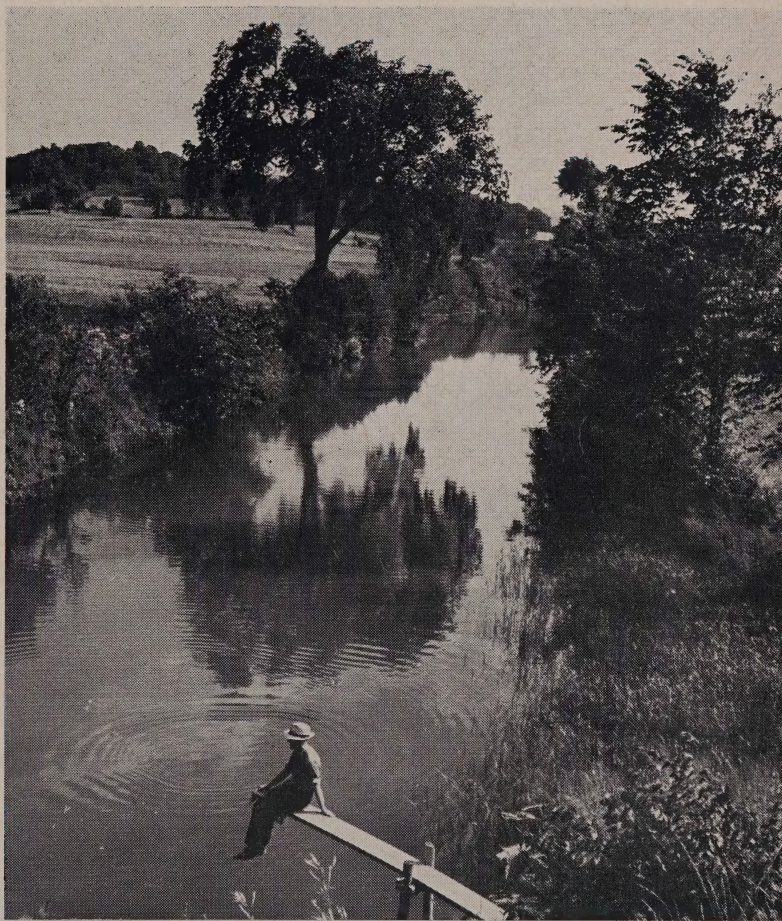
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The Glad Tidings

JULY-AUGUST

1960

VOL. XXXVI



MILLER SERVICES



"If thou wouldst read a lesson, that will keep
Thy heart from fainting, and thy soul from sleep,
Go to the woods and waters. No despairs
Dim the sweet look that Nature wears!"

(Longfellow)

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THE GLAD TIDINGS

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VOL. XXXVI

TORONTO, JULY-AUGUST, 1960

No. 7

HIGHLIGHTS OF THE ANNUAL COUNCIL MEETING

by LEETA McCULLY CHERRY

CERTAINLY Toronto's clouds and rainy weather, all during the week of busy Sessions, did nothing to add to the "highlights" of this Annual Council Meeting, which met, this year, from May 9th to May 13th, in Rosedale Presbyterian Church, Toronto, Ont. — except, perhaps, to emphasize the unfailing and understanding tolerance, and the good-will, of all the delegates, who came all the way from British Columbia and Quebec; and the warmth of welcome which enveloped everyone within this beautiful and beloved Church, not only from the Minister, the Rev. Eoin S. Mackay, M.A., and his wife (who is, herself, a member of Council Executive) but also from all the ladies of that congregation, who did so much to make this Council Meeting a memorable occasion. This sense of "togetherness" and mutual fellowship began, indeed, with Registration, and increased with the Complimentary Buffet Supper, served, on the first night, by these ladies, with Mrs. J. McFarlane, President of West Toronto Presbyterial, and Mrs. H. Hogg, President of East Toronto Presbyterial, presiding over the coffee urns.

Later, as one sat in the quiet Sanctuary, with its stained glass windows, wine carpet and oaken pews, and the great basket of white gladioli and snapdragon on the altar, it was good to remember that 53 years of service to God and man had come and gone since that other May of 1907, when Presbytery reported that permission had been granted "for the formation of the new Church in Rosedale", where it was known there were at least 100 Presbyterian families, and that at a special meeting "the purchase of the Church site was formally sanctioned and confirmed". Good to re-

member, too, that while still worshipping in Rosedale Public School, the first Minister called to that new congregation was the Rev. Daniel Strachan, then of St. John's Presbyterian Church, Brockville, and that, from 1928 to 1932 it was his wife, Mrs. Daniel Strachan, who was President of the W.M.S. (W.D.) of the Presbyterian Church in Canada, and, for many later years, the capable and honoured Treasurer of our Society. This has always been a Church of strong missionary interest, and in 1909, the Rosedale Auxiliary of the Women's Foreign Missionary Society of the Presbyterian Church in Canada was formed, with 35 members. It was in May, too, of 1958 this time, that the decision was made to erect the splendid new Christian Education Building, in which our Council Sessions now were to be held. The month of May seems to have been a significant month in the history of this Church, and now, in 1960, to that significance was to be added the Annual Council Meeting of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada — surely, it was good for us to be here!

The President, Mrs. A. Glenn Thompson, presided, and constituted all sessions of Council, and, owing to the absence of Secretary Mrs. Lance Beath, who is travelling in Europe, Mrs. Kenneth Philp, Girls' Organization Secretary on Council Executive, was appointed to act as Secretary, in her place, and to conduct Roll Call. At the Opening Meeting, on Monday night, the Rev. Eoin Mackay, warmly welcomed delegates and Council members, on behalf of Kirk Session, the Church members, and himself, as Pastor, praying that the blessing of God might rest upon all our deliberations. Music was provided by the Choir of the Presbyterian Missionary and Deaconess Training School, looking very smart in their crested navy blue blazers and grey skirts, and contributing two outstanding numbers, under the leadership of Mr. Henry Rosevear, F.C.C.O., F.T.C.L., Choir Leader and Organist of Glenview Presbyterian Church, Toronto. His Worship, Mayor Nathan Phillips, was introduced by the President, and brought the official greetings of the City of Toronto; Mrs. Thompson then spoke of the illness of the Rev. Alexander Nimmo, D.D., Moderator of the Presbyterian Church in Canada, which prevented his Greetings being received; read a letter of greeting and good wishes from Mrs. N. P. Maclean, President of the W.M.S., Eastern Division; and gave a brief résumé of the coming Programme. In thanking the Leader, and the Choir of the Presbyterian Missionary and Deaconess Training School, Mrs. Thompson noted that the School is a Board of General Assembly, and, speaking of the urgency of the present Building Campaign, stressed that all our W.M.S. women

will have a share in raising this Fund, through their participation, as women of the Church, in their local Church campaigns and contributions. She welcomed the Principal, Miss Margaret Webster, B.A., B.Ed., and announced the appointment to our staff of two recent graduates — Miss Eileen Black, and Miss Bernice Barker.

The Rev. Neil G. Smith, M.A., D.D., Librarian of Knox College, Toronto, and Moderator of the Synod of Toronto and Kingston, the Guest Speaker, was introduced and welcomed by the Rev. Eoin Mackay, M.A., and gave an informative and outstanding Address on "The 400th Anniversary of the Scottish Reformation." Dr. Smith, who has made a comprehensive and far-reaching study of this era of religious history, said that each generation must keep faith with those of the past; must, indeed, look to the past, for guidance in the present; and, speaking for the Church's Committee on History, he expressed their appreciation that this Address has been included in our Annual Council Programme. He stressed the fact that our Church owes a great debt to the Reformed Churches of Switzerland, France, Hungary, Presbyterian Church of Ireland, and especially the Church of Scotland, where the revolt was so violent as to be almost "a religious revolution." It is most appropriate," he said, "that in this Anniversary Year, we should look back. Scotland's was a thorough Reform, and John Knox was its most conspicuous Reformer. It was because of this revolt and reformation that our Presbyterian Church has always had a well-trained Ministry, both Godly and learned; and an instructed laity, in the doctrines of the Church. Ours is a faith where learning and devotion meet; where we are co-workers in the Kingdom of His Grace. Our heads are moving with the times — our feet are rooted in the past!"

On Tuesday morning, May 10th, the Rev. Eoin S. Mackay, M.A., conducted Morning Worship Service in the Church, and gave the first of his daily, thoughtful, and inspiring Addresses on the Theme of the Council Meetings, "And I will make all my mountains a way, and my highways shall be exalted." (Isaiah 49:11) He pointed out that this text is "a clarion call to the adventure of faith and obedience, which is our Christian life — that we do face *mountains* on our way, but that God makes of those very mountains, a Way; that He builds before us in the wilderness of life, *highways* leading to God; that in the midst of darkness, the light of God shines forth; that the new order of life comes forth in the midst of the world's darkness and frustrations; that the Church is that light — the Light of the Life Eternal". Each morning, Mrs. Harold Keefer, of Trenton, presided at the organ and, in the Worship Service, Mr. Mackay further developed

this Theme under these headings — The Sovereign Working of God In The World; Launch Out into The Deep; Cast Thy Bread Upon The Waters; and verse 58, Chapter 15, 1st Corinthians — “Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” Beginning his series with Israel in exile, he finished with the catching of the vision of the Eternal City of God. Mr. Mackay has very kindly promised to let us have this series of Devotional Addresses for publication in The Glad Tidings, and we shall look forward to their strength and inspiration for our daily lives.

Tuesday, following the Worship Service, and adjournment to the Lecture Hall, Mrs. I. G. Sinclair read the 1959 Treasurer’s Statement, and moved its adoption. This was seconded by the Rev. Allan Munro, D.D., and accepted, as was the Report of the Peace Thanksgiving Fund. Mrs. Harold Keefer, Life Membership Secretary, spoke to her Report, and Mrs. J. M. Burnett, Welcome and Welfare Secretary, showing an excellent Poster on the scope and opportunities of this phase of W.M.S. work, pointed out that this work really started, long ago, as a “Strangers Department”, organized by Miss Lily Macarthur, but now Welcome and Welfare Work is done, not only among immigrants, but among all strangers in either Church or District, and among both old and young; not only for W.M.S. workers, but for the Church as well, to meet specific needs in certain districts, and among students. Her report showed some 41,639 visits made by Welcome and Welfare Secretaries.

In the afternoon, a Service of Remembrance was conducted by the President, who spoke especially of the death of Miss Ellen Anderson, our beloved, and long-time Missionary in British Guiana, whose death occurred during the year, in Paris, Ontario. The Prayer was given by Mrs. G. A. Warrington, of Council Executive. Then followed a brisk discussion and consideration of the Questions and Recommendations sent in from the different Synodicals, in which there was splendid participation from delegates, staff, and Council members. Tea was served each afternoon at 3:45 by ladies of the various organizations within East Toronto Presbyterial — a much-appreciated “break”! The Report of the Anniversaries Committee was presented by the Chairman, Miss Ellen V. Haw, and given close attention and discussion by all present. Miss Haw’s Article on her Council Presentation appears in this issue, and I am sure it will be read with interest by everyone.

The Evening Meeting, on Tuesday, was indeed the highlight of that

day. The Worship Service was given by Miss Hildur Hermanson, Reg.N., of Formosa; and Miss Agnes Gollan, B.A., of Nigeria, and the Choir of Rosedale Presbyterian Church, in their wine gowns, and walking in processional, as they entered and left, gave a wonderful message in song. Miss Mary Whale, B.A., Executive Director of Overseas Missions, Guest Speaker, was introduced by the President, and held her audience completely spellbound as she told of her experiences and contacts on her recent trip to India and Nigeria, and spoke of "the wonder of the power of God among the people abroad on all our Fields — the Presbyterian Church of Formosa; British Guiana, now a Presbytery; the Korean Church in Japan; the Presbyterian Church of Nigeria; the strength and the weaknesses of these new Churches; the development in Christian Education, and the up-building of educational institutions; the medical work, the Mobile Clinics — the Medical Centres — the great need, and the urgent necessity for more workers. "It is God's love being made known by the work of our Missionaries. I have seen that work — and I have been thankful, and deeply moved!" said Miss Whale. "Education and medical work have been part of our whole evangelistic outreach. It is work our missionaries overseas are doing far beyond the call of duty. Now we can help by re-assessing the meaning of our own Church, and setting a better example. In the light focused on us from abroad, if the Christian Church does not take its place as a leader in every phase of living, our people, as well as the people of the world, will suffer."

Both Wednesday and Thursday were given over completely to the work, and discussions, of the different Departments of the Council Executive — Organization; Publications; Overseas; National; Finance — and these presentations were given this year in a unique and impressive way under the General Heading "The Report Speaks". Centring the platform was a huge Blue Book, a completely correct replica of the 45th Annual Report of the Women's Missionary Society (W.D.) — 1959. The big pages of this Book, were colourful Posters, emphasizing and depicting the highlights and general outreach of each Department, as given in their Annual Reports. The Organization Department, under Executive Director, Miss Louise A. Reith, M.A., was the first presentation on Wednesday morning, and Miss Ellen V. Haw, Chairman of the Organization Committee, formally opened the great Book of Reports, from which each Department would "speak" through its own pages, explaining and emphasizing how all these Depart-

(Continued on page 37)

PRAYER

by MISS AGNES GOLLAN, B.A.

Arochuku, Eastern Nigeria, West Africa

O God, our Father, Who art always more ready to hear our prayers than we are to pray; we come before Thee now with thankful hearts, as we remember Thy great goodness to us. We thank Thee for every good gift which Thou hast bestowed upon us, and we name these blessings now in our hearts as we bow before Thee. (Pause) But, most of all, our Father, we thank Thee for Jesus Christ, Thy Son, and all that He means to us.

O God, Father of all mankind, hear us today, as we pray especially for Nigeria and her people. Watch over Nigeria, our Father, as she moves towards Independence; bless her leaders, and guide them that they may rule wisely and justly. We pray for the Presbyterian Church in Eastern Nigeria, her ministers and members, that they may witness there for Thee, so that those who do not know Thee may hear of Thy love for them. Be near unto those who are learning of Thee, and seeking to know Thee; help them to grow in their faith, and to put their trust in Thee. Especially, we would pray for the twin mothers, that they might know of Thy love for them and their children.

We bring before Thee, O God, our Canadian missionaries serving Thee in Nigeria, — Rev. and Mrs. Earle Roberts and their two sons; Rev. and Mrs. Geoffrey Johnston and their son; and Miss Dorothy Bulmer. Grant them good health, wisdom, love, and zeal, to serve the people there, and Thee. Bless, also, the Scottish doctors and nurses who are overburdened with work. We ask, our Father, that more workers may be found to go to Nigeria, — ministers, teachers, doctors, and nurses.

And now, our Father, help us to be faithful in our service to Thee, that we may work, and pray, and give, that Thy name may be made known to the uttermost parts of the earth. Lord, hear our prayer; and let our cry come unto Thee. Amen.

THE PRESIDENT'S CLOSING MESSAGE

(Mrs. A. Glenn Thompson was re-elected, by the unanimous decision of the delegates attending the Forty-Sixth Annual Council Meeting in Toronto, Ontario, to a fourth term as President of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada. Bringing the final session of the 1960 Council Meeting to a close, Mrs. Thompson left with the members this challenging and inspirational message for the months ahead—)

CHALLENGED TO VENTURES OF FAITH!

In this twentieth century, God is challenging His people everywhere to ventures of faith. Throughout these Sessions, we have been challenged, as the Reports have spoken to us through the various Departments of our Society. We have been challenged, as our Missionaries and Directors have alerted us to the great need for more workers.

Will these Reports, and what they have revealed, as well as the messages that we have heard, stir us to victory? Are we returning to our Synodicals, Presbyterials, and Auxiliaries, determined to make our objective a reality? Or, are we returning in the spirit of doubt, wondering if it is possible to maintain our work, and to make the necessary advance?

As we ask ourselves these questions, let us turn our thoughts to Mark 9, verse 23. "All things are possible to him that believeth." This



MRS. A. GLENN THOMPSON

is a very definite statement. Christ never deceived His disciples by promising impossible things; or by giving them a promise which He would not, or could not fulfil.

However, may we remember that He had requirements from the disciples, just as He has requirements from His servants today. He required from His disciples a belief that the Lord Jesus *was* the Way back to God; that He was the Truth by which man should live; that He was the Life, and able to impart that life to everyone who was willing to accept it.

Therefore, may we realize anew that we *need* Jesus, as we are challenged with "Ventures of Faith", in our day.

We need Him to make us—

1. Inwardly sufficient for life;
2. To impart to us moral and spiritual power;
3. To give us strength to do God's will, and to fulfil His purpose.

In Jesus Christ, God is in action. All the Divine resources are focused and concentrated in Him, and made available to us. This is not fancy, or imagination.

For Christian experience in every age, even to the present day, witnesses to the fact that when a man, honestly and whole-heartedly, surrenders his life to Christ, receives His forgiveness, and follows Him, day by day — that man discovers that he is in touch with great spiritual resources — the very power of God, Himself — sufficient to make him the builder of a new community — a new world. His is the strength needed for the “ventures of faith”, in our day.

The early disciples were given what seemed, at first thought, an apparently impossible task. They were to proclaim Jesus Christ to the world.

They went forth with, humanly speaking, no resources of their own; with no Missionary Society to back them up. Transportation was primitive; there were no cars or railroads to make the task more easy. Everywhere, they had to meet opposition. They were persecuted.

But they went forward in faith, and their mission was crowned with success. And we of today, who have received the same commission to be His witnesses, may depend upon the same strength, as we set forth to accomplish the challenge committed to us.

As Dr. Leslie Newbiggen said, at the Annual Meeting of the Department of Overseas Missions, “We participate in our witness to Jesus Christ, as we participate in the Holy Spirit. The Mission is the Holy Spirit and goes before.”

Let us dedicate ourselves to the task committed to us, through our Women's Missionary Society.

May our prayer be that we will fulfil the requirements that God has for us, in carrying out His purpose in the coming year.

(Mrs. A. Glenn) Nellie M. Thompson

* * * * *

Religious Programmes — C.B.C.

Good Life Theatre

Sunday — 12:30 - 1:00 P.M. — C.B.L.T.

July 10 — For The Whole Child

July 17 — Light of The North

July 24 — Life on Wheels

July 31 — Song of The Pacific

SUMMER MEDITATIONS ON THE LORD'S PRAYER

(We are grateful to Mrs. A. John Coleman for these meditations. Those who attended the W.M.S. Training Centre in Belleville in 1958 will remember Mrs. Coleman's outstanding leadership in the Bible Study there.)

What you will find here are merely starting points for what should become *your own* meditations. May many other thoughts come to you as you ponder in a spirit of prayer. Our notes are divided into eight sections which could correspond to the summer weeks, but there is nothing binding about such a pattern.

All Christians in every Church, under every sky and in every language, have been taught to address God as "Our Father, Pater Noster", repeating the words taught by Jesus to His disciples. (See Matthew 6: 5-13; Luke 11: 1-4) Have we become so accustomed to them that we are hardly aware of their significance and demand on us?

Note: The Lord's Prayer is recorded in Matthew 6: 9-13 and Luke 11: 1-4. The shorter form omitting "for thine is the Kingdom, the power and the glory" is more commonly used in Catholic traditions. The reasons for it are historical, not dogmatic, and need not worry us.

In Luke 11: 1, we witness how the disciples became aware of their need to learn from Jesus the secret of His constant intercourse with God; so they come to their Master with the simple request, "Teach us to pray". Let us join them and learn again, 2000 years later, what *real* prayer is.

1. "OUR FATHER WHICH ART IN HEAVEN"

In this simple phrase we have put together the most important things Jesus reveals to us about God and our relationship to Him.

Father — How often do we think of God merely as the all-powerful Creator, or as a mysterious remote Spirit? What difference does it make if we can think of Him as a Father? (See Luke 15:11-32; Matthew 7: 7-11; 6: 7-8) For Paul it seems to have been a real wonder that we may address God as "Abba" (Aramaic for Father) — see II Corinthians 1:3; Ephesians 1:3; Romans 8:15; Galatians 4: 4-7. — Could we recapture such awe and joy today? Where would we be if "Father" were, in fact, merely a word?

Our Father — Do we turn to God as if He were our private benefactor, or of those for whom we care, exclusively? Is it real to us that God is the Father of those whom we ignore, dislike, of our enemies? What specifically should such an opening of our prayer induce us to do in our Church, at home or abroad? In our community? What about its relevance and challenge to us for World Refugee Year?

WHICH ART IN HEAVEN — This reminds us that God is well outside our reach, beyond us, and that apart from His initiative to come down to us, we could not reach Him. (St. John 1:1-4, 9-13; 8: 19-23) It puts us in our proper place, as humble creatures whose knowledge and understanding is limited. (Psalm 8: 23; Isaiah 55: 8-9; Job 40: 1-5; 42: 1-6) But a God whom we can trust because He really *is*. He has revealed Himself in history and acted in His Son. He is not just the product of our dreams! Do we truly believe in such a living God when we come to Him in prayer?

2. "HALLOWED BE THY NAME"

The name in the Bible means the person himself. God is not the "unknown" God (Exodus 3: 14-15) To hallow His name is to give Him the worship and obedience due to Him. God's children, to whom He has revealed Himself must make Him manifest in their lives. He must be recognized as God, through them, and because of them. (Matthew 5: 16-18; 1 Peter 2: 12) What place do we make for such a concern in our lives? In our worship?

3. "THY KINGDOM COME"

Above all, God hallows His name by bringing in His Kingdom. This means the final establishment of His *reign*, of His *rule*, the final triumph of the new era which has already broken in with Jesus. (Mark 4: 2-32; Matthew 11: 1-6; Luke 9: 60; 10: 9; Mark 1: 21-27; Luke 4: 18-21; Matthew 12: 28) Yet in the fullest sense it is still in the future and an object of hope. (Revelation 11: 15-17; 12: 10). How much do we wish God's sovereign manifestation regardless of the consequences for us? What does our attitude indicate about our faith? Is the God we want really God?

4. "THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN"

We cannot pray this unless we mean "Thy will be *done*, and done by *me*". This is the other side of the coin of the prayer, "Thy kingdom come". We cannot call for it without offering ourselves as servants of this kingdom "as it is in Heaven" and "on earth" are inseparable. It is *His* reign we are calling for, not ours! Yet we must make it manifest among the trivialities of everyday life.

To what extent are we slack in doing God's will, because at the bottom of our hearts we believe that men or blind forces are ruling, not God? How can this petition help us face the hardships of life, and what does it require from us immediately, if we are not to make of it a blasphemy?

5. "GIVE US THIS DAY OUR DAILY BREAD"

Faith is not one simple act of trust, done once for all. Faith is a *daily* recognition of God's Lordship, and a daily surrender of our lives, both physical and spiritual. What we are to ask for is enough to keep us going, and to enable us to fulfil our duties *from day to day*, and no more. Asking God for our daily subsistence is asking Him for both our spiritual and

The National Department At Council

by MISS FRIEDA E. MATTHEWS

THE WORK of the National Department was presented at the Wednesday evening session of the Council meeting.

The service of worship based on Psalm 143, verses 7 to 10, was conducted by Mrs. A. S. Curr, Chairman of the National Committee.

Those who shared in the evening's presentation were Miss Gertrude Scott, Chinese Mission, Victoria; Mrs. G. W. Bradley, Hospital Visitor, Winnipeg; Miss Catherine Denholm, Deaconess, Winnipeg; and the Director of National Missions. Posters and pages of the enlarged annual report (Blue Book) were used as a background for information.

Miss Gertrude Scott, expressed pleasure at being present at the Council meetings and brought greetings from the minister, the Rev. A. Ng, and the Chinese congregation in Victoria, and also the President of Victoria Presbyterial. Miss Scott touched briefly on the beginnings of our Chinese work in Canada. At first there was very little family life, because of the cost of bringing a wife and family from China, and also because of the immigration restrictions. With the change in immigration laws, wives and children now may come to Canada.

Formerly the Chinese living quar-

ters were over stores in downtown areas, but now the majority live in residential districts. The Chinese people are now accepted into Canadian life, in the professions and in business. One young man has become a minister, and a young Chinese woman has been attending the Missionary and Deaconess Training School during the past year. The Chinese are encouraged to take out citizenship in Canada, and they make good citizens.

Miss Scott described her busy programme and that of her co-worker, Miss Grace Lee — a programme of morning kindergarten, English classes, acting as interpreters and counsellors, leading mid-week groups, teaching in the Church School, and doing home visitation. It was stated that there is a growing respect for the Christian religion among the non-Christian Chinese. Miss Scott told of attending the funeral service of an old lady well-known in the Chinese community. There were many there who were not Christians, but they listened with great attention as the minister conducted the service.

Miss Scott concluded her message with the words, "We are far from reaching the goal of the Chinese mission in Victoria, which is a completely Christian community, but if

you could have seen our well-filled church on Easter Sunday, and the happy faces of the congregation, perhaps you could hope with me for the day that Isaiah prophesied, "And all thy children shall be taught of the Lord, and great be the peace of thy children."

Mrs. Bradley, Hospital Visitor in Winnipeg, assured the delegates that hospital visiting was one of the most rewarding and important parts of the National work. Hospital visiting extends to the sick and shut-ins a word of cheer, comfort and encouragement, in the name of the Church, and endeavours to direct the patients' thoughts to the Great Physician. Mrs. Bradley told of the hospitals and nursing homes she visits, and outlined the preparation that is necessary for one who does this work. Not in her own strength can the hospital visitor do this service, but under God's guidance, and in His strength, the visits are made. Love, interest in people, and cheerfulness, are requisites of a hospital visitor. The visitor must try to sense the need of the patient. Visits are brief. Sometimes a passage is read from the Scripture, sometimes a prayer is said; and always the visitor has a prayer in her heart for each patient.

Mrs. Bradley referred especially to the patients in nursing homes, who can no longer take care of themselves; who are lonely and often forgotten by their relatives. They look forward to the regular visits of the hospital visitor with great anticipation.

Appreciation was expressed by Mrs. Bradley for the little books of cheer and daily devotions, which are supplied by the Society for distribution by the hospital visitors. Gratitude was also expressed for gifts received for distribution, and for the volunteers of church groups and choirs who gave assistance on special occasions, particularly at Christmas. Mrs. Bradley spoke of the fine spirit of co-operation between the hospital staffs and the visitor, and of how much this friendliness helped her in her work.

Miss Matthews spoke of the splendid work, which is being done in our Indian Residential Schools at Kenora, Ontario and Birtle, Manitoba, under the capable principalship of Mr. S. T. Robinson and Mr. N. M. Rusaw.

Miss Catherine Denholm, deaconess in Winnipeg, told of her work in that city for the past year. Much of her time has been devoted to work among Indian young people, graduates of our two residential schools, who have come to Winnipeg to live. These people of Indian descent, students, single adults, and families, are endeavouring to establish themselves in what is commonly termed "the Urban Way of Life". They are moving from the controlled, routine, life of the Residential School, or the sanatorium, or from the easy-going community life of the reserve, into Urban Society.

To fully understand the difficulties newcomers face, it is essential to have an insight into the environ-

ment from which they have come. Visits to the Residential Schools, Reserves, and participation in the Indian workers' conference and tent missions held on reserves, provide an opportunity to speak to individuals, and to groups, regarding the assistance available. Meeting the Indian people in their homes and in the schools tends to foster better working relationships with those who are coming, or will be coming, to the city in future years. It is important that we think of our work in Winnipeg as an extension of the work being done in the schools, and on the reserves.

Miss Denholm's work is that of counselling, which includes placement, accommodation, orientation to city ways; group work and visitation — being always interested, understanding, and ready to give encouragement and Christian fellowship. Miss Denholm spoke appreciatively of the tremendous interest in her work shown by the young people's societies in Winnipeg. Newcomers are welcomed to group activities, firesides, and conferences. The interest of the young people extends beyond their weekly meetings, to the social activities of the Indian and Metis Friendship Centre, and of the Indian Urban Association. Miss Denholm visits the Indians in hospitals, and, when visiting those who do not know English, she is accompanied by a blind Indian lady, who is thrilled to think there is something she can do to help her people.

Miss Denholm concluded her ad-

dress with the following poem on Indian Youth —

"I am Indian Youth. Before I ask, I give.

I have given you through my people many of the joys of scouting.

The wealth of dances and of nature lore . . .

A brilliant art; the paint, the bowl, the textile;

Silver, and stone, and wood, in ancient symbols formed . . .

The woodsman's craft, the soldier's heart and guile.

Into the very songs the nation sings, my people stamped new rhythm, sweeter melody.

What then the asking? What do I seek today and always?

This only — that we have the right to stand shoulder to shoulder in the common fight,

Brothers in league against the ancient foes:

Ignorance and fear . . .

Poverty and disease . . .

Prejudice and hate . . .

Selfishness and greed . . .

Against these we stand or fall together. There is no other way.

So, brother, I give you my hand . . .

Together we stand before God with bowed heads.

"Are you not of one blood?" He says,

"Meet as friends . . . Accept each other's gifts . . .

Share one another's burdens, obeying Christ . . .

Go into all the world, forsaking none."

I am Indian youth. Come not to me, As I go not to you. We go to-

gether as Children of God.”

At a later session Miss Matthews spoke of the outstanding work being

done by our deaconesses, a summary of whose reports are given in the annual report.

* * * * *

NATIONAL NEWS

In a programme “Manitoba Salutes Her Ethnic Groups”, presented in the Civic Auditorium, Winnipeg, on April 22nd, the Indian group was represented by Tom Stevenson, a graduate of our Birtle Indian Residential School. In a newspaper report on the concert, Mr. Stevenson received high commendation for skill in playing of Schumann’s “Carnival in Vienna”.

Thirty students from our Cecilia Jeffrey School, Kenora, shared in a Junior Choral Service in St. James’ Church, Winnipeg, on Sunday, May 1st. The Indian children, with the school principal, Mr. S. T. Robinson, were guests in the homes of interested friends on Saturday evening and Sunday. This is the second time that the minister and congregation have been hosts to a group of our children from the Indian School at Kenora.

The students of the Birtle Indian Residential School participated in the District Festival. The Principal, Mr. N. M. Rusaw, reported that there was strong competition, and that the students from our school had taken several firsts. There were twenty-two entries from the Birtle School, in spoken poetry, piano playing, and vocal solos.

Of interest to all was the forward step taken in our Lake of the Woods Mission to the Indians, when eleven men from the Indian reserves were ordained as elders. The majority of the men are graduates of the Cecilia Jeffrey School.

SYNODICAL GIVINGS

January - April 1960

	1959	1960
British Columbia		
Alberta	1,000.00	
Saskatchewan		
Manitoba	984.85	787.00
Hamilton and London	18,900.00	10,000.00
Toronto and Kingston	8,713.00	8,497.05
Montreal and Ottawa	5,700.00	5,700.00
	35,297.85	24,984.05

GRADUATION 1960

The Missionary and Deaconess Training School

by MISS MARGARET WEBSTER, B.A., B.Ed.

EIGHT young women graduated from the Presbyterian Missionary and Deaconess Training School, at the 1960 graduation service held at Knox College, Toronto, on Thursday, April 21. The Rev. T. T. Cunningham, B.A., minister of St. James' Presbyterian Church in Newcastle, New Brunswick, a member of the Board of the School, conducted the service of worship. The Westminster House choir, composed of all the students of the School, under the direction of Mr. Henry Rosevear, F.C.C.O., F.T.C.L., sang the anthem "Go Ye Forth with My Word", with music by F. J. Madsen.

"Serving a Risen Saviour" was the theme of the address delivered by Rev. Dillwyn T. Evans, B.A., minister of St. Paul's Presbyterian Church, Ingersoll, Ontario. Addressing the graduating class, Mr. Evans reminded those who were to go now into positions of leadership in the Church that their first responsibility is to *serve*, and that they must serve in the knowledge of a risen Saviour.

Mrs. K. Denton Taylor, B.A., chairman of the Board of the School, presided. In her remarks she stressed the growing need for a new school building, because of the increasing number of students, and the problem of working with inadequate and out-

worn facilities. She reported that the campaign for funds for the new building had reached approximately the half-way mark, and urged that the campaign might be completed by the end of 1960, so that building operations could begin in the spring of 1961. Special reference was made to the outstanding contribution made to the life of the School during the last 3 years by Miss Lily Macarthur, Acting Dean, who now retires, and will live in Goderich.

The principal of the School, Miss Margaret Webster, B.A., B.Ed., reported a satisfactory year's work in the School. During the year, 27 students were enrolled in the regular three-year course of the School. Six other young women lived in residence throughout the academic year — one of these was a graduate of the School taking further studies at the University of Toronto School of Social Work; two others were enrolled in the full course in theology at Knox College; another was a young woman from Pakistan studying in education. Miss Webster reported an increasing number of inquiries from young women considering attending the School, in preparation for vocations within the Church. It is hoped that such interest will continue to increase, since

the calls for graduates of the School still far out-number the workers available. To increase the interest of young people in Church vocations, the Board of the School, and the General Assembly's Committee on Recruitment, had arranged for a three-week tour of the Choir of the School to various parts of Ontario and Quebec, following the graduation service.

Graduation Diplomas were presented to the following:—

Bernice Barker, Vancouver, B.C.
Eileen Black, Toronto, Ontario
Barbara Campbell, Campbellton, N.B.

Jean Ferguson, Hamilton, Ontario
Mildred McVittie, Toronto, Ontario
Beverley Rupka, Burlington, Ontario

Roberta Shaw, Lorne Valley, P.E.I.
Doreen Worden, Ninette, Manitoba

Scholarships presented were:—

General Proficiency

Third Year: Barbara Campbell,
Jean Ferguson

Second Year:

Eileen Smith (The Jennie A.

Thompson Memorial Scholarship), (Truro, N.S.), Ruby Patterson (Truro, N.S.)

First year:

Diane McConnell (Goderich, Ontario); Mary-Lou Funston (Paisley, Ontario), and Dixie Kee (Vancouver, B.C.)

Alumnae Scholarship (Biblical courses): Barbara Campbell

The Leonie Pirch Award (for a graduate under appointment to the W.M.S., W.D.): Eileen Black
The Jennie and Bell Hossack Memorial Scholarship (first year practical work): Mary-Lou Funston

The Ada Major Scholarship (first or second year Christian Education): Dorothy McCombie (Collingwood, Ontario) and Ruby Patterson

The Gwendolyn Langford Memorial Scholarship (granted in alternate years for Missions courses) — not granted in 1960

The Elizabeth Scott McKay Memorial Scholarship (Community Life): Bernice Barker

The Protestant Women's Federation prize (Essay): Roberta Shaw

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**Progress Report
PRESBYTERIAN
MISSIONARY & DEACONESS TRAINING SCHOOL
BUILDING CAMPAIGN**

The Goal (by December 31, 1960)	\$400,000.00
Cash Contributions to May 5, 1960	\$200,341.25
Number of congregations with quota reached — 284	

In Remembrance

Mrs. Malcolm McDermid	Duntroon, Ont.	Barrie Presbyterial
Miss Anna Grasby	Ridgetown, Ont.	Chatham Presbyterial
Miss Margaret Campbell	Wallaceburg, Ont.	Chatham Presbyterial
Mrs. James McDonald	Toronto, Ont.	East Toronto Presbyterial
Mrs. John Gay	Toronto, Ont.	East Toronto Presbyterial
Miss Dorothy MacDonald	Dunvegan, Ont.	Glengarry Presbyterial
Miss Margaret Cavers	Perth, Ont.	Lanark and Renfrew Presbyterial
Mrs. William M. Fergus	Montreal, Que.	Montreal Presbyterial
Mrs. Wm. C. Brell	Pambrun, Sask.	Moose Jaw Presbyterial
Miss M. E. Hunter	Horning's Mills, Ont.	Orangeville Presbyterial
Mrs. R. A. Matheson	Embro, Ont.	Paris Presbyterial
Mrs. Alex R. Love	Quebec, Que.	Quebec Presbyterial
Mrs. James Gillatly	Wyoming, Ont.	Sarnia Presbyterial
Mrs. Thomas Holman	Toronto, Ont.	West Toronto Presbyterial

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ATTENTION — GLAD TIDINGS SECRETARIES!

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Twenty-Five Cents!**

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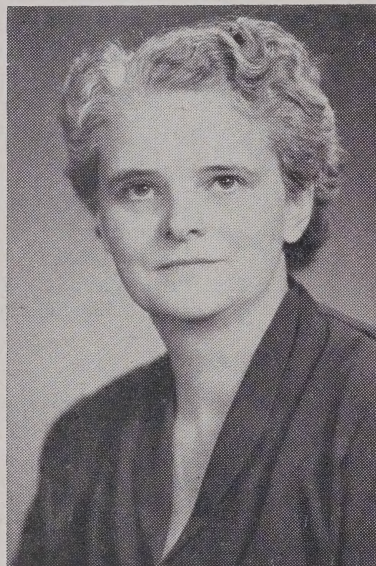
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We Are Counting On **You!**

OUR WORKERS

(We would suggest that these two centres be taken out of the magazine each month, and carefully kept for your own records and information.)



MISS ADA ADAMS, B.Sc.,
Presbyterian Secretary for Children's Work

Miss Ada Adams is employed by the Women's Missionary Society, W.D., and is on the staff of the Organization Department. As the Children's work in the Presbyterian Church is sponsored jointly by the Board of Christian Education and the Women's Missionary Society, Miss Adams also serves the Board of Christian Education and is recognized as a member of the staff of that Board.

As a Church, we are fortunate to have such a well-qualified person for

the important position of Secretary for Children's Work. Miss Adams' whole life and training has equipped her admirably for her work. Born in China, of missionary parents, and having served herself on our Overseas staff in Formosa, Miss Adams knows, through first-hand experience, the life and mission work in Eastern lands. Thus, she is able to give informed leadership in missionary education. Her training in Heidelberg University, Oberlin Kindergarten Training School, and Teachers' College, Columbia University, from which she received her B.Sc. degree, gave to her an understanding and knowledge of children, and the ways in which they learn best.

In Formosa, Miss Adams worked with the teachers and children in the kindergartens. During the Second World War, when missionaries were forced to leave Formosa, Miss Adams returned to Canada, and served for a time as Children's Work Secretary of the W.M.S., then in succession as Children's Work Secretary of the Maritime Religious Education Council, and Children's Work Secretary of the Ontario Religious Education Council. In 1955, Miss Adams returned to the staff of The Presbyterian Church in Canada, as its Secretary for Children's Work.

In the summer of 1958 Miss Adams attended the World Convention on Christian Education in Tokyo, Japan, where she gave leadership in one of the study groups. Following the Convention she remained in Japan for a brief time, to work with the Korean Church in Japan in planning its programme of Christian Education.

Miss Adams' great concern is that children have adequate opportunity

in Church School, mid-week groups and summer camps, to receive the very best in Christian and Missionary Education. To this end, she serves faithfully on our Church's Committees and Boards, and on Interdenominational Committees. She is ever ready and happy to meet with, and assist, teachers and leaders of children, as they endeavour to do their best in the vitally important work entrusted to them.

* * * * *

DESIGNATION SERVICE



MISS EILEEN M. BLACK

QUEEN STREET EAST PRESBYTERIAN CHURCH, Toronto, was the scene of the designation of Miss Eileen M. Black, May 24th, 1960. Miss Black was designated as a deaconess of the Presbyterian Church in Canada, and as a missionary of the Church working under the Women's Missionary Society (W.D.).

Miss Black, whose home is in Toronto, was brought up within the

congregation of Queen East Presbyterian Church, where her father and her mother are both active lay-leaders. She was trained as a draughtsman, and served in her profession both in Toronto and, briefly, in England. In 1957 she enrolled as a student at the Missionary and Deaconess Training School, in Toronto, and completed her training there in April of this year. During two summers, she served under the Women's Missionary Society, (W.D.), first in the Peace River Presbytery, and the second summer as a port worker in Montreal. She became a member of the overseas staff of the Women's Missionary Society in April of this year. She is appointed to serve as a missionary in Formosa.

Following the narration of the steps leading to the designation, read by the Clerk of Presbytery, the Rev. John Forbes, M.A. the service of designation was conducted by the

Minister of Queen Street East Church, the Rev. John C. Robson, M.A. The act of designation was performed by the Moderator of East Toronto Presbytery, the Rev. Hugh MacDonald, M.A. Following the declaration of her designation, the insignia of Order of Deaconesses was presented by Miss Margaret Webster, B.A., Principal of the Missionary and Deaconess Training School, who reminded Miss Black of the high standard of service of the Order into which she was being admitted. Mrs. A. Glenn Thompson, President of the Women's Missionary Society (W.D.), presented Miss Black with a copy of the Bible, as a token of her appointment as a member of the W.M.S. overseas staff. Mrs. Thompson reminded Miss Black of the guide which the Bible always is, and that she was commanded to preach the Gospel as Christ preached it, the Gospel of the Cross, and of the Resurrection.

The Rev. Donald V. Wade, Ph.D. Professor of Christian Ethics, Knox College, gave the address to the missionary. He stressed the high calling of one who is set aside to serve in the Church of Jesus Christ. He spoke of problems, and difficulties,

and frustrations, which might be met, but assured Miss Black that the Gospel of Jesus Christ was able to overcome all that she might meet, as she worked with people of different backgrounds and whose destiny in this world might very well be different from the destiny of the people of the West, whom she represented.

Following the designation service, a reception was held for Miss Black. Her parents, Mr. Fred and Mrs. Black received with her. Also receiving the gifts were Miss Hildur Hermanson, a colleague of the Formosa field, and Miss Annie Noble, deaconess emeritus of Queen Street East Church. During the reception, the greetings were spoken to Miss Black and to her family by the Moderator of Presbytery, the Rev. Mr. MacDonald; by Miss M. Whale, Executive Director of Overseas Missions; by Rev. R. M. Ransom for the General Board of Missions; Miss Hildur Hermanson, on behalf of the people of Formosa. Mrs. Yates, representing the Annie A. Noble Auxiliary of Queen East Church, presented a gift to Miss Black, as did Mrs. R. G. Brown, representing the newly formed Eileen Black Auxiliary.

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Note — A cable has been received by the Department of Overseas Missions bringing the sad news of the death of Dr. Ida S. Scudder at Vellore on the morning of May 24th, 1960. The funeral took place on the following morning.

The Report Speaks — Through The Organization Department

by LOUISE A. REITH, M.A.

AT THE MORNING SESSION of the Council Meeting on Wednesday, it was the privilege of the Organization Department to open the large facsimile of the Annual Report. Miss Ellen V. Haw, Chairman of the Organization Committee, presided during the presentation of the Organization Department. In her introductory remarks, Miss Haw referred to the printed report, pointing out the various activities of the Committee, noting particularly the planning and carrying out of the pre-Council Conference of Synodical Children's Secretaries, and the interesting follow-up conferences in some of the Synodicals for Presbyterial Children's Secretaries; summer Training Centres; the preparation of programme materials; and the work of Regional Secretaries. Tribute was paid to the work of Mrs. Dean Smith in the Synod of Manitoba, and Mrs. Hugh Nugent in the Synod of Montreal and Ottawa, who are no longer on the staff. Reference was made to the appointment to the staff of Miss Clare Hanes during the year, and of Miss Dorothy Keller, who will join the staff in the early autumn.

The Annual Report was opened by Miss Louise A. Reith, Director of the Organization Department. The first "page" — a large chart, showed the increases and decreases

in membership in the various age-groups — children's, girls' and adult — in 1959, indicating the need for concern and renewed effort on the part of all throughout the Society to interest "others" in attending and giving leadership. Mrs. Victor Raison, Secretary for Senior Groups of the Synodical of Hamilton-London, with the use of a flip chart she had prepared for her own Synodical meeting, outlined some "remedies" for lack of interest among adult members. The cleverly-illustrated pages pointed out such things as the need for personal contacts with, and interest in, people; prayer; knowledge of the Church's work; reading of relevant books; interesting and challenging meeting programmes.

The second "page" showed comparisons over the past three years in membership and givings in all Synodicals, showing increases and decreases. With the use of a flannel-graph the comparison of the number of congregations to the number of children's, teenage girls' and adult groups was indicated.

Miss Reith expressed appreciation to Miss Valerie Dunn and Mrs. Cameron MacLellan, office secretaries of the Organization Department who had compiled the statistics, and to Miss Dunn for making the charts.

WHAT USE STATISTICS?

Miss Ada Adams, National Secretary for Children's Work, led the members of Council in using large maps of each Synodical, which had been prepared by Miss Adams, Miss Margaret Boyd, and Miss Clare Hanes. On each of these maps the various groups were marked with varying coloured pins, in all but one Presbyterial. With the use of reports and additional pins, delegates from each Synodical filled in the missing groups. It was noted that such maps indicated clearly such information as, the areas where promotion work needed to be done, possible locations for Leadership Training Conferences which would be central for leaders to come together, etc.

LEADERSHIP TRAINING AND MATERIALS

The third and fourth pages symbolized the responsibility of the department for Leadership Training, and Materials for use in training, and for group programmes. Each member of Council was given a packet containing a set of the Leadership Education Series prepared for the use of Organization Department Secretaries (Children's, Girls' and Adult), in Presbyterials and Synodicals. Displays for each had been set up showing the books, filmstrips and pamphlets to be used as indicated in the various outlines. For the Children's Department, a large display including posters, puppets, movies, model villages, and all sorts of crafts, had been set up by

Mrs. N. H. Smith, and Mrs. T. J. Joyce, Children's Secretaries of East and West Toronto Presbyterials, showing what could be done for, and by, children to make mission study live.

Miss Reith introduced the leadership training materials available for use with officers of Adult groups. With the use of a flip chart, Miss Ruby Walker outlined the steps necessary in planning and carrying out a "Consultation" for new officers.

Miss Margaret Boyd displayed, and spoke concerning, the many materials available for leaders of teenage girls' groups. Miss Adams presented materials for training children's leaders, assisted by Mrs. Joyce, who outlined the planning, carrying-out, and benefits of Conferences for Children's Leaders; and Mrs. Smith, who demonstrated the value of using some of her handwork, in telling a fascinating story which she had written about how nickels, dimes and quarters make the Children's projects possible, and which will be included in the Children's packets for 1960-61.

The hope was expressed that many would take advantage of the Training Schools planned for the summer in Belleville, July 10-14, and in Regina, July 18-22, 1960. The theme "Into All the World Together" was introduced as the subject to which the thoughts of all ages in the W.M.S. Family would be directed in the study year of 1960-61.

**THE REPORT
SPEAKS—
THROUGH
OVERSEAS
MISSIONS**

by MARY E. WHALE, B.A.



MRS. D. F. HAZELL

THE OVERSEAS DEPARTMENT presented its work as did the other departments, through the "Pages" of its report. Mrs. D. F. Hazell, chairman of the Overseas Committee, led the presentation, and the discussion of the work of the Women's Missionary Society, (W.D.) Overseas. She introduced those who would share in the presentation. They included Miss Hildur Hermanson, missionary on furlough from Formosa, Miss Agnes Gollan, from Nigeria, Mrs. Marion Chaplin, the office secretary, Miss Eileen Black who is preparing to assume her duties as a missionary overseas in Formosa, Miss Ada Adams who served the Overseas Department in Japan two years ago for a brief time, and the Director of Overseas Missions, Miss M. E. Whale.

Mrs. Hazell introduced Miss Eileen Black who has been appointed by the Society for work in Formosa. Miss Black is the daughter of Mr. and Mrs. F. Black of Toronto. Mrs. Black is immediate past president of East Toronto Presbyterial, and is now secretary of Toronto-Kingston Synodical Society. Miss Black graduated from the Missionary and Deaconess Training School in April of this year. She will spend June and July preparing for work abroad, and will sail for Formosa with Miss Hermanson in the middle of September. Miss Black spoke of her hope in serving as a missionary in

Formosa, and asked that she be remembered by the members of the Society as she goes forth to her task.

Presentation of the work was aided by the use of a flip chart, prepared by Miss Black and Mrs. Chaplin. Mrs. Hazell introduced the presentation by referring to the chart, and speaking of the aims of the work of the overseas department, to proclaim the gospel to the peoples of the world. She spoke of the need for each member of the Society to share in the work through prayer, through seeking personnel, and through sharing our material resources to keep personnel on the field.

Miss Hermanson presented, through the use of the chart, some information on the work which is being done in Formosa. She emphasized that, while there are seven missionaries listed on the field, one is on leave of absence, and several are nearing the time of retirement, and that there must be replacements. She stressed a need for two nurses, to work in the plains and in the mountains as she has been working. She mentioned the need for women missionaries, to work further with the women of the plains and the mountains in teaching them, and helping them to find their place in the Church. She spoke about the work being done in the Tamkang Middle Schools, of the almost 1,000 students being taught, and of the need for Canadian teaching staff to assist in the task.

Miss Agnes Gollan told of the work that she has been doing, and the work she hopes to do, in Nigeria, particularly among the young people. She stressed the need for the Nigerian Church to realize its responsibility in training its young people in the knowledge of the Christian faith. She states that she hopes that there may be adequate support to train Nigerian people to give leadership in the field of Christian education, particularly among younger people. She made particular stress of the need for Canadian staff to assist in the medical work, and that we should give some thought to assisting in educational work in Nigeria.

The work in British Guiana was presented by Miss Whale, the chart being used to set forth statistical facts. The W.M.S. staff in British Guiana is one woman, Miss Margaret Ramsay. Miss Whale stated that we have a great need for women workers to carry forth a programme of training there. The Women's Missionary Society assisted in a curriculum conference, held last year, to prepare curricula for Sunday Schools of the Caribbean area, and it is the hope of the Society that, when the materials are ready, there may be additional missionaries to help interpret them, and introduce them to the Sunday Schools in British Guiana. The Society is also sharing in the building of a new school unit in Berbice High School.

Miss Adams spoke of the work of the Korean Church in Japan, bringing to mind the experiences she had two years ago, when she visited the congregations of that Church after the World Council on Christian Education.

She spoke of some of the ways in which the people themselves are trying to build up their Church in these important days in the history of their life in Japan. She spoke of the need for some leadership to be given to leadership training at various levels of the Church's work, and expressed a hope that the Society would be able to help train Korean leaders for work in Christian education.

The work in India is divided between two fields, the work in Jhansi which is largely the work in the Helen MacDonald Higher Secondary School for girls, and the work in the Bhil country. Miss Whale presented the work in this land, where we share, within the United Church of Northern India, the Christian work that is being done. She spoke of the Helen MacDonald School being at a place in its history where it was possible it might be able to grow forward, and make a good contribution to the education of girls in India. She spoke of the high standard not only of academic training that had been given through the school, but also of the strong training which the girls received in Christian Education. This training, she had observed, prepared them for a life in the communities in which they found themselves, whether it be a Christian community, or, as was more likely, in a non-Christian community.

The Bhil Field in India is one which has the largest number of Canadian W.M.S. staff. They serve in three areas of work, all of which contribute to the evangelical work being done, and to the building up of the Christian Church. In this past year, the number of baptisms in the Barwani and Khalghat areas of the Bhil Field has been one of the most encouraging signs of a revitalization of the Christian work in India, that has been seen for some time. The mobile medical units are contributing to, and sharing in, the evangelization in this area, and throughout the Bhil Field. Through the ministry of the units, the Word of God has been taken into areas that otherwise would not have heard it. Educational work in the Bhil Field is an important part of the total Christian work being carried on there. The centre of the educational work is Amkhut, but there are several village schools throughout the area. The Educational Committee of the Mission Council has been looking at the future, and has decided that there must be some consideration given to enlarging the facilities, and to offering further courses of study to aid the young Bhils preparing for life, not just in the Bhil country, but in the whole nation.

The W.M.S. and the General Board of Missions share in support of several pieces of co-operative work in India. There are three medical institutions in which the W.M.S. has staff personnel. They are Ludhiana in Northern India, Indore in Central India, and Vellore in South India. Ludhiana and Vellore are large co-operative medical institutions, which are training leaders in medical work for India, and other parts of Asia. Indore

is a graduate school for nurses, for the training of sister-tutors and public health nurses. Miss Bessie MacMurchy has been the director of this graduate school, and has done a great deal in building it up to its present state of giving a great deal of service, not only to the nursing profession in Christian hospitals, but to government hospitals as well.

The final point of the India presentation was to point out the special project which is being named as the first of the special anniversary projects, which is to raise \$15,000 for a nurses' residence and school in the Bhil Field. They will be situated in Jobat, and will serve the hospital there. The W.M.S. (W.D.) will be sharing with the General Board of Missions and the W.M.S. (E.D.) in this project. Miss Whale stressed the need for us to obtain the funds for this project, inasmuch as the buildings were needed, not only to house the student nurses, but to provide adequate facilities to meet the standard required by the medical examining bodies in India. The Bhil Council is managing to maintain nurses' training, on the basis that we are going to provide adequate facilities for this training.

The Overseas presentation was completed by Mrs. A. S. Curr, Supply Secretary, indicating what the supply fund would do for the overseas department, by way of providing money for supplies such as medicine and books for all the fields.

* * * * *

Miss Teen-Ager

LOOKING FORWARD TO CAMP

by MAVIS MILNE

ARE YOU LUCKY enough to be going to camp this summer? Perhaps at this very moment you are packing your suitcase for the exciting trip. How would you like to be getting ready to go camping in Alaska? I can just imagine the thoughts going through your mind. "Alaska? Camping??? In the ice and snow?? In igloos? With polar bears lurking outside?" Well, set your mind at ease, for camping in Alaska is not much different from camping elsewhere.

The summer days are just as warm as in most other places in Canada and, although the nights are sometimes cool, it does not get dark. You may see a sea-lion, or a friendly school of porpoise in the canal, but all the polar bears are much farther north than the camp we have in mind.

A group of Canadian girls is planning to camp in Alaska this summer, and I would like to tell you something about them, and the

camp. These girls live in Whitehorse, the capital city of the Yukon Territory. They are members of the C.G.I.T. group in First Presbyterian Church, our most northerly Canadian Church. Whitehorse is situated at Mile 918 on the Alaska Highway, approximately 1,400 miles northwest of Edmonton, Alberta, and not very far from the Alaska border. The camp the girls are going to is called Rainbow Glacier Camp and it is situated at Haines, a small community in southeast Alaska, or the "Panhandle" as it is sometimes called. Haines is only about one hundred miles from Whitehorse, as the crow flies, but to drive there you have to go north on the Alaska Highway, and then cut back south, a total distance of 260 miles.

Perhaps you are wondering why, and how, Canadian girls happen to camp at Rainbow Glacier. Well, our own Presbytery Camp near Grande Prairie, Alberta, is over 1,000 miles away from Whitehorse. You can see what an expense, and problem, transportation would be. The minister from Whitehorse happened to mention this, when he was visiting the minister of the United Presbyterian Church, U.S.A., in Haines three years ago. An invitation to the Whitehorse young people to go to Rainbow Glacier Camp was extended, and five excited girls went to camp for the first time in their lives that summer.

Rainbow Glacier is the prettiest campsite I have ever seen. It is situated on an arm of the Lynn Canal, and across the narrow strip

of salt water are two beautifully-coloured glaciers. One of these is appropriately named Rainbow Glacier, from which the camp gets its name.

One of the most wonderful things about the camp is the people you meet. The campers from Alaska include same native people, the Thlingit Indians, maybe one or two Eskimos who are down from farther north, as well as the white people. Our Canadian young people are greeted most enthusiastically, because they give the camp an "International" flavour.

Another interesting thing about the camp is the way the Alaska people get there. To live in southeast Alaska you should either have webbed feet or wings! Almost all the towns nestle at the foot of huge mountains on the water's edge, so they are both land-locked and water-locked. Haines is the only town connected to the "Interior" by road, and that is open only during summer. Fishing and lumbering provide the major industries, so the Presbytery of Alaska operates mission boats, which hold Church services and vacation schools in the lumber camps and fishing villages. These boats also take people to Presbytery meetings, training schools, and summer camp at Rainbow Glacier.

The "Anna Jackman" is the newest mission boat, and usually takes the boys and girls to camp. We were most fortunate to take an overnight trip on her last spring, so I can tell you about it "first hand". To look at her you wouldn't think

her a very large boat, but she can "sleep" more than forty below deck in bunks. Since some of the campers must spend as many as three or four days and nights on board, the boat is fully equipped with dishes, stove, refrigerator and freezer, and even an automatic washer and drier. The large cabin on the main deck has a movie projector, piano, hymn books, and can quickly be turned into a "floating church". Needless to say the campers from Haines and Whitehorse are a bit envious of the others, who come to camp on the "Anna Jackman".

After the arrival of the "A.J." and everyone gets to know her fellow campers, they settle down to a routine much the same as any other camp. There are study periods, cook-outs, games, vespers and firesides. Some brave souls even swim in the glacier-fed canal. All too soon though, it is time to bid farewell to our new-found friends, and sadly we stand on shore and watch the "Anna Jackman" load up. Then the campers from Whitehorse start out

for the 260-mile drive home. It is a pretty drive, much of the way, above timber line, close to the snowy mountain peaks, but it seems very short when we think of driving 1,000 miles to our Presbytery camp. We are happy to be able to make the trip to Alaska. Not everyone has the opportunity of seeing such spectacular scenery, or the privilege of meeting and talking with the native and Eskimo people, and having fellowship with our American friends. We wish all of you could join us for a trip to Haines to camp in Alaska.

(Mrs. J. Browne Milne, who wrote this article, is the wife of a Presbyterian minister, in Whitehorse, Y.T., until recently. She is very much interested in C.G.I.T. and Camp Work. Mr. & Mrs. Milne left Whitehorse in May of this year, after having spent almost three years there. They are both very much interested in the history of the Presbyterian Church in the Yukon and Alaska during the Gold Rush of '98, and hope to write about it.)

* * * * *

GOD GRANT ME THIS!

"A few friends who understand me and remain my friends;
A work to do which has real value without which the world would feel the poorer;
A mind unafraid to travel, even though the trail be not blazed;
An understanding heart;
A sense of humor and the power to laugh;
A little leisure with nothing to do;
A few moments of quiet, silent meditation, the sense of the presence of God;
And the patience to wait for the coming of these things, with wisdom to know them when they come."—(Selected)



Boys and Girls!



FAMILY FUN!

by MRS. MALCOLM MUTH

MARYANN closed her diary and leaned back in her chair with a sigh. The last Saturday of the summer holidays was over. Next week they would be back to school. Maryann smiled as she looked at what she'd written about the first day of the holidays. She and Peter had sat in utter gloom on the back porch steps. Dad wasn't getting any holidays, all summer long. A whole summer in the city, with nothing to do, stretched before them. It had seemed as though no one had ever faced a worse fate. But how different it had all been, Maryann thought, as many pleasant memories came back to her. What a wonderful summer!

Let's peek at a few pages in Maryann's diary, and see what made her summer so pleasant. I'm curious, aren't you?

Saturday — We got up very early this morning, while it was still cool, packed our basket, drove out of the city, down an old country road, and parked our car at the edge of the woods. What a wonderful day we had! It was so cool under the trees. We played a game, to see who knew the names of the most wildflowers,

trees, or birds. Daddy won. We walked a long way, but of course Dad had to carry Willy. We were *very* hungry, so we rested, in a nice green place under a big tree, and had lunch. As soon as Pete was finished, he had to climb all the trees he could get into. We counted all the things we could see that God had made. There were so many. We wanted to stay longer but Willy and Liza were tired.

Thursday — We played hide-and-seek after supper tonight. Pete and Jamie thought that they were smart — always catching Liza and Willy! Then Mom and Dad came out and sat on the back steps. They were home-base, and helped Willy and Liza find good places to hide. I helped Mom make some lemonade, and we all sat on the porch and drank it, and ate doughnuts.

Saturday — We stayed home today to weed the garden. It looked like a dreadful job, but Mom and Dad and even Willy worked at it, so it was done early. Such a hot day! Dad put the pitchfork in the ground, and the hose through the handle, and what fun we had running through the

water in our bathing suits. Liza and I were making what we thought were ballet leaps through the stream. Pete and Jamie tried to see how high they could jump. Willy sat at the edge of the spray splashing in the water. When the air cooled tonight, we went for a drive and Dad bought ice-cream cones. The breeze felt wonderful on our faces.

Saturday — This morning we got up early, and drove out to the country to pick blueberries. We each had a pail. I filled mine three times. By the look of Willy and Liza, they ate more than they put in the pail. Willy spilled his, but Jamie gave him some more. When we'd all emptied ours into Mom's big pail it was full, so Mom said she had enough. When we came back to town they took us to the swimming pool. We had delicious fresh blueberries for dessert.

Tuesday — We helped Mom pack a big picnic basket today; weiners, buns, boiled eggs, marshmallows, and so many other things. We packed it all in the car, and then picked Dad up at work. He had a great big round parcel under his arm. A surprise! When we reached our favourite picnic spot, we helped bring wood and Dad built a fire. Then what a feast we had — hot dogs and more hot dogs! I had to help Willy roast one for himself.

Then Dad opened his parcel — a huge big juicy watermelon. Umm! We sang songs, and toasted marshmallows, when it got dark. Willy and Liza slept all the way home.

Saturday — It poured rain all day, and we were supposed to go to the beach. What a disappointment! We had fun at home though. Mom helped Liza and me with our scrapbooks. I must have every kind of leaf that God made, in mine, from trees, flowers, shrubs and everything! Liza lost some of hers, so I gave her some extras that I had. Pete and Jamie and Dad made a birdhouse for the back yard. It's very pretty.

Saturday — Today at last, we got to the beach. I never experienced a more *glorious* day! Dad, Pete, Jamie and I swam for hours. Mom stayed near the shore most of the time, with Liza and Willy. I helped them build castles in the sand. Pete and Jamie made a big trench so the water would come way up on the beach. I found some glistening stones. After lunch Willy and Liza had a nap in the car, and the rest of us played baseball. Mom sure hit some good ones. She let us go in for another short swim before we left. Dad showed me how to do my strokes better. I hope we get to the beach again soon.

P.S. Maryann is 10, Pete is 11, Jamie 7, Liza 4 and Willy 2½.

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THE FACE OF A CHILD!

*"A child's face is the window of its soul,
As yet untrammelled by the world's control!"*

(continued from page 5)

ments work together, and in their closeness of interest are inter-dependent one upon the other, as they seek to complete and send forth the plans and work of the whole Society. She introduced the staff of this Department, following which Miss Reith explained the interesting Pages of the Organization Report. This very fine presentation is well told elsewhere in this issue.

In the Afternoon, "The Report Speaks" — dealt with the Publications Department — Literature, Glad Tidings, and the Page of the Public Relations Committee, also a part of this Department, was explained by Chairman, Mrs. J. M. Burnett. Mrs. Arthur J. Cherry, Executive Director of Publications, spoke briefly on items from the Literature Report, stressing particularly the need for a good Literature Secretary in each Auxiliary, and deploring the fact that so small a number of Auxiliary Literature Secretaries, considering the number of Auxiliaries in each Synodical, were noted on Synodical Literature Reports. Mrs. Cherry then introduced her Assistant, Mrs. Grace Pitt, who told of "The Travelling Book Stores", explaining their purpose and scope; how they might be obtained; and methods for their circulation. "These have proved very successful, in every case where they have been used," she said. Mrs. Isabel Spark, Accountant in the Publications Department, was next introduced by the Director, and, from the next Page of the Report, she pointed out the splendid books and supplementary reading materials which are available through this Department, and showed how these can be used in planning Devotionals, Auxiliary Programmes, and working with the Study Themes of each year.

The next "Page" featured The Glad Tidings, and Mrs. Cherry told of the much-appreciated increase in subscriptions, in 1959, and pointed out, with thankfulness, that the Grant from Council, originally \$4,000.00 each year, in 1959 was reduced to \$3,000.00, and of this sum only \$1,711.58 was actually needed and used. For 1960, and 1961, a Grant of only \$2,000.00 is asked. "All we need", said Mrs. Cherry "is more subscribers — at least all our own W.M.S. members — to make 'The Glad Tidings' self-supporting!" The real highlight of this presentation was the splendid "Flip-Chart" showing the many ways in which "The Glad Tidings" can be used by Auxiliaries and members, and featuring special Articles from many issues, which was shown and explained by Miss Isabelle Bailey, of Clouston, Saskatchewan, who is the newly-elected President of Saskatchewan Synodical. This Chart had been made, originally, by Mrs. C. W. Wilson,

President of Saskatoon Presbyterial, who used it in a Glad Tidings Presentation at the Annual Meeting of Saskatchewan Synodical, in Prince Albert, earlier this Spring.

Following the "afternoon cup of tea", the "Page" on Christian Literature was presented by the Christian Literature Secretary, Mrs. Arthur J. Cherry. This emphasized the great need and importance of Christian Literature, both for new literates and for educated minds, and showed the many parts of the world into which this Literature was sent through the \$13,022.33, which went out from the W.M.S. — from Grants, Legacies, and Special Gifts in 1959. The Rev. Michael Fesenko, Editor and Publisher of the Ukrainian "Evangelical Truth", was then introduced, and spoke of the wide distribution, both in Canada and Overseas, of this good religious newspaper, and of its appreciation and need. The Rev. Kalman D. Toth, D.D., Editor of "New Life", the Hungarian Magazine, and "Quiet Times", the monthly booklet of Devotionals, both of which are aided by our Grants, traced the progress of these periodicals and their use among his people. Mrs. Cherry then introduced Miss Agnes Gollan, B.A., of Nigeria, who stressed the many needs for Christian Literature in Nigeria; and Miss Hildur Hermanson, Reg.N., of Formosa, who told how the money sent to her for Christian Literature is used among the Mountain People, as well as by the Young people of the native Churches.

Wednesday evening was the National presentation, and Mrs. A. S. Curr, Chairman of the National Committee, gave the Worship Service, based on Psalm 53, and introduced the Executive Director, Miss Frieda E. Matthews, who told of the phenomenal growth of Canada and the corresponding need for greatly extended National Missions work. With 38 workers, on her Staff, much was being accomplished, but much more was needed, and could be covered with more workers. Posters, and "Pages" of the Report showed Indian Work; Hospital Visitation; the Chinese in Canada; Deaconesses. Miss Matthews, in her Article "The National Presentation at Council" has given a fine résumé of that evening's highlights, under "Sharing In Canadian Missions", in this number.

Thursday Morning, with Mrs. D. F. Hazell, Chairman of the Overseas Committee, presiding, the Overseas "Pages" came to vibrant life. Miss Mary E. Whale, Director of Overseas Missions, introduced Miss Eileen Black, who is going to Formosa this Fall — "our first new Missionary sent out in eight years!" Other speakers were Miss Hildur Hermanson, Reg.N., who gave the full picture of the Formosan Field; Miss Agnes Gollan, B.A., who described the work and need in Nigeria; and Miss Ada Adams, who,

speaking of the Koreans in Japan, told of her recent visit there, and her impressions of the need for more help among these peoples. Miss Whale, in her Article, under "Searchlight On The Mission Overseas", elsewhere in this issue, gives a full account of this Overseas Presentation.

Mrs. A. S. Curr, Supply Secretary, told what "Supplies" do to help both in Overseas and National work, with supplies and equipment for Hospitals, Christian Education work, Vacation Bible Schools, Camps, and the many personal needs for the comfort of our workers. "The need here is constantly growing greater", she concluded.

Thursday afternoon, The Finance Committee Estimates "spoke" through a typical Finance Committee Meeting, on the platform, with the Treasurer, Mrs. I. G. Sinclair in the Chair, and each Executive Director presenting the Estimates she was asking for her Department in 1961, and explaining why these were needed. The usual discussion occurred over many items, and many were the questions asked. "We must never forget", said Mrs. Sinclair, "that the most important person in our Organization is the Auxiliary member. The work depends on her — from her comes the funds. We must remember, too, that without the Finance Department, no other could function! We are the link through which the work of all Departments is made possible!"

On Friday morning Mrs. Sinclair presented these 1961 Estimates to the Council and the total Estimate of \$396,625.00, plus \$17,500.00 for new work, was unanimously accepted. An Estimate of \$15,000.00 for Supply Work, presented by Mrs. A. S. Curr, Supply Secretary, was also accepted. Mrs. E. A. Johnston, Chairman of the Nominating Committee, read greetings from the President of the United Presbyterian Women of the U.S.A., "as we celebrate our common heritage in this Jubilee Year." Before she presented her Report of the Nominating Committee, Mrs. Johnston presented a beautiful corsage of sunset roses to Mrs. A. Glenn Thompson, who was unanimously re-elected to a fourth year as President. The Rev. Eoin Mackay, conducted the Installation of Officers for 1960-61, and so ended the 46th Annual Meeting of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada.

Ended — yes — but the memories and the influence linger on! The reunions with old friends; the pleasure of meeting so many new delegates this year, those younger women of our Presbyterials and Auxiliaries, with their keen interest, in all that pertains to our W.M.S. work, and their fresh viewpoints; the splendid participation, from the floor, in the many presentations and Discussions! And always and above all — the visions

brought before us, by all our workers, of where, and how, we might help in so many different lands and ways; the opportunities before us, and the poignant challenge to grasp at least some of them; the beckoning of far horizons, which even we might touch, if we truly carried in our hearts and lives the meaning of our W.M.S. Motto, "The World For Christ"; the prayerful acceptance and determination to achieve, with God's help, the objective set before us, both in work and in funds, as our W.M.S. privilege and duty — these are the memories, and the reactions, which made this whole Council Meeting of 1960 so definitely worth-while and rewarding!

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THE ART OF BUILDING WORSHIP SERVICES

By T. B. McDormand

Reviewed by MISS LOUISE A. REITH, M.A.

Quite frequently, those responsible for leading in worship ask for a book which will assist them. To those, and any person desirous of thinking of the meaning of true worship, what it is and how people can be led into such an experience, we recommend *The Art of Building Worship Services*, by T. B. McDormand.

In the preface, the author states that the book "is offered to Christian leaders with the sincere hope that it may lighten their task of preparing fruitful worship services, even while giving them pleasure in doing so." Any who read the book will realize that it will fulfil that hope.

The book begins with a chapter, "What is true worship?", and answers the question simply and effectively. The following chapters give such helpful information as — the purpose of The Call to Worship, suggesting suitable selections from the Bible and hymns, other poetry and devotional books, and "Making the most of Hymns" — and of Scripture. A chapter "Prayer, the Soul of Worship" points out that the "success of a worship service will depend largely upon the genuineness and power of the group's prayer experience," and shows guideposts to achieving this. Another chapter explains how to use stories, biography, and quotations, effectively. The final chapter outlines ten worship services for use. These not only will prove valuable for use but illustrate all that has been said in the previous chapters, and so will help people to prepare their own services of worship.

Having read many books on worship, and the preparation of services of worship, it seems to me that this book brings between two covers the most help of any one book available on the subject. I would recommend it to all seeking help in leading in worship. Price — \$2.50

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. W. J. HOGG,
639 MOSS STREET,
VICTORIA, B.C.
PRESS SECRETARY

VICTORIA PRESBYTERIAL — At the Executive Meeting of this Presbyterial, held in the Social Suite of Saint Andrew's Kirk Hall, *Victoria*, B.C., President Mrs. F. O. Jenkinson gave a short summary of the Devotions given by the Rev. H. Lennox, on the theme of the Synodical Meetings. Minutes of the two previous meetings were read, and the Treasurer's Report showed a good balance. The 1960 Nominating Committee was named, and the appointment of the delegate to the Annual Council Meeting, in *Toronto*, was considered. Plans were made for the Meetings to be held in Saint Andrew's Hall at the University of *British Columbia*, and the President gave a comprehensive report of the 3-day sessions of the Synodical of *British Columbia*, in *Vancouver*. The next Presbyterial Executive Meeting will be held in St. Andrew's Presbyterian Church, *Nanaimo*, B.C.

WESTMINSTER PRESBYTERIAL—Mrs. A. B. Bassey presided at the Thank-Offering Meeting of Mount Pleasant W.M.S. Auxiliary, and the Worship Service was conducted by Mrs. Robert Ritchie, of the Fellowship Group. Special music was provided by Mrs. Ross Wilson, the Misses

Bissett, and the Accompanist, Miss Annie Wilson. A beautiful picture was shown by Miss Ruth Yeandle, who recently spent three months in *Hong Kong* and *Formosa*.

Guest Speaker at the Thank-Offering Meeting of Kerrisdale Afternoon Auxiliary of the W.M.S., was Miss Tamiko Nakamura, who spoke of the work of women in the different departments of our Church—their opportunities and privileges. Mr. Hugh Taylor conducted the Devotional Period. Many visitors were welcomed, and an enjoyable social hour followed the meeting.

Dr. Christina Fraser gave an interesting and informative talk on her recent trip to the *Holy Land*, and showed the film, "Travelogue of Palestine", at the Thank-Offering Meeting of the *West Vancouver* W.M.S. Auxiliary. Mrs. J. Allan brought greetings from *Newton*, and was warmly welcomed by the members. The Devotional Period was given by the Rev. S. Lindsay McIntyre. An hour of social fellowship followed the Meeting.

Vancouver Heights Auxiliary of the W.M.S. had a good attendance at their Thank-Offering Meeting, when Miss May Nutt, Regional Secretary for *British Columbia*, showed films and spoke of her work among the young people of the Province. Special music was presented by Mrs. Hutchison, accompanied by Mrs. Jones. A former

Auxiliary President, Mrs. Allen, presented to Mrs. McHardy a Life Membership and Pin, in recognition of her faithful work for many years in the different Organizations of this Church. Refreshments were enjoyed at the close of the Meeting.

"Calling All Presbyterian Women In British Columbia to a Presbyterian Women's Conference!" This was the summons sent out, and the method used by the Presbyterian W.M.S. women of *British Columbia*, as they sought to bring about an increased interest, not only in the Missionary work of our Church, but in all the other avenues of service within their Church to which all the women of the congregations should be giving their support, and in which they should be actively participating. Meetings were held at St. Andrew's Hall, U.B.C. Campus, *Vancouver*, May 24th to May 26th, inclusive, and the Programme Theme was "Women of the Church at Work in the World of Today."

Experienced Leaders conducted the 3-day Program of study and discussion on Bible Study; Women's Work of the Church — in the Community; other Special Subjects; each afternoon from 3 to 4 p.m. was a Discussion period. There was a Registration fee of \$2.00; room and meals at very reasonable rates were available at the University. Each delegate was asked to bring her Bible, a note book, and personal towels. This Conference was not a regular W.M.S. Project, but it was planned and carried out

by members of the Women's Missionary Society of *British Columbia* in an effort to bring all Presbyterian women to a better knowledge of all the work within the Church with which Presbyterian women could, and should, be helping. Mrs. I. Le Huguët; Mrs. Earle Fox; Mrs. W. J. Murdock; Miss Sybil D. White; and Mrs. O. H. E. Thorpe, were some of our W.M.S. members, who helped to bring this Conference into being.

ALBERTA

MISS GRACE HILLOCKS,
729A—14TH AVENUE W.,
CALGARY, ALTA.
PRESS SECRETARY

CALGARY PRESBYTERIAL—Chalmers Presbyterian Church, *Calgary*, Alta., recently formed a new Affiliate Auxiliary of the Women's Missionary Society (W.D.) of the Presbyterian Church in *Canada*, to be known as the "Isabel Taylor Group." The following officers were installed by the Rev. Gerald Doran, Pastor of Chalmers Church—President, Mrs. M. F. McLennan; Vice-President, Miss Betty McNay; Secretary, Mrs. S. B. MacDougall; Treasurer, Mrs. A. A. Doherty; Pianist, Miss Beth Kerr.

The Fellowship of Grace Presbyterian Church, *Calgary*, gave a Tea for the women of the Church and their friends, taking as their theme "A Safari to Africa", in line with their Missionary Study in *Africa*. The programme, in charge of Mrs. H. Sehnert, was highlighted by an

address on *Africa* by Mr. Maurice Strong who spent some years there. An "African" orchestra, composed of members of the Fellowship, in costume, presented songs and music of *Africa*, with authentic instrumentation. Current books on *Africa* were displayed, and African villages in miniature were set up on the tea tables. Guests made their own favours — paper palm trees, crocodiles, thatched huts, elephants, and African puzzle maps were also included in the programme.

EDMONTON PRESBYTERIAL — The Annual Meeting of this Presbyterial was held in *Strathcona* Presbyterian Church, with President Mrs. S. W. Lawrence presiding at all sessions. The Rev. Gerald Morris of *Lloydminster*, Guest Speaker, spoke on World Refugee Year. Mrs. G. Milson was elected President for the coming year, with Mrs. H. E. Trace, Vice-President. Mrs. O. Nugent presented to Mrs. S. W. Lawrence, the retiring President, a corsage on behalf of the Presbyterial, in appreciation of her services. Mrs. W. Harte, Synodical President, brought greetings from Synodical, and, following a discussion on the Estimates for 1960, Miss Norma Kennedy, Regional Secretary, spoke on "The Challenge of the Estimates."

PEACE RIVER PRESBYTERIAL — The Ladies Aid of *Brownvale* Presbyterian Church, was joined by the Ladies Aid of *Last Lake*, when they met to celebrate their 30th Anniversary in the Church. Mrs. C.

McKenzie, one of the original members, was present, and had charge of the games, assisted by Mrs. V. Parrott. Slides were shown, and an Anniversary Cake featured the Social Hour.

RED DEER PRESBYTERIAL — The Intermediate and Senior C.G.I.T. Groups of *Rocky Mountain House* were joined by eighteen C.G.I.T. members from *Red Deer* and *Sylvan Lake* at an African Palavar. A Buffet Supper for forty was served. The menu consisted of such delicacies as — Witches Stew (Nigerian style); Ground-Nut Rice; Missionary Salad; Pineapple Punch; Native Surprise dessert. Following the games, singing, and skits, Miss Norma Kennedy, Regional Secretary, showed a film strip, and spoke on the Presbyterian Missionary and Deaconess Training School, in *Toronto*. After a brief Question and Answer Period, the girls joined in Worship, and closed with "Taps."

The women of the Presbyterian Church of *Central Alberta* met at *Red Deer*, recently, for a day of fellowship. Representative women were present from *Rocky Mountain House*; *Sylvan Lake*; *Willowdale*; *Carstairs*; *Valley Centre*; *Innisfail*; *West Park*; *Red Deer*; and *Olds*. After registration, a Bible Study followed, led by Miss Norma Kennedy, Regional Secretary for *Alberta*, when one method was carried through. Lunch was followed by an active period of games and songs. A conducted tour of the Mission Fields of the Church, showing the Church's

progress in education, literature, medical, and leadership training was much appreciated. Films and a Worship Service brought the day to a close.

HAMILTON AND LONDON

MRS. GEORGE CLELAND,
LISTOWEL, ONT., R.R. 2

PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL — At the 46th Annual Meeting of this Presbyterial, in Knox Presbyterian Church, *Walkerton*, Ont., the President, Mrs. F. Piper of *Southampton* presided, and the Rev. N. Reid of *Chesley* brought greetings from Presbytery. Mrs. Stewart Jackson of *Walkerton* welcomed the large number of delegates, and Reports showed steady progress in all departments and an increase in givings for the year. Mrs. W. C. Wheaton of *Port Stanley*, Synodical President, gave a challenging address, urging continued enthusiasm in the work, and, where possible, increased givings to meet expansion in Missions at home and abroad. Mrs. W. A. Henderson of *Walkerton* was soloist. A delicious dinner was served by the Service Club of Knox Church. The officers were installed by Mrs. Wheaton.

President Mrs. E. Kramp spoke at the Thank-Offering Meeting of the W.M.S. Auxiliary of Knox Presbyterian Church, *Walkerton*, assisted by Mrs. S. Jackson. The Guest Speaker, Miss Elizabeth Webb, a Missionary home on fur-

lough from her field in *Nigeria*, under the Sudan Interior Mission, gave an interesting address, illustrated with slides of her work. Music was contributed by the Church Choir.

The Rev. Mr. Lawrence of *Saugeen Indian Reserve* was Guest Speaker at the Thank-Offering Meeting of the W.M.S. Auxiliary of *Burgoyne* Presbyterian Church, and Mrs. Lawrence showed pictures of their work on the Reserve. Four young Indian girls contributed musical selections, and the Senior Girls sang an anthem. Mr. Robert Nashwaka sang a Solo, accompanied by Miss Laura Solomon. All were greatly enjoyed.

CHATHAM PRESBYTERIAL — The W.M.S. Auxiliaries of Knox Presbyterian Church, *Leamington*, combined for their Thank-Offering Meeting, and heard Mrs. Joanne Fillimore, of Radio Station CJSP, the Guest Speaker, speak on "Thoughts On Easter." Miss Marguerite Irwin was Soloist.

The Rev. R. D. Currie, Minister of Knox Presbyterian Church, *Wallaceburg*, was Guest Speaker at the Thank-Offering Meeting of the W.M.S. Auxiliary of his Church, when he spoke on "Walking With Christ on the Road of Life." Mrs. James Burns sang.

At the meeting of the Senior W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Windsor*, Miss Isobel McConnell spoke on "Peace Be Unto You."

Mrs. Robert Billinghurst read the

story "Christ Appeared First Unto Women", at the Easter Meeting of the Ellen Douglas Auxiliary of the W.M.S. of Knox Presbyterian Church, *Windsor*. Instead of a personal birthday gift to Miss Ellen Douglas, after whom this Auxiliary is named, each member brought small gifts for Miss Douglas to distribute as Hospital Visitor in *Vancouver*, B.C. Used Christmas cards were sent to *Formosa*.

HAMILTON PRESBYTERIAL — When the Senior and Afternoon W.M.S. Auxiliaries of McNab Street Presbyterian Church, *Hamilton*, met together, Mrs. Thomas Muirhead presided, and Miss Margaret Boyd, Regional Secretary, told of W.M.S. work in *Western Canada*. Mrs. D. Glen Campbell presented a Life Membership to Mrs. James Irvine, and to Miss Grace Buttrum, who is leaving for Overseas, a book and a pin were given. Others assisting were Mrs. Gordon Allan, Mrs. Douglas Blankstein, and Miss Audrey Falladown.

Mrs. Robert H. Armstrong presented Junior Certificates and Pins to the C.G.I.T. members at their Affiliation Service with the Senior W.M.S. Auxiliary, the Mildred Soutar, and Mildred Gehman Groups, of Erskine Presbyterian Church. Mrs. Arnold Beale presided, and Mrs. T. D. Reiger is C.G.I.T. Leader.

Life Membership Certificates and Pins were presented to the C.G.I.T. when they affiliated with the Senior and the Margaret Leask Auxiliaries

of the W.M.S. of St. Cuthbert's Presbyterian Church. Mrs. Richard Fox, the C.G.I.T. Leader, was assisted by Mesdames Alfred, Sandy, and Frank Scott. Others taking part were President, Mrs. R. H. Edworthy, Mrs. Ernest Dalzell, and Miss Margaret Boyd.

The Florence Palmer W.M.S. Auxiliary of Strathcona Presbyterian Church, *Burlington*, met in the Manse, with Mrs. G. G. Prescott presiding, and Mrs. Gerald Calvin, with Mrs. Alex Bryce, assisting. Mrs. Melville Bailey showed slides of her recent trip to *Holland*.

MAITLAND PRESBYTERIAL — Mrs. Farrish Moffat, Presbyterian President, was Guest Speaker at the joint Thank-Offering Meeting of the Afternoon and Evening Auxiliaries of the W.M.S. of the *Ripley* Presbyterian Church.

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON,
8 CROWN PARK ROAD,
TORONTO 8, ONTARIO
PRESS SECRETARY

ALGOMA PRESBYTERIAL—Mrs. Hugh McMillan of Mavis Reoch W.M.S. Auxiliary, St. Paul's Presbyterian Church, *Sault Ste. Marie*, and Mrs. W. M. Mann, of Margaret Gorman W.M.S. Auxiliary, Westminster Presbyterian Church, were presented with Life Memberships by their Auxiliaries.

Deane Crow, Marie Comegan, Gloria Green, and Lillian Redsky, former residents of Cecelia Jeffrey

Residential School, *Kenora*, Ont., and now with the Shingevaidk Home School, have been welcome guests at the Parties and Special Events held by the C.G.I.T. Groups of Victoria, and St. Paul's, Presbyterian Churches, *Sault Ste. Marie*.

NORTH BAY PRESBYTERIAL — The Dorothy Douglas Auxiliary of the W.M.S., *Sudbury*, Ont., held the Easter Meeting in the Church, with the President, Mrs. D. H. Stewart, presiding. Mrs. J. MacRae spoke on the theme "He is risen; He is risen indeed." Mrs. E. Perry was Soloist, her accompanist being Mrs. V. Taylor, A.T.C.M. An hour of social fellowship followed the Service, with Mrs. M. Kerr, Mrs. J. MacRae, and Mrs. A. B. McLennan acting as hostesses.

EAST TORONTO PRESBYTERIAL—The Evening Auxiliary of the W.M.S. of Queen Street East Presbyterian Church, *Toronto*, celebrated its fifth Anniversary at the Easter Thank-Offering Meeting. Among those present were members of the Executive Groups of the W.M.S.; the Principal and the Dean of the Presbyterian Missionary and Deaconess Training School; Home Helpers; and Auxiliary members from the neighbouring Churches. Miss Eileen Black, a recent graduate of the Presbyterian Missionary and Deaconess Training School, and recently-appointed Missionary to *Formosa*, consented that her name should be given to this Auxiliary — thus the Eileen M. Black Auxiliary of the W.M.S. of Queen Street East Pres-

byterian Church, *Toronto*, became a reality. The Guest Speaker, Miss Olive Grant, spoke on "The Growing Edge of the Church". At the Social Hour following, the Birthday cake was cut by Miss Annie A. Noble, assisted by Miss Eileen Black, "our oldest, and our youngest Deaconesses."

The 35th Anniversary of the W.M.S. Auxiliary of *Willowdale* Presbyterian Church, was a largely attended event, when the Rev. R. Malcolm Ransom, Assistant Secretary of the Board of Missions, Overseas Department, was Guest Speaker at the Evening Service in the Church. Mr. Ransom, who spent four years as a Missionary in *China*, spoke on the changing conditions in our Mission Fields, stressing the fact that among these new Christians, the help of the Missionary is needed, and wanted — but as a partner.

During the Social Hour, following the Service, Mrs. C. Snider, President of the Anna Cooper W.M.S. Auxiliary, welcomed all present, and called on Mrs. McLean to present a Life Membership and Pin to Mrs. L. Shobridge. An Honorary Membership and Bar was presented to Mrs. Dewar, a Charter Member of the Church, and the only living Charter Member of the Anna Cooper Auxiliary. Mrs. C. Snider made the presentation, and the Birthday Cake was cut by Mrs. Dewar.

When the W.M.S. Auxiliary of Westminster Presbyterian Church, held their Thank-Offering Meeting in the Church Hall, Miss Ethel

Chapman, of the Home Economics Division of the Department of Agriculture, was Guest Speaker. Her subject was "Human Relations Viewed from Three Levels — The World; The Nation; and The Family", and Miss Chapman gave interesting and enlightening information, with plenty of food for thought.

MONTREAL AND OTTAWA

MISS FLORA NUGENT,
316 SYDNEY STREET,
CORNWALL, ONTARIO
PRESS SECRETARY

The Synodical Meeting of *Montreal* and *Ottawa* was held in St. John's Church, *Cornwall*, Ont., with President, Mrs. F. R. Duminy of *Ottawa*, in the Chair at the three sessions. Delegates and Synodical Officers were entertained at a complimentary Dinner on the first evening by the ladies of St. John's Church, and the Guest Speaker at that Evening Session was Miss Hildur Hermanson, Reg.N., from *Formosa*, who gave a comprehensive picture of her work in that land, as our W.M.S. Missionary there for 28 years. She showed slides of her trip to the *Holy Land*, as well as of our work in *Formosa*. On Wednesday morning the Devotions and Service of Remembrance were given by Mrs. W. Stanford Reid; at the Afternoon Session, Reports of the Presbyterial Presidents were received; Dedication of the Year's Work was made by Mrs. W. L. MacLennan; and Mrs. Arthur J. Cherry, Editor of *The Glad Tidings* and Director of Pub-

lications on Council Executive, conducted a Question and Answer Period. At the Dinner, following the Meetings, Mrs. E. L. Blair, President of Glengarry Presbyterial, welcomed delegates and visitors, and greetings were brought by the Rev. Currie Creelman, Moderator of Synod; the Rev. J. Fox, Moderator of Glengarry Presbytery; the Rev. Ronald Rowat, Superintendent of Missions for the Synod of Montreal-Ottawa; and Mrs. Arthur J. Cherry, from Council Executive. The Guest Speaker at the closing Evening Session was the Rev. Frances L. Kinsler, D.D., of Korea, Professor and Dean of Admissions in the Theological Seminary, Presbyterian Church of Korea, in Seoul — the largest Presbyterian Seminary in the world, with a graduating class of 105 last year — who gave a vivid picture of Christian work and conditions in that land. Mrs. W. Stanford Reid presented the Report of the Nominating Committee, when Mrs. T. R. Gates, *Brockville*, Ont., was elected President, to succeed Mrs. F. R. Duminy, of *Ottawa*, the Retiring President. The Installation of Officers for 1960-61 was conducted by Mrs. Arthur J. Cherry. A large attendance of Board Members, Delegates, and Visitors was reported.

LANARK AND RENFREW PRESBYTERIAL — In recognition of her long and faithful service in leadership, Mrs. N. G. Anderson was presented with an Honorary Membership from the Auxiliaries and the Presbyterial.

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The Glad Tidings

SEPTEMBER

1960

VOL. XXXVI



MILLER SERVICES

Seed-time and harvest, Lord, alone
Thou dost on man bestow;
Let him not then forget to own
From Whom his blessings flow!

(an old hymn)



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THE GLAD TIDINGS

VOL. XXXVI

TORONTO, SEPTEMBER, 1960

No. 8

The African Sunday School Curriculum

A TOTAL of 182 writers has been enlisted from eighteen countries or regions in Africa - south - of - the-Sahara to produce lessons for the new Africa Sunday School Curriculum. The editorial board and the two editors, all from within countries of Africa itself, are actively working on manuscripts; these are being turned in by writers who are scattered throughout the vast expanses of Africa which are later to be served by these new teaching materials for the churches. This Africa Sunday School Curriculum ultimately is to be available in as many as seventy languages or dialects of that great continent. At the outset, these lesson materials will appear in English, French, and Portuguese. There are active plans for putting these fresh writings into the twenty African languages or dialects which have top priority.

The African Sunday School Curriculum may become a bond between churches of the Christian movement of that vast area, whose peoples now are undergoing rapid social change and which is the scene of striking advances toward political independence. That the conception and pro-

duction of this body of material is quite inter-denominational is made clear from the fact that twenty-one denominations are represented among the writers who have been actively enlisted to give their help. From the very outset, this Africa Sunday School Curriculum has been worked at by persons officially delegated from their churches *within* Africa. The lessons and teaching procedures are to stress what is *common to all*, as indicated by these directions from the editors to writers: "Writers are asked to remember that this curriculum is to be used by about 100 different church bodies in Africa. No writer is, of course, asked to be false to his own convictions. But all are asked to keep as far as possible to the general body of Christian belief and doctrine held in common by different denominations participating in the scheme." This Africa Sunday School Curriculum is being prepared on a Graded Syllabus, for five age-groups. There also is a General Syllabus; it is related to the Graded one, but is designed for use by teachers of limited training.

The Africa Sunday School Cur-

riculum has come about through a significant co-operative endeavor. In this, the World Council of Christian Education and Sunday School Association has had a central part, in bringing together the thought and resources of the National Christian Councils and the churches within Africa, along with the resources of denominational mission Boards in the West.

An initial step was the holding of four regional Consultations on needs of the teaching Church in Africa. These took place in late 1955 and early 1956. They met in four regions of Africa-south-of-the-Sahara; East, South, Central, and West. A resource person for these Consultations was Mrs. Emily Shacklock, of the Methodist Church in the U. S. A. There was fullest opportunity for all African participants to express, in these preliminary Consultations, their feelings and hopes as to what a plan for Christian nurture in the African setting should provide. Thus the Hon. R. Ngala of Kenya made this observation in one of these regional meetings:

"Formerly there were opportunities for meeting at tribal activities, such as feasts and dancing. Now there is need to provide suitable places for young people to meet. Parental influence could be great but today it is negligible. In Mom-basa, which I know, children often lack parental care, the father going to industrial work while the mother remains in the Reserve . . ."

Against the background of these

four regional Consultations, a Curriculum Conference was held in Old Umtali, Southern Rhodesia, August 6-25, 1956. Here the delegated representatives made decisions on foundations of the Africa Sunday School Curriculum. These concerned the structure and content of the Syllabus, the choice of editors and of the Editorial Board, the general approach to this central task of Christian nurture in Africa, and so on.

So great is present eagerness for help on teaching materials that some workers have seized on the bare Syllabus outlines and translated it for their guidance and use, although the Editorial Board has strongly urged this not be done. The lessons for the various age-groups are designed by units, to use the term favored in Africa, by "blocks". Within these units or blocks, individual lessons will contain on the average about 1,800 words. Lessons for adults will be somewhat longer. The grand total of 1,076 lessons for the Graded Syllabus will call for about 2,000,000 words! A picture of typical situations to be met by the Africa Sunday School Curriculum may be glimpsed from these words of one of the editors. Henry Makulu, describing the situation in Sierra Leone, for example, says:

"Some of the churches have good Sunday Schools, but on the whole, Sunday School work is not very good. Teachers are in short supply, and those who are keen to do the

work often are ill-equipped. The Church Missionary Society (Anglican) has its own materials, but it is eager to co-operate in this new curriculum. The Christian Council hopes to go into the whole matter of training Sunday School, and other, lay leaders . . .”

A new resource for aid to this project of writing a new curriculum, and of getting it used, comes with the establishment of a Center for Training Writers. It is at Kitwe, Northern Rhodesia, and has been initiated through the Committee on World Literacy and Christian Literature, of the Division of Foreign Missions, NCCC USA. While this Center will be chiefly concerned with translation work, it is anticipated that courses for writers in the field of Christian education might parallel the emphasis on translation. This will be a great resource for the Africa Sunday School Curriculum.

The editors, and the Editorial Board, see another great need: leadership training. Suggestions are to be made to National Christian Councils in Africa for plans which will help develop leaders who will be eager and able to make use of resources in this new approach to teaching materials when available.

Present budget provides for carrying this great project through June 30, 1961. By that time, some of the books of the curriculum will be in print. There will still remain, however, great tasks. The Editorial Board is asking that the present staff and office be continued for at least another three years after June 30, 1961. The curriculum for Christian education in Africa is one of several like undertakings of the WCESSA, in various stages of completion, in Spanish speaking Latin America, in the Near East, in India, and, in the English-speaking Caribbean area.

* * * * *

THE WORK WORTH-WHILE!

“If we work on marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble into dust. If we work upon immortal souls, if we imbue them with principles, with the just fear of the Creator, and love of fellow-men, we engrave upon those tablets something which will brighten all eternity.”

Daniel Webster.

PRAYER

by MISS GERALDINE GREER, B.A.

On furlough from Taiwan (Free China)

Dear God and Father, we lift our hearts to Thee in thanksgiving, thanking Thee that Thou hast called men and women from every nation to be Thy peculiar people, and to bear the name Christian.

It is with deep gratitude, that we remember those who have been led by Thee in years past to pioneer in the land of Formosa. We thank Thee that the foundations have been laid firm and strong. We thank Thee that we have been given grace, to see the results of their labours.

Our Father, we remember those from our own land, who today give leadership and help to the Presbyterian Church of Formosa. We pray that Thou wilt guide them through all the changing scenes. We thank Thee for their love for the Formosan people. We thank Thee for the beautiful relationships of love and trust which exist between those Christians from the West, and those Christians who live in the East.

Our Father, we pray for this young church in Formosa. We pray that Thou wilt guide each member who sits on a committee of this Church. We thank Thee for their faithfulness, and for their willingness to serve. We pray for each member in the local church — that he will feel the responsibility of his high calling.

We pray for the children and the youth of the Island. We think of the many little ones in the Church Schools, and of the many who meet in the open air to study Thy truth. We pray for the students in the Bible School, in the Theological College, and the Middle Schools. We ask Thee to guide all efforts to guide the young. We pray for the Youth Committee of the Church. We ask Thee to be especially near all Christian youth in the armed forces.

We pray for all efforts which are being made to alleviate suffering on the Island. We pray for the doctors, and the nurses, at Mackay Hospital, and at the Chiang-hua Hospital. We know that many, through their pain, have been led to Thee.

We pray for the work among the Aboriginal Tribes on the island. We thank Thee that Thou hast given them eager hearts to hear Thy message, and we pray that the church on the plains will not fail in carrying this message to them.

We also remember, before Thee, the many who, by their gifts and prayers, share in bringing Thy love to the people of Formosa.

We pray all these things in the name of Thy dear Son our Saviour.

Amen.

THE PEOPLE CLAIMED HER!

by MRS. L. W. GEHMAN
Christian Medical College, Vellore

At 3.30 p.m. yesterday (May 24, 1960) our "intercom" announced to the wards — "Dr. Ida S. Scudder passed away in Kodaikanal this morning", and we were plunged in sadness, at losing her who always gave so lavishly of her love and compassion to all, and who lived for her Lord, and for Vellore. At the same time, we felt joy that her Lord had called her home to eternal rest.

Just sixty years ago, Dr. Ida answered the call of God to serve India's women, and she has lived to see the work she started, in a small room in her father's bungalow, become one of the greatest medical colleges in India.

Last night the city took over, and lovingly decorated, in navy and jasmine, the float which would take her to her last resting place, and declared all shops would be closed on the morrow in her honour.

This morning, we gathered before the clock tower, to give thanks to God for her victorious life among us. Her picture was hung with jasmine, just back of the platform which also was draped in navy and decorated with jasmine chains. The message by Rev. Savarirayan, our General Superintendent, was in Tamil. Dr. Carol Jamieson read the



DR. IDA S. SCUDDER

love chapter, I Corinthians 13, for it had been Dr. Ida's custom to read this chapter every Monday morning in chapel. The hospital choir sang her favourite hymn — "Be Thou my Vision, O Lord of my Heart".

Then began a slow three-mile procession to the grave, with Dr. Carman, Rev. Savarirayan and Dr. Brand in the lead, with a black crepe flag waving in the breeze. Then came the student nurses in uniform, followed by the graduate staff, medical students and doctors, and, far back in the rear, the float with the open coffin, and Dr. Ida raised just enough so that all might see her, as is the Tamil custom. After the float, followed many others, farther than one could see. As we walked six abreast, we sang her favourite

hymns, and all along the way smoking fireworks raced across the sky. This, I'm told, is also a Tamil way of honouring their beloved dead.

The procession wound its way through the long bazaar. The streets were lined with silent men, women, and children, waiting to see for the last time the doctor who had meant so much to them. Policemen, from the police school in Vellore, guarded the route, but actually there was little need. The people of the city — on the street, on the verandas and on the rooftops — were silent. Probably never before had they heard a funeral procession sing along the way. Young doctors helped keep the procession moving. We arrived at Central Church, which Dr. Ida's father had helped establish, to find no room for those in the procession. There, a brief service was conducted by Pastor Poonarangam, who had known her these many years. Again the procession moved slowly along, passing Schell Hospital, (her first hospital and now our Eye hospital) — singing as it went — on to the Protestant Cemetery, where yet another crowd awaited her arrival.

Dr. Inbanathan held a brief service at the grave, where she was laid to rest beside her mother, under the shade of a banyan tree. Jasmine garlands were broken up, and distributed to be dropped on the coffin by those who wished to do so.

As we left, Mary Taber Schell, Dr. Ida's adopted daughter, wept quietly by the grave for the young doctor, now old, who had arrived

on the ward just in time to save Mary from being smothered under a pillow, by relatives who didn't want a girl baby. Dr. Ida named Mary for the wife of the banker who gave her funds for Schell hospital. When Mary grew up, Dr. Ida arranged a good marriage for her, and now Mary's daughter Joyce is one of our B.Sc. graduates.

Mr. Tindall, who drove for Dr. Ida on many a roadside clinic, drove the float. He borrowed someone's blue serge suit, and must have nearly perished in the hot sun, but I imagine it was probably one of his greatest moments in life — just to be able to do this last service for "Doctoramma".

It was really a triumphant procession, for one who day by day poured forth her soul in prayer to her God on behalf of Vellore, and the people of India. It was said of Dr. Ida that she was both a great American, and a great Indian, and certainly our Indian people claimed her for their own. Could it be that in the silent respect paid to her, a question unasked dwelt in the minds of the people? — "Would they continue to find love and compassion in the Christian Medical College now that their beloved doctor was taken from them?" — Time will show that those who carry on the work here still want the things she wanted for her people — the best in education for her students; loving service and God's Word for her patients.

Many of our staff are still on holi-

day. Some of them had the privilege of taking part in the service at Kodaikanal for Dr. Ida before she was brought down to Vellore. Some will be sad that they could not get here, or could not be reached. Dr. Ida B. Scudder, Dr. Ida's niece, is on her way back from furlough. She is head of our X-ray department. Our hearts go out to her just now.

The Christian Medical College is a monument to Dr. Ida, and her great endeavour to bring medical care and the Gospel to India's women and India's people. We are celebrating our jubilee in August, as it will be sixty years since Dr. Ida began her work here, and fifty years since the School of Nursing was opened. Our effort will be to raise funds for a new school of nursing and for a residence for male Internes and house-doctors at the hospital. The Medical Alumnae has almost raised the amount required for the residence, but the School of Nursing Alumnae have not done so well for the school of nursing.

Yesterday, we had three of our graduates, newly married, visit us. All had married well. Achamma married one of our doctors, and Mary married an executive in the

oil fields of the Persian Gulf area. Sumathi L.'s story is very interesting. She graduated two years ago. While nursing on our chest surgery ward, she happened to take care of an Indian pastor's wife who had lung cancer. Before she died, she told her husband she wanted her son, an instructor in a college at Madurai, to marry Sumathi. Father and son visited Sumathi's Hindu home and arrangements were made. Sumathi had always attended Bible class and our chapel services. Last week she was baptized, and married the son of the pastor who had given us the cross on our clock tower, in memory of his wife. Sumathi looked simply radiant in her happiness.

NOTE: Mrs. Gehman, our Society's representative on the Vellore staff, was asked to write an article on Vellore for this page. When Dr. Scudder died she wrote the above article which gives to us a vivid picture of the contribution of Dr. Scudder to India and the esteem in which she was held.

Keep this article for reference when planning Programme Six in the 1960-61 study packet "Into All the World Together".

* * * * *

WITH GOD!

To talk with God no breath is lost

Talk on!

To walk with God, no strength is lost

Walk on!

To toil with God no time is lost

Toil on!

Little is much, if God is in it;

Man's busiest day is not worth God's minute!

Who works with Him does best and most!

(Old English verse).

FINANCIAL REPORT

January-June, 1960

Receipts:

	1959	1960
Synodical Givings:		
British Columbia	\$ 1,600.00	\$ 1,801.80
Alberta	2,300.00	1,849.00
Saskatchewan	554.47	1,377.64
Manitoba	2,546.85	3,228.00
Hamilton and London	35,060.50	39,741.90
Toronto and Kingston	26,792.00	25,908.55
Montreal and Ottawa	21,200.00	20,474.50
	\$ 90,053.82	\$ 94,381.39
Individual Gifts	3,896.08	4,410.79
	93,949.90	98,792.18

Disbursements:

National Missions	\$ 51,006.39
Overseas Missions	66,760.07
Organization	20,992.18
Publications	7,463.68
Administration	13,377.37
Insurance and taxes	203.54
Students	1,175.00
Christian Literature	10,622.00
Grants	1,185.00
Synodical Grants	1,160.30
Visual Education	2.70
Council Meeting	5,029.55
General Expenses	30.00
	\$179,007.78
Payments from Individual Gifts	1,426.00
	\$180,433.78

(Mrs. I. G.) Helen Sinclair,
Treasurer

THANK YOU — FROM MISS HERMANSON

It would be impossible for me to write personal notes to each of the many who so kindly, and thoughtfully, cared for me during my Deputation across Canada. So, I am using the medium of our "Glad Tidings" to thank you all, from the bottom of my heart. I so appreciate your kindness and courtesy at all times.

Without your help in every way, I could not have carried out the very busy programme arranged for me. But everywhere, in cities, towns, and villages, I was met; transportation was arranged for me; I was housed and fed!

To all who helped to make my deputation one of joyous fellowship with our Church members, big and small, I say "Thank You"! I shall treasure new friendships made, and old friendships renewed, as I return to my work in Formosa.

The assurance that you are remembering our work in your prayers, as well as giving us every support, will also be treasured.

May God richly bless you all.

Hildur K. Hermanson

(Note — Miss Hermanson leaves Canada, for her return to Formosa around the middle of September.)

* * * * *

AT AUTUMN

By Margaret E. Sangster

*When autumn casts a splendid,
shining garment*

*About the gray world's poverty
and pain,*

*When there is gold in every tired
meadow,*

*When trees, half hushed to sleep,
have bloomed again—*

*Oh, then it is we feel God's depth
of purpose*

*The mercy that His hand alone
can show.*

*If He can paint the very soul of
nature,*

*His love can cause our weary
hearts to glow!*

*Our faiths grow dim . . . His good-
ness never falters—*

*Each scarlet leaf has told this
truth to me!*

*The snows will come—but after
them the springtime.*

*It is a part of life's long mystery.
The songs we sing grow reedy and
old-fashioned,*

*Dear dreams may turn to dust
before our eyes —*

*But through the autumn, burning
and impassioned,*

*God tells us that real beauty never
dies!*

SOUTH AFRICA

The Canadian Council of Churches' Committee on International Affairs expresses grave concern at the racial conflict in South Africa, and has agreed that the following Resolution on the current South African Disturbances be sent to the Government of Canada, the High Commissioners in Canada of South Africa and other Commonwealth countries, the Commission of the Churches on International Affairs, the Christian Council of South Africa, and the South African Churches which are members of the World Council of Churches, as adopted by the Executive Committee of the Department of Overseas Missions, of the Canadian Council of Churches, March 30, 1960.

RESOLUTION

The Executive Committee of the Department of Overseas Missions of the Canadian Council of Churches, composed of representatives of Canadian Churches which have for many years sought to serve the welfare of the African peoples, in many parts of the continent, which are now involved in their life in many ways, and which are deeply concerned about their future development, expresses its deep distress and regret at the apartheid policies and laws of the Government of South Africa, and the mob violence, repression and death which have resulted therefrom, and especially at the horrifying events of the last few days.

The Executive Committee urges the Government of Canada

1. To express its deep dismay at these tragic happenings;
2. To declare for itself and for the people of Canada their open and unequivocal support of the claim of all men everywhere to the human rights and fundamental freedoms set forth in the Declaration of the United Nations, and especially the right of all to participate freely and fully in responsible democratic government without racial discrimination against any;
3. To secure full and accurate reports on the happenings in South Africa and make these available to the Canadian people.

* * * * *

FRATERNAL MESSAGE FROM OUR OWN CHURCH

"To Sir Francis Ibiam,

Chairman of the All Africa Church Conference—

The Presbyterian Church in Canada, meeting in General Assembly in Guelph, Ontario, June, 1960, sends greetings in Christ Jesus to you, and, through you, to the All African Church Conference.

It is with a heavy burden of responsibility that we write to you, confessing our shame for attitudes and deeds, on the part of the white peoples, that have betrayed our Lord, and denied the brotherhood for which He lived and died. We cannot, and we do not, dissociate, ourselves from deeds of racial discrimination towards your people. Nevertheless, we write you with joy and hope, confident that as we look to the Lord Jesus for pardon, we may also look to you for the assurance of our forgiveness.

May we say that our deep concern for recent tragic events in South Africa has been expressed, in some small way, by actions of our General Board of Missions, urging our Government "to declare for Canada our total abhorrence of apartheid doctrine and our unequivocal support of full human rights and fundamental freedom for all men everywhere." This was done in a communication to our Prime Minister during the Commonwealth Conference in London. Our Board of Missions also joined in a letter to Ottawa sent by the Department of Overseas Missions of the Canadian Council of Churches.

We want to assure you of our deep desire to find ways and means whereby we may more effectively worship and work together as members of the Church which is the body of Jesus Christ. We give thanks to God for the unity of all believers — a unity not of our making, but of His own will and work. But we confess a deplorable ignorance of what steps we ought to take in making restitution to you for actions which have threatened this unity in the past.

We witness to a genuine concern to rectify our ways — both at home and overseas — and we earnestly request the All Africa Church Conference to support us with their prayers; and to inform us of avenues of service whereby our common bonds in Jesus Christ may be strengthened, for the furtherance of the Gospel throughout the whole world. The Grace of the Lord Jesus Christ be with you."

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SYNODICAL GIVINGS

	1959	1960
British Columbia	\$	\$ 1,001.80
Alberta	1,500.00	
Saskatchewan	554.47	490.65
Manitoba	984.85	1,702.00
Hamilton and London	26,098.50	29,300.00
Toronto and Kingston	20,163.00	16,557.05
Montreal and Ottawa	10,700.00	10,474.50
	60,000.82	59,526.00

OUR INDIAN SCHOOLS

by STEPHEN T. ROBINSON

Principal, Cecilia Jeffrey Indian School, Kenora, Ont.

As I write this short sketch of our work in our Indian Schools, school is about to close for the summer recess, but as you read it the children will be beginning another year of study, fun, fellowship, and some small ones will be starting an entirely new experience in a very new and changed environment.

This cycle of opening and closing Residential School has been going on since the turn of the century, in various degrees of scholastic and practical progress.

With regard to the work in our schools, I think the thought expressed in the line of the hymn is very appropriate: "Tell me the story often, for I forget so soon". As the "Word" needs to be oft repeated, so does the story of the work of the Church, and again I would remind you to become increasingly conscious of our work amongst the Indian people, especially in this area of Ontario, and also in Manitoba. I mention these two particularly because our two schools are located here.

Through the years, children with no day schools available have been entrusted to the care of the Church in these schools. With the increase of Day Schools on the reserves, especially in this Agency, more chil-

dren are coming from more remote areas. Children enrolled in this school come from homes well over 1000 miles apart. The Residential School is provided for the children in three groups. (1) Those with no day school available. (2) Those whose parents are absent on the trap line, or for another reason cannot care for them while they attend school. (3) Children who are orphans or have no suitable home life.

In the early days, the Church saw here a need for a very important service. The Church, especially ours, has always stressed the importance of the close co-operation of the Church and Education, and in this particular field, with our Indian Brothers through these many years, a long and constant witness has been maintained. The migratory life and spirit of the Indian has required much patience and prayerful devotion on the part of our missionaries, teachers, and domestic staff, but finally we are seeing the fruit of the labours of many of God's children, and now these two brothers of very different origin, through their appointed representatives, are becoming aware of a common task. The task, as always seen by the Government and the Church, has been that of imparting some useful

knowledge to the Indian child, to help equip him for a better life. Much could be written about the programme during the early years, and even to recent times, but, as modern education is a progressive movement, it seems only wise, like Paul, to press to a higher calling, and look for things ahead. The present situation finds us with parents who, for the most part, are anxious for better things for their children. With the lowering mortality rate among these people, and the slimmer living from trapping and hunting, there is the realization that to compete in an increasingly expanding modern society, technical skills are required by those who will find their way, and maintain a high standard in this new life.

Our Birtle School has led the way in this advance toward a higher standard of education. Mr. and Mrs. Rusaw, who are now in their fifteenth year as principal and matron of the school, have assisted scores of students to gain their desired goals. Many of their graduates are leaders in the various Indian organizations in the city of Winnipeg. One graduate is now supervising the boys in the school, another is an outstanding pianist, and still another is employed as a refrigeration technician, here in Kenora. These, and many others in various professions, have found useful places in society, through the interest shown, and the opportunities offered in our Birtle School. Miss Kenny, for seventeen years has been the Senior Teacher

there, and has been untiring in her support of the Principal, and in her love and interest in the children.

The school is one of the finest in Canada, and one of the few where a successful farm is operated. The training received in undertaking the many chores around the farm has given many boys and girls a practical introduction to lives of usefulness. The school and grounds are a showplace, especially in summertime. If you should travel west on Manitoba's Trans-Canada Highway, you would find it very rewarding to travel the few extra miles northward which would take you to this school, overlooking the town of Birtle, with its fine herd of your cattle, pigs and chickens, for these are still the property of the W.M.S.

You will be interested in knowing that the two schools are about the same age: this one in its 31st year of operation on this site, and the one in Birtle one year younger. The Kenora school replaced one which had operated for many years on a site in the Shoal Lake area. The property there is still owned by our Society, and as roads are built it could very reasonably become a very attractive campgrounds.

After so many years of seemingly fruitless labours, we are seeing some advancement in the move toward a higher educational standard. At present, this school has graduates who are entering Grade XIII, and several others in various grades of High School. One girl is taking a

hairdressing course — this school is the only home she has known, and I am happy to say, in your name, it will always be home for her. We are following with interest the others who are taking special courses: welding, barbering, carpentry, etc. Our Miss Denholm, in Winnipeg, is your representative, to watch and encourage these young people in this difficult period of adjustment to city life.

The educational standard of the Indian schools is that of the Province in which the school is located. We have our own Inspector from the Indian Affairs Branch, and we are also within the jurisdiction of the local Provincial Inspector. This system allows the Indian children to move to any school within the Province, without jeopardizing their scholastic advancement.

Age-grade retardation is the most common reason for the child's apparent backwardness. In many cases the child is registered at school, for the first time, at ages 9-12 years. The lack of training in these early formative years, and the very limited social life in the distant areas, retards very much the child's ability to advance in the first year or two with us. With modern transportation, and the opening up of the remote areas, the children are coming in sooner, and at the present time, in this school, we have a very bright class of Grade I students. This is excellent, and we hope it will continue, because in September of this year we in Kenora will follow many

other communities who have experienced the school integration programme. Our children from Grades 4-8 will attend the Township school. It is the feeling of the Department that this mingling of the various racial groups is the only successful method whereby all children will have an opportunity to become good citizens of our country.

This age-grade retardation, and this new integration programme, is giving the school administration added responsibility. The age-grade retarded students this year will require a special class, where they will get the basic subjects, and they will also receive a maximum of training in the practical arts classes. This training will equip them to compete very favourably for a livelihood in their own communities. With 50-60 of our children going out to school each day, we must change our way of living at the school. Our whole routine must be changed, but we must still maintain our high standards of Christian education, and our atmosphere of hominess, for which task we are here. When it is remembered that these children are with us for 10 months, and with their parents for only 2 months, we realize the impact we must have on their lives. It keeps us very humble when we realize our responsibility, as God's servants labouring in your name, to mould these young lives in the image of our Saviour and Lord.

This, as I have said at the beginning, is only a sketch of the pro-

"Calling Young Women To Give Leadership!"

Report of The Young Women's Conference,
Alma St. Church, St. Thomas, Ont.

by MISS KAY FERGUSON

Filled with enthusiasm, and anxious to find their respective places in the work of the Church of Jesus Christ, 179 delegates, representing almost as many congregations between Montreal and Windsor, voted unanimously that the Young Women's Conference should be held annually. This was the spirit of unity that climaxed a week-end of learning, Christian fellowship, and fun, which these potential leaders shared at Alma Street Presbyterian Church, St. Thomas, May 27-29.

On Friday evening, all were welcomed to an African Palaver, at which the Young Women's Auxiliary of the host Church presented the play "On the Edge of the Village". Pictorially, too, we visited Africa in the film "I'll Sing, Not Cry", which showed the change the Christian message brings to the lives of those who heretofore worshipped heathen idols. After the tea party, at which we enjoyed tastes of many African dishes, Mrs. Joe Leatham led in family worship, on the theme "In the Beginning".

On Saturday, we truly journeyed "into all the world". With Miss Agnes Gollan we visited Nigeria, a country the size of Ontario, which is

inhabited by twice the population of Canada. From the little pink bungalow at Ohafia, Agnes Gollan and Dorothy Bulmer are giving leadership in the field of Christian Education, by introducing a camping programme; a programme for teen-age girls called Christian Girls Groups; and leadership training for Church lay leaders. Agnes told of the great need for Christian workers, as they have only 33 ministers and 10 deaconesses to serve 420 Ibo congregations in Eastern Nigeria.

Miss Helen Miller, of Hamilton, gave an illustrated travelogue of her visit with our missionaries in Jhansi, the Bhil field, Japan, Formosa and British Guiana. She said, "Today India is a country where people work very hard for little pay; where the caste system is not yet dead; where people are determined to become literate; and where people are more intrigued by the Western world's materialism than their Christianity." In contrast, she said, the Indians, who were taken to British Guiana as indentured labourers, are well-fed and much healthier, but, as in India, they are in need of spiritual rebirth. She stressed that all Christians must be missionaries, whether

abroad or at home, as Christ commanded "Feed my sheep".

On Sunday morning, Mrs. Clare McGill spoke on the text Matthew 8:15. She urged that we might be touched by Jesus, that the fever would leave us, and that we, like Peter's wife's mother, might stand up and minister unto those about us—and that the people of the Tyal tribe in Formosa may, too, be enabled to do this. She and her husband are, by using modern descriptive linguistics, diligently translating the Scriptures into the Tyal language, so that the Church of Jesus Christ among these aboriginal mountain people can survive and grow.

The delegates who were C.G.I.T. members and leaders, Church School teachers, choir leaders, full-time Church workers, High School and University students, Y.P.S. and W.M.S. members, participated in three of the seven workshops conducted on Saturday. These workshops included "Methods of Bible Study" led by Miss Athalie Reed of Hamilton; "Teaching Tots Christian Truths" led by Mrs. W. L. Weir of London; "Fellowship and Fun" — Mrs. V. W. Raison of West Flamboro; "Christian Vocations" — Mrs. Clare McGill; "New Ideas of Programme Presentation" — Mrs. T. G. M. Bryan and Mrs. N. Anderson of Hamilton; "Know Your Church" — Miss Louise Reith of Toronto; and "Using Your Bible In Christ's Service" — Mrs. W. E. McCutcheon.

A highlight of the Conference was

the singing of the massed choir on Sunday morning; all young women from the London Presbytery. The congregation was impressed with their rendition of two anthems, under the leadership of the Church organist, Mrs. J. A. Pollock.

Some Interesting Excerpts from Reports:—

A TEEN-AGER'S VIEWPOINT OF THE CONFERENCE—"My deepest impression of the Young Women's Conference at St. Thomas was the fact that so many people from all walks of life could have fellowship as a whole; talking together, praying together, and learning together — this left a great imprint on my mind. We, the younger generation, benefited a great deal from the women at this Conference; helping others and teaching others — especially the younger ones, for the future of the church and the world lies in the training of us, the younger generation." Miss Bonnie Lee, Brockville.

A SECRETARY OF YOUNG WOMEN'S GROUPS—"We felt that the Conference was a tremendous success. I found it all most inspiring, and I feel that it will give a great boost to young women's work. In our workshop we tried to show the importance of making our W.M.S. meetings interesting, explaining a variety of methods of presenting programme material, and demonstrating how the 'Glad Tidings' could be used in Auxiliary meetings." — Mrs. T. G. M. Bryan,

Hamilton, Secretary of Young Women, Hamilton Presbyterian.

A SENIOR AUXILIARY PRESIDENT —
 "As hostesses, the members of our newly-formed Young Women's Auxiliary received invaluable experience. The association with other young women from across Ontario and

Quebec has given them a bond of fellowship which only exists where members are joined together for the purpose of the advancement of the Kingdom of God. All who participated seemed renewed with enthusiasm and zeal in this great cause."
 — Mrs. C. A. Porter, Alma Street Church, St. Thomas.

* * * * *

In Remembrance

Miss Mary Sim	Owen Sound, Ont.	Bruce and Owen Sound Presbyterian
Mrs. Ethel Geddes	Owen Sound, Ont.	Bruce and Owen Sound Presbyterian
Mrs. J. E. Whitson	Ayr, Ont.	Guelph Presbyterian
Mrs. Herbert J. Johnston	Long Sault, Ont.	Glengarry Presbyterian
Mrs. Isabella Craig Jackson	Vernon, B.C.	Kamloop-Okanagan Presbyterian
Mrs. A. S. Campbell	Stewartville, Ont.	Lanark and Renfrew Presbyterian
Miss Margaret Gilchrist	Gamebridge, Ont.	Lindsay Presbyterian
Mrs. William McArthur	Gamebridge, Ont.	Lindsay Presbyterian
Mrs. W. R. Smith	Buckhorn, Ont.	Peterborough Presbyterian
Miss Marie Elizabeth Gall	Toronto, Ont.	West Toronto Presbyterian
Mrs. Bamber M. Hannigan	Toronto, Ont.	West Toronto Presbyterian
Mrs. William G. Reed	Brampton, Ont.	West Toronto Presbyterian

Form of Bequest

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

Searchlight on the Mission Overseas

WORKING TOGETHER IN FORMOSA!

by MISS HILDUR HERMANSON, Reg.N.

I have been asked to tell something about how the work of our W.M.S. Staff fits in with the work of the whole Presbyterian Church in Formosa.

All of our work is so closely integrated that it is difficult to draw a line between the work of our W.M.S. Missionaries, and that of those sent out by the Mission Board. We all work together, in an effort to strengthen and help the Formosan Church, wherever they *feel* we are most needed.

IN THE FIELD OF EDUCATION — Miss Douglas works with the other teachers in our High Schools, not only teaching English, but spending much time in Bible teaching, as every pupil (over 900 of them) receives some instruction in the Scriptures. There are Bible classes for the teachers, as well. Also, Miss Douglas is in constant demand as a speaker, and Bible teacher, in Women's Groups in the Churches.

To Miss MacKenzie has fallen the task of heading-up the Department of Christian Education, in our Theological College. This means teaching, and supervision of the students, as they go into the Churches for practical work each week-end. Because of the shortage of staff, she also has several hours of teaching in the High School.



MISS HILDUR HERMANSON

IN THE FIELD OF MUSIC — Miss Taylor works with a Committee, revising the Formosan Hymn Book — adding new hymns, not yet known by the Formosan Church. A book of Anthems is also being prepared. Choirs are being trained. The Formosan Church is a singing Church.

IN THE FIELD OF WOMEN'S WORK — Miss Macdonald has done an outstanding piece of work in encouraging Bible study; study of World Missions; and in helping the women in all phases of their work, in North Formosa and the Mountain Areas. The result is that they now see the necessity of both men and women helping in the work, in each individual Church — thereby strengthening the whole Church. Each Chris-

tian, in the Formosan W.M.S., recognizes her own responsibility in furthering the work of the whole Church, and for the Kingdom. The objective is for each woman to seek to help in every facet of the work of the Church, which is suitable for her individual ability — in visitation; in encouraging Young People's Work; in the Sunday School; aiding the sick and poor; teaching new hearers.

IN THE FIELD OF MEDICINE — In the MacKay Memorial Hospital, the work of Healing, Preaching, Teaching, goes hand in hand. When patients are discharged from the Hospital, the Minister and the Bible Woman send the patient's address, and name, to the Church nearest his home. When time permits, we visit them in the home, continuing the teaching commenced while in the Hospital. At such times, the local Minister (if there is one), and the members of the Formosan W.M.S., go with us. My work in the Hospital consists of advising the Nursing Department.

I have had the joy of starting an outreach from the Hospital, and so linking up the work in the Hospital with that of the Churches on the plain (North Formosa), and in the Mountain Areas. This work is best accomplished with the co-operation of the Formosan W.M.S., although all arrangements are made through the Presbyteries. In the Plains Churches, we find that, by using practical teaching of Health and Hygiene, with demonstrations, many

new hearers can be interested, and so enable the local W.M.S. to contact them, get to know them, and visit them. A team of Bible School graduates, local Minister, or elder, and W.M.S., work together—using mornings for visitations; afternoons for study of Health, Bible, Catechism, singing of hymns. Christian literature is introduced, and, at times, Lending Libraries are set up in the Church — the Young People taking over the responsibility of care for such. When Mountain Villages are visited, arrangements are made by the Preachers and Pastors, responsible for certain areas or Tribes.

We meet together as Sectionals, Presbyterials, or larger groups, with delegates from the participating Churches attending a four-day session. Because of the need for medical help, we hold Clinics for all who come to attend the meetings, as well as for the villagers, among whom we live during the sessions. That is how I came to be called "Miss Wash!"

An outreach has been made into a few of the numerous fishing villages along the West Coast. They are a very needy group — poor, idolatrous, illiterate, and in need of medical attention, as they suffer from many ailments, the most acute being Trachoma. Great numbers are already blind. Because of lack of time, and staff, this is only a beginning. The need is great, and opportunities for Evangelistic work are unlimited. "Lovest thou Me? Feed My sheep!"

Comings *and* Goings



Miss Hildur Hermanson returns to Formosa in mid-September. During her furlough she met many people of our Church, in both Eastern and Western Canada. Miss Hermanson will continue her work teaching the village people in the plains and in the mountains.

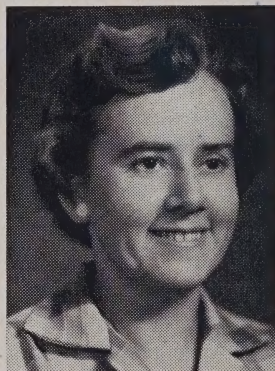
Miss Eileen Black will accompany Miss Hermanson to Formosa. She is beginning her work there as a leader in Christian Education, especially among women. The first part of her term will be spent in language study.

Miss Mary Sherrick returns to the Bhil field in India this Autumn. She has been on leave of absence for several years. She will be in Amkhut, serving in the educational work which she has done so much to develop.

Miss Margaret Kennedy arrived in Canada in early June from the Bhil field, India. After a Summer of camp and Conference work in Western Canada, she will be in Eastern Canada until the end of the year. She plans to study in 1961.

Miss Geraldine Greer has resigned from our staff. She had been serving as a missionary teacher in

Formosa. Miss Greer was married in July.



MISS MARGARET LEASK

Miss Margaret Leask from Jhansi, India, also arrived home in early June. Miss Leask will be working in camps and conferences in Ontario during the Summer, and plans to begin study in September.

Miss Fern Birtch, who was appointed to our staff last Autumn to go as a missionary nurse to Nigeria, has resigned, to be married to a missionary of the United Presbyterian Church of the U.S.A. She will serve as a missionary in Brazil.

Our prayers go with these women as they continue in other Christian calling.

A CHALLENGE OF JOBAT HOSPITAL!

by MISS MARY E. WHALE, B.A.

Jobat Hospital, the whole medical compound, has been an essential focus of our mission work in the Bhil Country from the time that Christian work was begun in that area. The hospital had many ups and downs, as we say in the vernacular, but today it stands as an institution which has campaigned through the years. It has contributed greatly to the Christian witness in the Bhil country. As it has made its contribution, it has also been in need for expansion. A hospital cannot function without nurses, and nurses cannot function without being trained. Today, in the midst of an opportunity which is developing for Christian witness in the Bhil Country, there is a great need for the facilities of the Jobat Hospital to be extended; the need to build a residence for nurses in training, and a school which will have the facilities that will meet government requirements.

As we are considering to give to the nurses in training the best possible tools to carry on their vocation and their witness; as we think of this very great need, we feel that it meets the need we have to give of ourselves, in thanksgiving to God for the way in which He has blessed us through these years of work in our Society. Therefore we ask you to share, as part of your thanksgiving, the cost of \$10,000 which is our share in the erection of these two buildings.

This is our Anniversary Project number one. It is an opportunity. It is a challenge. We ask you to remember before God all His mercies, and we pray the Spirit may lead you to make this Anniversary Project, and all the projects, one that will not only bring blessing to those who will benefit, but which will also make benefit unto each one of you.

* * * * *

Speaking of September!

There was once a Secretary of
great renown,
Who searched for Subscribers all
over town—
She got them, too — bless her
willing heart—
For she never waited till too late
to start!
The moment September hove into
sight
She went right to work with all
her might.

Her smile was so friendly, her
approach so sincere,
That renewals came pouring in,
year after year;
New subscriptions arrived, from
her chats with friends,
Or the sample "Glad Tidings"
she always sends,
And thus our subscription list
grew and grew—
Her name, did you say? Why—I
thought it was YOU! (L.M.C.)

OUR WORKERS

(We would suggest that these two centres be taken out of the magazine each month, and carefully kept for your own records and information.)



MISS LOUISE A. REITH, M.A.

Miss Louise A. Reith is a daughter of the Manse, born in North Pelham, Niagara Peninsula, where her father, the Rev. Peter Reith, was the minister. Soon after, Mr. Reith went to Bruce County, where he served pastorates in Glamis and Tara. Miss Reith's mother was also active in the work of the Women's Missionary Society. Mrs. Reith held various offices in Bruce Presbyterial. She was its President in 1925, and, for several years, served on the Ontario Provincial W.M.S. Board.

Miss Reith graduated from the University of Toronto, with a Bachelor of Arts degree in the Honour English and History Course, and then obtained her Master of Arts degree in English. She is also a graduate of the Ontario College of Edu-

cation, and of the Presbyterian Missionary and Deaconess Training School, Toronto.

Her first appointment on the staff of the Women's Missionary Society (W.D.) was as a teacher in the Cecilia Jeffrey Indian Residential School, Kenora, Ont. In 1939, she assisted in making a survey of Southern Saskatchewan, for the Presbyterian Church in Canada. Miss Reith acted as Principal of the Missionary and Deaconess Training School, in Toronto, until an appointment was made in 1940, and, later, she was Superintendent of the Presbyterian Residence in Saskatoon, Sask. In June 1941, she was appointed Secretary-Treasurer of the Literature Dept. of the W.M.S., and in 1954 became Secretary for Adult Work for the Society. Miss Reith's appointment as Executive Director of the Organization Department of the W.M.S. was made in 1957.

An outstanding contribution is being made throughout the Society, and the Church, in Leadership Training, under her direction, as well as in the production of Study Programmes for Adult Groups. This leadership is reflected in the Regional Staff, serving throughout the Synodicals; as well as in the two Training Centres held each year.

As Director of Organization, Miss Reith works in close co-operation

with the Board of Christian Education of the Presbyterian Church in Canada, as well as serving on a number of Presbyterian Church and inter-Church Committees.



MISS FRIEDA E. MATTHEWS

Miss Frieda E. Matthews was born near Stirling, Ontario, and is a graduate of the Normal School at Peterborough, Ontario. In 1931 she graduated from the Presbyterian Missionary and Deaconess Training School, Toronto.

Miss Matthews' appointment on the staff of the Women's Missionary Society (W.D.) was in 1931, as a teacher in the Cecilia Jeffrey Indian Residential School, Kenora, Ontario. In 1932, she was transferred to the Presbytery of Red Deer, Alberta, a rural area in which supervision was given to mid-week groups in seven school districts. When Miss Matthews first went to the Red Deer area she had to use horses for transportation.

In 1936, Miss Matthews was ap-

pointed to the Shaughnessy Mining Camp area, in Southern Alberta, where she was the only church worker, serving 650 people. She conducted Church services and Sunday schools, as well as serving three rural areas.

Miss Matthews also made a six weeks' survey of Southern Alberta for the Presbyterian Church in 1939, and later in that year was appointed as city Deaconess for Edmonton, Alberta, where she served until December, 1941.

In January, 1942, Miss Matthews was appointed Field Secretary for the Women's Missionary Society (W.D.), and gave valuable leadership in this larger area of service.

It was in January, 1947, that she received the appointment of Secretary of National Missions for the Women's Missionary Society (W.D.). This appointment has now been changed to Executive Director of National Missions.

In this capacity, Miss Matthews has under her direction a staff of Missionaries serving from Quebec to British Columbia. (These include Deaconesses, Port Workers, Hospital Visitors, Chinese and Indian Residential Schools.)

As Director of National Missions, Miss Matthews serves on many Church and Inter-Church Committees, and is one of the representatives of the Women's Missionary Society on the General Board of Missions, working in close co-operation with the Home Missions Department of the General Board of Missions.

News From The World Day of Prayer

by LT. COL. ANNIE FAIRHURST

Corresponding Secretary

This year, for the third time since the inauguration of The World Day of Prayer, Canada prepared the service, which is used around the world, on the theme, "Labourers Together With God". Letters from many parts of the world came in to the parent office in New York, expressing appreciation for this Service.

The passing of the President, Mrs. John McKillop, and her funeral during the World Day of Prayer week, brought sadness to the Council. Mrs. McKillop had made a valiant effort to continue with her work in Council until a short time before her death. Mrs. George McMullen is completing the term as President, representing the United Church.

Over 3,500 centres, large and small, in Canada, observed the World Day of Prayer, practically all groups being interdenominational, with churches of many Protestant faiths uniting, sharing leadership, and contributing to the offering, which has now reached \$50,000.00, a small increase over last year. Once again, it has been possible to maintain allocations, which, as you know, support Christian literature around the world, in addition to which large allocations are given to the World Council of Churches for Refugee aid, to the Canadian Coun-

cil of Churches for various projects, and to the Bible Societies, etc.

Reports received indicate that in some 95% of the centres, the Service went forward on the regular day, in spite of inclement weather in many places, and much joy was experienced in this inter-church fellowship, when the women of Canada joined in prayer for the tremendous, vital issues dominating the world today. It is interesting to note the international nature of our own Canadian family, which includes Indians, Eskimo, Japanese, Chinese, and, of course, many New Canadians.

The heavy burden of sending out the World Day of Prayer material is undertaken by volunteers from the various communions in Toronto, and, this year 180,000 Adult; 35,000 Girls'; and 17,000 Children's services, as well as posters, etc., were shipped. Following the World Day of Prayer comes the work of checking reports, offerings, tabulating, recording, and, of course, rejoicing, that this wonderful chain of prayer is ever growing longer and stronger. Do not forget you are part of this chain.

An increasing number of cities are forming a permanent inter-church committee, which keeps the unity active through the year and makes good preparation for the

yearly important event. Already arrangements are well in hand for next year's service which will be held on February 17th, 1961. May this, indeed, continue to strengthen our bonds of unity, our fellowship of prayer, and be of definite help in bringing in God's Kingdom.

*(Since this Article was written, Miss Ernestine Roberts Whiteside, Con-
vener of the Committee which pre-*

*pared the World Day of Prayer
Service for 1960, and Chairman of
the Literature Committee of the
Women's Inter-Church Council of
Canada, has passed away, in her
83rd year. Miss Whiteside, a former
Principal of Moulton College, was
for twenty-five years the Editor of
"The Link and Visitor", the month-
ly magazine of the Baptist Women's
Missionary Society of Ontario and
Quebec.)*

* * * * *

SYMPATHY

The Women's Missionary Society (W.D.) of the Presbyterian Church in Canada extends sincere sympathy to the Women's Inter-Church Council of Canada, in the recent loss of their President, Mrs. John McKillop, who passed away on February 27th, 1960, and to the members of her family. Mrs. McKillop brought to the Council, and to all the co-operating Interdenominational Members of that Council — of which our W.M.S. is one — a wide experience in administration, and a courageous and inspiring gift of leadership. She served for five years as President of the Dominion Board of the W.M.S. of the United Church, and held many other important posts in her Church. Her influence will long be felt among her fellow-workers of the W.I.C.C.

* * * * *

Prayer for Refugees

O God, Who didst reveal Thy compassion in Jesus Christ Thy Son, our Lord, hear us for the millions of homeless refugees throughout the world at this time. Make quick our pity and sympathy for these children of Thy creation, who for no fault of their own have to live in hovels, huts and refugee camps and have no country nor land to call their own. Hasten the day when these dread evidences of war suffering and man's inhumanity to man may become a thing of the

past, by their absorption as useful citizens in the free lands of the world. Help our refugee brethren to be rescued from the dread curse of a life without a vision, and a memory of cruelty only. Deliver us, who claim to be members of the Church of Christ, from the gray fate of apathy, and indifference, and hardness of heart. Guide governments and men of good will to face their responsibility to the refugee, even to the discomfort of those who are at ease in Zion. Amen.

IMPORTANT REMINDER!

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Information, Inspiration, Programme Planning;
News about Christian work everywhere;
About what our own W.M.S. is doing
at home and Overseas
and
about our own missionaries and their work.

Where can you read so much — for so little?

THE GLAD TIDINGS
is well worth looking into
reading regularly
talking about
sending for gifts
using as a monthly Visitor to Shut-in Friends!

It is your **own** magazine—the official magazine of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada.

Support it—make use of it—and be proud of it!

How many names can **you** add to the Subscription Lists for 1961?



Books you'll like!

Reviewed by LEETA McCULLY CHERRY

MEDITATIONS AND PROGRAMMES FOR WOMEN'S GROUPS

By Louise Miller Novotny

There is a great deal of good material in this book which can be adapted and used in many types of Programmes for various Women's Groups. Some of the chapters might be used in their entirety; parts of others will fit in with material already prepared. The Author says, very truly, in her introduction: "Every group is interested in increasing its membership, and this membership problem is, very often, a programme problem, for good programmes stimulate attendance — no programme will be worth-while unless time and effort have been put into it." In this book, the programmes are planned in two parts — Devotional, and Study. The Devotional, giving the atmosphere to the whole meeting, is interesting, brief, and worshipful; the Study Period provides discussion of the Theme, and appropriate Scripture readings, music, and poems are included. Twelve Programmes are planned — "Jesus, the Son of God; The Bible; Strengthening the Inner Life; God's Love Is Over All; Jesus, the Door to Salvation; Jesus, the Light of the World; Jesus, the Divine Companion; The Gracious Invitation; The Art of Living; Now The Day Is Over; A Momentous Decision; and Sincere Prayer." Price — \$1.50.

A STORY WELL

A Collection of Stories

There are twelve stories in this really splendid fifty-five-page book, and each one of them is a little gem. They have been written by as many Authors, some of whom are well known in the literary world, and all of whom are outstanding. This collection of good stories was selected by the Programme Committee of the National Canadian Girls in Training; the Department of Christian Education, and the Canadian Council of Churches Publications Committee, and it is especially meant for teenagers, leaders of groups, and indeed all young people who love a good story. Some of these stories could be used during a Service of Worship; some particularly at special seasons of the year — all are worth-while and most enjoyable. Price — .60c.

THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

This is not a book, but a Magazine, and a most important one for all our W.M.S. members to read as they begin to take up the new Adult Study Book, "Into All The World Together". The May number is a very special one, planned and worked upon for many months, and featuring the important topic "Education for Mission Today," in such a lucid and understandable manner that this whole issue is a treasury of practical Articles, and helps for Mission Study Groups, Programme Planning; Leadership Training; and Teachers' Meetings.

"Christian Mission is everybody's business," says the editorial introduction, "Christian Education helps persons to understand the Church *alive* throughout the world, as it helps them to participate fully in the Church and its mission." Three particularly interesting features of this May issue of the Journal are — interpreting the new look in missions at home and overseas; describing a Missionary Education Programme for the local Church; and, listing resources for study and action. Copies may be ordered through the Publications Department — Price 50c.

THE PULPIT AND THE PLOW

By Dr. Ralph A. Felton

Since July was the month the School for Rural Clergy was held at the Ontario Agricultural College in Guelph, Ont. — the only one of its kind in Canada — and planned especially for clergymen of rural charges, so that they may learn more about modern agriculture, rural sociology and rural problems in general, as well as the questions facing the Church in a changing rural society, this would seem the time to tell about the excellent new book "The Pulpit and The Plow", by Dr. Ralph A. Felton, who has spent twenty-five years of a very busy life dealing with those very subjects and helping to train rural pastors. Dr. Felton is the holder of the Oberlin Fellowship Pin "for distinguished service to the rural Church", and was Professor of Rural Sociology at Drew Theological Seminary, Madison, New Jersey, U.S.A.; he has also worked on special rural church assignments in Lebanon, Syria, and Japan. He is a recognized authority on this subject and this, his latest book, is well worth careful and thoughtful reading. Among his others are "Hope Rises From The Land", and "Church Bells in Many Lands", and he is the author of numerous articles for religious and farm journals. Price — \$2.95 — Cloth; \$1.75 — Paper.

* * * * *

*"Books are paths that upward lead,
Books are friends — come, let us read!"*

Introducing you to the 1960-61 mission study

“WE BELONG TOGETHER”

by JOAN L. MacLELLAN

How would you like to use the same Mission Study as your friends in the Anglican, Baptist, and United Churches? Wouldn't it be fun to discuss the new study programme with your friends in these other Churches? You will be able to do this in the coming months, because, girls' groups, as well as many mixed teenage groups in these churches, will be using the new reading book —“We Belong Together”, and the Programme Guide which accompanies it. This book is based on the general Mission Study theme for all adult, teenage, and children's groups this year,—“Into All The World Together”.

Now perhaps you are saying — “What's the study all about? Who are these people that ‘belong together’?” This title refers to Christian young people in many parts of the world. You will meet some of them in the reading book which includes stories that grew out of actual incidents in their lives.

You will be introduced to Poonlap, a young Buddhist in Thailand, who thinks that Christianity is just a religion for people in the west, and there is not much to it. Then, during an experience at camp, he discovers something about Christians that is a

source of amazement to him.

You will accompany a missionary, and native Christian workers, on a perilous journey to distant tribes in Angola. At first they are met with suspicion and distrust, but later surprising things happen.

Then there is Shantari, a Christian nurse in Nepal. (Be sure to have a map at your meetings so you can see where these young people live.) You will be interested in finding out how Shantari meets the superstitious fear of the gods among the people she is trying to help during an epidemic of cholera. She can show us all what it means to be a living witness for Christ, in our daily lives.

When you meet Ludwig, a teenager from East Germany, you will probably be surprised to discover what it *cost* him to be a disciple of Jesus Christ. Later, when he meets some American young people at a Work Camp, sponsored by the World Council of Churches in South Africa, he confronts them, and us too, with a startling question — “Does it not cost anything in your country to belong to the Church?” — (He wasn't talking about money either.)

Mr. Yi hardly knows what his nationality is. He lived first in North

Korea, then, as a prisoner of war, in a camp in South Korea, then in India, and finally in Brazil. He is truly a "man without a country", but he had a home wherever he found the Christian Church. His story is a challenge to all of us in Canada, who have the opportunity to meet so many "new Canadians". How do we receive these new citizens? Do we care enough to go out of our way to be friendly, to invite them to our homes, our churches? You will have an opportunity to discuss these questions, as your group follows the suggestions in the new Programme Guide.

As you think about the meaning of what is happening in the lives of these young people, in different parts of the world, I think you will see more clearly that the Christian Church is much larger than your own congregation, or all the

churches in your town. Our Presbyterian Church in Canada is actually just a small part of the Christian community, which exists in many parts of the world.

Although the people in other countries may speak a different language, wear clothing that is strange to us, and observe different customs, yet all who believe in Christ are "members one of another". *'We Belong Together'* because we are all members of one family.

The Church calls you, Christian teenagers in Canada, to share together with Christians of all races, and nationalities, in giving a strong witness to your belief in Jesus Christ. From the study this year, you will discover many ways in which you can share with young people of other lands in advancing the work of the Christian Churches, as they go "Into All The World Together".

* * * * *

GOODNIGHT TO EARTH!

Maple has turned the colour of fox,
Birch blows gold among high rocks.
A man climbs slowly atop the hill
To stand aloft and gaze on the still
Valley, where green goes down to rust
And winged seeds fly with pollen dust.

The equinox has come and gone—
His fields are stripped to stubble bone!
His year's work done, a man may
stand
And look with love upon his land.
Tell it, beneath the last crow-wing:—
"Goodnight, good earth. Sleep well
till Spring!"

Frances Frost



Boys and Girls!



A CHILD OF UNICEF IN JAPAN

by MRS. J. B. TAYLOR

Each year, more and more boys and girls have fun on Hallowe'en night, when they go from door to door shouting "shell out!", especially when they are collecting for UNICEF. All the money that you collect goes to help children around the world.

Some of it will help to buy milk for children who are in Hong Kong, or in other countries where the children cannot buy milk because

they do not have the money.

Some of it will buy medicines for those who need it in India or Africa or Korea. Or maybe it will help build a hospital for sick children such as the hospital in Japan.

This true story of Teruko who lives in Japan tells of one little girl who was helped by the money you collect for UNICEF.

Have fun when you go out Hallowe'en night.

THE LITTLE SEAMSTRESS

(A TRUE STORY OF UNICEF HELP)

In the springtime, not so very long ago, there was a happy little Japanese girl called Teruko, which means (bright and shiny). Teruko was nine years old, and she was very happy because she had won first prize for dressing a doll in a school contest.

Teruko's father had died when she was a baby, and she lived with her mother in a small brown house, with a garden. Through the branches of the flowering plum tree she could see Mt. Fuji.

All summer Teruko worked mak-

ing beautiful dolls clothes. She fashioned beautiful obis from bits of bright silk, and elegant robes of the warrior lords. Her mother often had to call her twice for meals, so intent was she upon her work.

One day in August she felt very tired. That night fever came, and in the morning she could not lift her arm. Teruko was ill many weeks. "I have been punished by God," the little girl thought. Her mother had to go to Yokohama to bring home sewing, but Teruko tried to be brave.

One night, long after dark she heard her mother calling—"Teruko, my daughter, I have brought home much more than dresses to sew; I have brought home hope for both of us. Today I bought a newspaper and it said 'those who are crippled have not been punished by God, this is an old belief we must put aside.'" It told of a new Hospital in Yokohama to be built and equipped by UNICEF to help crippled children.

Teruko's eyes, so long sad, now sparkled. "Okasan" she cried, "perhaps I can sew again."

"Of course you will!" her mother said, "I return again to Yokohama in the morning, and will take you with me. I have never been happy to think you were punished by God. Let us give thanks for this hope that has come to us."

The Doctors decided Teruko need

not wait for the new hospital in Yokohama. She would go to Seishi Ryogo En, a children's hospital in Tokyo.

Teruko learned that UNICEF means the United Nations Children's Fund, and she heard it had helped children in more than 100 different countries. She learned how people of all the world care for children.

By the time Teruko reached Tokyo she was so full of joy and thanks she felt she must do something for UNICEF to show how she felt. When the doctors decided her treatment Teruko shyly spoke "I wish", she said, "to thank UNICEF for helping me use my arms and legs again. Please tell them when I am well, I will make the most beautiful doll in all Japan."

And thus did a little girl thank UNICEF.

* * * * *

"CHRISTIAN CITIZENSHIP—UNLIMITED"

THIS INTERESTING LETTER was sent to us by Mrs. Norman Anderson, the Press Secretary for Hamilton Presbyterial, Ont., and it has won for 14-year-old Jane Ann Dunlop, of Hamilton, the right to represent Canada in an International Citizenship Contest. We are particularly interested in it because, in April 1955, Jane Ann, who was then nine years' old, and a member of the Explorers Group of New Westminster Presbyterian Church, Hamilton, appeared in "The Glad Tidings" pages in a top-honours letter telling, "What

I Would Like To Be When I Grow Up". Now five years later, Jane Ann, in this award-winning letter, proves that she has never lost sight of the goal she set for herself so early in life, and also evidences the result of the fine leadership received by our young people in their early years through the Church Groups to which they belong.

Jane Ann attends New Westminster Presbyterian Church, Hamilton, and is now Assistant Superintendent of the Mission Band; Vice-President of the Young Peo-

ple's Group; and assists with Junior Christian Endeavour activities. In this Citizenship Contest, conducted as part of the "Christian Citizenship Crusade", of the International Society of Christian Endeavour, Jane Ann won top place in the section open to young people of High School age and under, and judgment was based not only on the letter written on the subject, "Christian Citizenship — Unlimited", but also on the competitor's record in School, Church, and Community. Jane Ann's letter follows —

"In this push-button age, more than ever before, young people are confronted with problems which to them seem monstrous. None of them wishes to be left out in the cold and to be called 'chickens' or 'squares', so they follow the current trend. One week everybody is a beatnik. Then the next week, the whole complexion has changed. Now the craze is to wear odd colors and their combinations. Most people follow the latest thing just for kicks. Sometimes, these fads get out of hand. Here's where the men are separated from the boys, shall we say!

The men in this case are the so-called Christians. They don't follow the gang in this fabulously new idea because they say, 'We think it's childish.' But really, aren't all these crazes immature? Their real motive for refusing to be one of the crowd is that their religious upbringing tells them it's improper to do these things. Why, then, don't they

state that reason instead of beating around the bush? The answer is simple. If they admit their religious convictions they're branded as 'goody-goodies'. Immediately they are given the cold shoulder by that select clique of 'fad founders'.

Is this the true Christian citizen? Of course not. A follower of Christ would never think of locking his convictions inside himself, but would let everyone know how he feels by expressing it in his actions towards everyday problems. Not only his applications to problems shows his Christian ideals, but also his reaction to others. A Christian citizen has many fields in which he may be of assistance to his fellow men.

Christian citizenship begins in the home. By being thoughtful and unselfish within the family, our attitude will soon spread outside that circle, such as in civic responsibilities, where our sense of good citizenship attains results, which bring positive action to better our community and world. However, not all civic issues comply with our Christian ideals, so they have to be interpreted in such a way that the light of Christian truth can be seen.

Related to civic problems is prejudice against minority races. Most prejudices stem from a lack of knowledge, but when knowledge replaces ignorance, attitudes change. If, therefore, we want to be a Christian citizen we must be able to understand these peoples and help others to understand them.

To combat all types of crime such

as the use of narcotics and liquor, an ideal Christian citizen would point out to others the ill effects these habits have. From these few examples one can see that the scope for Christian citizenship is unlimited,

in its application to our daily life.

My conception of a true Christian is one who is willing to give up *everything* to follow the way of Christ, and to help his fellow men. Do you fall into this category?"

* * * * *

"THIS IS MY LIFE IN NIGERIA"

by MISS AGNES GOLLAN, B.A.

(This article was written, originally, by Miss Agnes Gollan, our Missionary in Nigeria, for "The Burning Bush", the News Bulletin of her home Church, St. Andrew's Presbyterian Church in Kingston, Ontario, and is re-printed in "The Glad Tidings" by kind permission.)

I'D LOVE to be able to say to you all, "Come and visit me sometime in Nigeria!" It would be wonderful to welcome you into my new home there. But it is rather far, and even though you could come in three days' travelling by air, via Britain, it would be a rather costly trip! So, I thought I would try to tell you what it is like living in Nigeria.

Try to imagine that you are coming to visit me. The ladies should bring along their cotton summer dresses. You could wear a nylon one in the evening, but they are much too warm for the daytime. Don't bother to bring nylons for we *never* wear them. The men can bring shorts, as our men missionaries wear them all the time, except for special dress-up occasions. Be prepared to be hot, and to drip a little with perspiration, and have your clothes "stick" to you. It is indeed a hot, humid, enervating climate, which saps one's energy. The temperature never goes below 70, is usually in the 90's, and even at bedtime it may still be 85 degrees. You get used to it!

I will meet you in Enugu with my Landrover. Enugu is 100 miles away from Ohafia, my home. We go there every four or five months, to have our Landrover (jeep) checked over, and to buy our food supplies. You may come shopping with me while I buy tins of meat, vegetables, fruit, Nescafe, etc. We buy tins of milk and margarine by the case. In Enugu we even get things like cabbages, carrots, potatoes, and meat from the cold store. These are real treats! While there, I'll probably also collect a forty-four gallon drum of kerosene, for our lamps and our refrigerator, and a forty-four gallon drum of gas, as it is much cheaper there than in Ohafia. One of the reasons we need a Landrover is so that we can carry all these things.

Enugu is a big town, with one main street for shopping and about four shops where we can buy food. Before we leave Enugu I'll take you to the Catering Rest House for a cold drink in their Air-Conditioned Lounge.

The 100 miles to Ohafia will take us about four hours. Sorry, but only part of the journey can be done on tarred road, and then we hit the "dusty, pot-holey, bumpy, trail." The Landrover is the only vehicle that can stand up to such treatment.

When we reach the house, I'm sure you'll be pleasantly surprised. I think it looks pretty nice. It's peach in colour, and is made of cement block with an aluminum pan roof. There's a bedroom at each end, with a long dining-sitting room combined, in the middle. As you come inside, you'll see two walls painted mimosa, and two, pebble. We have turquoise drapes, and each chair has cushions of a different colour. The W.M.S. of the Presbyterian Church in Canada has built this house for us, and you'll be interested to know that some money left by Miss E. Harold of St. Andrew's helped to build it. Also, the C.G.I.T. girls of our Church across Canada are helping to pay for the furniture.

You'll meet Miss Dorothy Bulmer, my colleague from Windsor, Ont., and you'll see us in action. We'll be doing one of several things:—

1. Language study;
2. Making posters for a Girls' Camp;
3. Making sure the labourers are doing their jobs and not sleeping;
4. Or, perhaps we'll be under the car seeing what ails it.

We may be off to a Women's Guild Conference or Bazaar, which are almost all-day affairs! These are planned by the Church Sister (Deaconess) and the women, and we just attend. I may be busy planning a course for Sunday School Teachers, and I'll have programmes to arrange for our Girls' Clubs. I travel a great deal visiting the different congregations.

While you are with us, you may listen to our Long-Playing Records (our player is attached to the radio which runs off a battery); and you can enjoy home-made ice cream; and you may enjoy our lovely moonlight nights, which are simply gorgeous when the moon is full! You'll like meeting our Nigerian friends too — the children with their lovely smiles and warm welcomes; our Nigerian lady teachers who are our neighbours; the Nigerian Superintendent of Police, who lives nearby in a huge mansion!

So a missionary's life is not too bad, is it? We don't "suffer" very much. It is an interesting and challenging life, and worthwhile, for you have the opportunity of sharing with others the things that are important in life. It is wonderful to be in Nigeria at the moment; to be able to help this great nation develop and grow. I would recommend this missionary life to any young person. Am I going back? Yes, I am! And I don't *have* to go; I *want* to!

BIBLE SOCIETY CHANGES NAME

THE EXECUTIVE COMMITTEE of the Canadian Bible Society, Auxiliary of The British and Foreign Bible Society, has been informed that the Government of Canada had approved a Bill changing the name of the society from THE BRITISH AND FOREIGN BIBLE SOCIETY IN CANADA to CANADIAN BIBLE SOCIETY, AUXILIARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY. All of the sixteen Auxiliaries in Canada now are called Districts and all have agreed to adopt the same name as the national society.

The Canadian Bible Society sent to The British and Foreign Bible Society, and other Bible Societies throughout the world, \$457,000 in 1959, which was an increase of more than \$50,000 over the previous year. The report on translation showed that The British and Foreign Bible Society is at work on 320 languages, 94 of which involve the complete Bible, and over 80 of which were never before translated. The complete Bible has been circulated in all the major languages of the world, and practically all the translations into the major languages are undergoing revision at the present time. Some part of the Scriptures has been circulated in the languages

spoken by 95% of the people of the world, and the complete Bible has been published in the languages spoken by 90% of the people of the world. The most urgent problem before the Bible Society is that of meeting the Scripture requirements of the churches and missionaries around the world. The sole source of Scriptures for 80% of the people of the world is the Bible Society. At a time when millions are learning to read, and the churches are expanding, there is an urgent need to increase greatly the circulation of the Scriptures in the languages of the people. Last year some 26,000,000 were circulated by the 23 national Bible Societies of the world, but this was not even one Bible, or portion of Scripture, for each new literate.

The Canadian Bible Society has assumed responsibilities for Hong Kong, the West Indies, Africa, India and Pakistan, as well as its extensive work in Canada, and its participation in the world wide programme of translation, production, and distribution of The British and Foreign Bible Society.

The objective of the Canadian Bible Society for world work in 1960 is \$750,000.00.

* * * * *

USE ME!

To those who are hurt, I am a balm.
To the discouraged and disillusioned
I whisper hope,

To those who find life's storms severe
I am their anchor.
Use me — I am your Bible!

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. W. J. HOGG
639 MOSS STREET
VICTORIA, B.C.
PRESS SECRETARY

KAMLOOPS - OKANAGAN PRESBYTERIAL — When the "Girls of the Way" C.G.I.T. Group of Knox Presbyterian, and First Baptist, Churches in *Vernon*, B.C., held their Annual Banquet, they made casseroles and salads themselves, and also place cards and corsages for each guest. Games and contests completed an enjoyable evening. Mrs. George Boer, of Knox Presbyterian Church, their Leader, is also Girls' Organizations Secretary, of this Presbyterial. Another Mother was Mrs. John McCulloch, Presbyterial President. Mrs. Harold Bron-ton, wife of the Baptist Minister, and Mrs. J. Gresdale, President of the Baptist W.M.S., were special guests. Sheanne McCulloch is C.G.I.T. President; Marilyn Johnson, Vice - President; Mary - Ann Makella, Secretary; and Jeanette Makella, Treasurer. This Group has affiliated with the W.M.S. Auxiliary of Knox Presbyterian Church, and also contributes to the Baptist W.M.S. They hope to win their third Chevron this year.

Knox Presbyterian Church, *Vernon*, B.C., has lost a faithful and valued member in the recent death of Mrs. Isabella Craig Jackson, who was a Life Member of the W.M.S.,

taught Sunday School for many years, and was active in all Organizations of her Church. She will be greatly missed by all who know her.

KOOTENAY PRESBYTERIAL — Mrs. R. M. Pollock, of *Creston*, Presbyterial President, reported on the Annual Synodical Meeting, at a social meeting held in Knox Presbyterian Church, *Cranbrook*, B.C. Members of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Kimberley*, were entertained by the Evening Guild of Knox Church. Mrs. M. Schnell presided, and conducted the Devotional Period. A Social Hour followed the Meeting.

VICTORIA PRESBYTERIAL — The first full year of Group activity for all Age Groups in the area was climaxed by a Missionary Family Night, which was enjoyed by all the Groups of the Richmond Avenue Extension Area, in *Victoria*. An Affiliation Service for the Women's Evening Group, of which Mrs. J. Alton is President, was conducted by Mrs. J. Summers, Evening Department Secretary, and Mrs. F. O. Jenkinson, Presbyterial President, who welcomed the newly-affiliated Group. The C.O.C. Group, led by Mrs. Mary Wythe, gave a review of "Boloji and Old Hippo", using a flannelgraph, made by Mrs. Frances North, to illustrate the story, and sang some of the songs learned during the year.

The Explorers, directed by Miss

Winnifred Ripley, illustrated their mission story by puppets and dialogue; sang mission songs; and gave the Explorer Purpose, and Hymn. Also led by Miss Ripley, the C.G.I.T. Group held their Affiliation Service, with Mrs. J. L. W. McLean, Girls' Organizations Secretary, of Victoria Presbyterial, welcoming them. An Offering for missionary work, was presented by each Group to Mrs. J. C. Scott, Presbyterial Treasurer. Refreshments were served at the close of the meeting by the newly-affiliated Women's Evening Group.

When the C.G.I.T. Group of St. Andrew's Presbyterian Church, *Victoria*, held their Mother and Daughter Banquet, the Special Guests were the Rev. J. L. W. McLean, D.D., Mrs. Ralph MacDonald, Mrs. R. A. Davis, Miss Winnifred Ripley, Mrs. F. O. Jenkinson, and the Rev. Laura Butler of Metropolitan United Church, who was Guest Speaker. A silver C.G.I.T. spoon was presented to Mrs. Ralph MacDonald, C.G.I.T. Leader. An Affiliation Service was held, and the girls presented their Offering to the W.M.S., and received their Mission Study badges.

Home Helpers were Special Guests at the recent meeting of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Victoria*. President, Mrs. R. A. Davis, presided, and Mrs. R. H. Cox conducted the Devotional Period. Mrs. H. Warren gave a talk on our Overseas Missionaries, as shown in "The Glad

Tidings", and showed their photographs. An Hour of Social Fellowship was enjoyed at the close of the Meeting.

ALBERTA

MISS C. G. HILLOCKS
729A—14TH AVE. S.W.

CALGARY, ALTA.

PRESS SECRETARY

CALGARY PRESBYTERIAL — The Explorer Group of St. Giles Presbyterian Church, *Calgary*, held a Family Dinner under the direction of Mrs. R. Franklin, and Miss Jean McLagan, when addresses were given by the Rev. H. L. Simpson, Minister of St. Giles, and Miss Norma Kennedy, Regional Secretary, following which the film strip "Tumba of *Africa*" was shown. A Workshop Service, led by Judy Johnson, Chief Explorer, was presented, and the programme ended with the girls singing "Children Who Walk in Jesus Way", and closing with the Explorer Prayer, and the Benediction.

EDMONTON PRESBYTERIAL — The meeting of *Edmonton* Presbyterial was held in Knox Presbyterian Church *Lloydminster*, Alberta, with members present from *Edmonton*, *Charvin*, *Killam*, and *Lloydminster*. They convened in the Christian Education wing of the Church, and were served a delicious hot dinner by the members of the Rebecca Walker Group. Members were met by Mrs. J. Brown of *Lloydminster*, and Devotionals were in charge of the *Lloydminster* group.

Reports were read by the various

secretaries, followed by a general discussion of each report. An interesting talk was given by Mrs. J. Nykiforuk, the Literature Secretary, who also showed a good Book Display. Mrs. Lawson Allen, Glad Tidings Secretary, gave a most helpful talk on "Our Magazine", and the special interest it held for members of the W.M.S. Mrs. J. Weaver reported on the Synodical held in *Red Deer*, following which the tape recording of Miss Hermanson's address was played. It was suggested that two delegates attend the Training School held in *Regina*, and all members were urged to attend the Women's Camp at *Camp Kannawin, Sylvan Lake*. Tea was served by the Rebecca Walker group.

At a recent meeting of the *Edmonton* Presbyterial, Mrs. S. W. Lawrence, who has been President for the past two years, and has been an active W.M.S. worker for years, was presented with a Life Membership Pin, in appreciation of her work. Mrs. Lawrence is going to make her home in *Victoria, B.C.*, and while *Edmonton* will feel her loss, we know *Victoria W.M.S.* will gain.

PEACE RIVER PRESBYTERIAL — The Executive of the Peace River Presbyterial met at *Blueberry Mountain*, at the home of Mrs. J. M. Graham. Plans were discussed and formulated for the semi-annual meeting to be held in *Fort St. John, B.C.*, on June 28th, at which time the new Christian Education Building at *Fort St. John* will be dedicated.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307—2ND STREET,
WEYBURN, SASKATCHEWAN
PRESS SECRETARY

MOOSE JAW PRESBYTERIAL — This Presbyterial has lost a beloved Honorary President, with the death, in her 90th year, of Mrs. Wm. C. Brell, who settled in the *Pambrun* district in 1916, having come from *Iowa, U.S.A.*, and originally from *Ballymena, Ireland*. Immediately, she worked actively to start a Sunday School and a W.M.S. Auxiliary, and in 1924 was made a Life Member of the Society. The following year, she was sent as W.M.S. delegate to the historic meeting in *Knox Church, Toronto*, when the break in the Church came about at the time of Church Union. In 1929, she started an Associate W.M.S. Auxiliary in the *Courcelette* District, and this past April this very active Auxiliary changed its name to "The Brell Memorial Auxiliary" of the W.M.S. Mrs. Brell was an active W.M.S. worker until the time of her death, and, at all the Synodical and Presbyterial Meetings which she attended, her Devotionals and Prayers were always an inspiration, and left a lasting impression on all who heard them. She is survived by four daughters — one of whom is Mrs. Hugh Jack, of *Huntsville, Ont.*, and one son. Mrs. Malcolm Muth, wife of the Rev. Malcolm Muth, is a grand-daughter. Mrs. Brell was greatly beloved by all who knew her, and only Eternity will reveal

what she has done for young and old in this district.

MANITOBA

MRS. R. A. DAVIDSON,
315—12TH ST.,

BRANDON, MANITOBA

PRESS SECRETARY

BRANDON PRESBYTERIAL — The W.M.S. Auxiliary of St. Paul's Church, *Sioux Village*, held the Thank-Offering Meeting in the Church, with Mrs. P. Andrews presiding, and the Guest Speaker, Mrs. J. J. Thomson, Synodical President, giving an inspiring and informative message. The Devotional Period was given by Mrs. L. Pashe and Mrs. E. Taylor. The Rev. H. Crump, minister of St. Paul's Presbyterian Church, closed the meeting with the benediction.

WINNIPEG PRESBYTERIAL — The Easter Thank-Offering Meeting of the W.M.S. Auxiliary of *Old Kildonan* Presbyterian Church, was held in Nesbitt Hall. During the Workshop Service, Miss Mary Henderson gave the Scripture message, followed by the Prayer in "The Glad Tidings", and Mrs. Cormack Smith gave an Easter Devotion. Charles Porter and David Morrison, of the Junior Choir of the Church, sang the duet "In The Garden", accompanied by Miss Christine Ross. Summarizing "The Way in Africa", Mrs. N. McLennan, spoke of the growth of cities in *Africa*; life in the towns; and the task of the Churches. Miss Cathy Denholm, W.M.S. Regional Worker in downtown *Winnipeg*, was Guest Speaker, and, speak-

ing of the women coming to the tomb on the first Easter morning, and finding the stone rolled away, stressed the truth thus exemplified, that when we go forward in faith, God is there, performing the impossible. "Christ seeks to work through us", she said, "to spread abroad the wonderful message of Easter.

A Workshop for Leaders of C.O.C. and Explorer's Groups was held in First Presbyterian Church, *Winnipeg*, under the leadership of Mrs. Dean Smith, Regional Secretary, and Miss Elsie Miller, Presbyterian Children's Secretary. The Meeting opened with a Worship Service, and Demonstrations were given with puppets, both hand and string; modelling in clay, and shadow pictures; and informal dramatization, using incidents from "Bol-oji and Old Hippo". Samples of handiwork were shown, and there was also a Book Display. Mrs. F. L. Jones assisted with the projects.

Mrs. Dean Smith, on her retirement as the Regional Secretary for *Manitoba*, was honoured by members of *Winnipeg* Presbyterian, and other friends, who met together at the home of Mrs. F. Lloyd Jones, Presbyterian President, with a presentation of a Doulton figurine, as a token of the affection with which she is held in this Presbyterian.

HAMILTON AND LONDON

MRS. GEORGE CLELAND
LISTOWEL, ONT., R.R. 2

PRESS SECRETARY

CHATHAM PRESBYTERIAL—The 75th

Anniversary of this Presbyterian was celebrated with Knox Presbyterian Church, *Wallaceburg*, as hostess. The Guest Speaker, Miss Agnes Gollan, on furlough from *Nigeria*, brought a most inspiring message to the 120 registered delegates.

When the Senior W.M.S. Auxiliary, and the Ellen Douglas Auxiliary of the W.M.S., of Knox Presbyterian Church, *Windsor*, held their joint Meeting, Mrs. F. A. Creasey, Treasurer of *Chatham* Presbyterian was Guest Speaker, and gave an interesting report of the Synodical Annual Meeting, telling also of W.M.S. work in general.

HAMILTON PRESBYTERIAL — Mrs. Ada Drury, celebrating her 86th birthday, read the Scripture Lesson at the meeting of the Senior W.M.S. Auxiliary of Knox Presbyterian Church, *Dundas*. Mrs. Herbert Flynn and Mrs. Edward Corner were in charge of the Study Period. A Birthday Party, honouring Mrs. Drury, followed the Meeting.

The C.G.I.T. Group of *Chedoke* Presbyterian Church heard their Minister, the Rev. Donald Neil, explain our Presbyterian faith, followed by a Question and Answer Period. Mrs. Lorne Peart, Presbyterian Girls' Organizations Secretary, was a visitor, and Miss Athalie Read told of her work as Deaconess. C.G.I.T. Leaders are Mrs. Robert Pilgrim, and Mrs. Lena Robertson. Officers are—President, Miss Elaine Jarvis; Treasurer, Miss Carol Hossock; Secretary, Miss Jean Noble.

Nine-year-old Dorothy Wilkinson, was presented with a Junior Certificate, for her assistance in Church School, at a recent meeting of the W.M.S. Auxiliary of St. Enoch's Presbyterian Church, *Hamilton*. Mrs. Cyril Richards, 1st Vice-President of the Women's Inter-Church Council of *Hamilton* spoke on "Having Our Hands Full". Those assisting in the Programme were Mrs. Hugh Campbell; Mrs. W. J. Dundas; Mrs. W. L. Hamilton; Mrs. Wm. Soutar; Mrs. Charles West; Mrs. A. T. McEwen.

MAITLAND PRESBYTERIAL — Mrs. Walker, of Brussels, 92 years old, was honoured at the meeting of Maitland Presbyterian, held at *Whitechurch*, with the presentation of an Honorary Membership. The Guest Speaker was Mrs. E. H. Johnson, of *Toronto*.

Mrs. A. Nimmo, of *Wingham*, wife of the recent Moderator of the Presbyterian Church in Canada, was Guest Speaker, when the Afternoon and Evening W.M.S. Auxiliaries of *Lucknow* Presbyterian Church met together for their Thank-Offering Meeting. Showing interesting slides, Mrs. Nimmo told of her recent trip to *Formosa*, with her husband in his official tour, and of visiting her daughter and son-in-law in *Formosa*, the Rev. and Mrs. George Malcolm and their family. A Life Membership Certificate was presented to Miss Gladys MacDonald, and a splendid report of the *Hamilton* and *London* Synodical Meetings was given by Mrs. Robert MacKenzie.

NIAGARA PRESBYTERIAL — The McDonald Circle, of First Presbyterian Church, *North Pelham*, organized in 1925, by Mrs. G. S. Scott, as a Young Women's Department Group (now The Evening Department), celebrated its 35th Anniversary by holding a Service and Tea. The Guest Book was signed by 75 former and present members, supervisors and friends. Miss Helen Miller, *Hamilton*, a former member, was Guest Speaker, and showed excellent slides of the *West Indies*. Mrs. Charles Bissell's Solo, was accompanied by Organist, Mrs. Earl Bissell. During the Social Hour, Mrs. B. Beamer and Miss Mildred Metler, presided at the tea table.

The E. May Duncanson Auxiliary of the W.M.S. of Knox Presbyterian Church, *Fort Erie*, heard Dr. Fred Sass of Niagara-on-the-Lake speak at their Thank-Offering Meeting, when he gave an illustrated address on "Life in *South Africa* today."

Mrs. J. J. McLean former President of District One, installed the Officers of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *St. Catharines*. Guest Speaker at their Thank-Offering Meeting was Miss Ruth MacPherson, *Thorold*, who gave an illustrated address on the Presbyterian World Alliance Meetings which she attended at *Brazil*.

PARIS PRESBYTERIAL — C.G.I.T. members from *Brantford*, *Innerkip*, and *Woodstock*, gathered for a Workshop Meeting, of worship,

crafts and recreation, in *Paris* Presbyterian Church, with Miss Margaret Boyd, Regional Secretary, Mrs. H. Harrison, and Miss Shirley Bryant, in charge. Miss Donna Cline was Registrar. Miss Boyd showed pictures of *Camp Goforth* at *Dunnville*. The Group, also visited "*Penmarvian*" the lovely old Church Home for Retired Ministers and their wives, and for Missionaries.

Seventy-eight members and guests enjoyed the C.G.I.T. Mothers and Daughters Banquet, held at *Paris* Presbyterian Church, with Miss Donna Cline, as Chairman. Toasts were proposed by Miss Dorothy Keter — "Mothers"; Miss Marilyn Dobbin — "Church"; Miss Beverley Cameron — "The W.M.S.", and responded to by Mrs. Gordon Barron; Rev. Walter Kennedy; Mrs. James McDonald.

Greetings were brought by Mr. Frank Remus, Chairman of the Board of Managers; Explorer Leader, Mrs. Kennedy; and C.O.C. Leader, Mrs. Jack Bawcutt. Miss Johanna Kwist introduced the head table guests, and the film "Something About C.G.I.T." was shown. Leaders organizing the event were Mrs. K. W. Rayner; Miss Eileen Cosby; Miss Shirley Bryant; and Miss Carol Hilborn. Representing other C.G.I.T. Groups were, Mrs. Harold Schuyler, Leader, Bethel United Church, and Miss Margaret Bowen, Central Presbyterian Church, *Brantford*. Dinner was served by the Fidelis Group, convened by Mrs. Ian Hamilton.

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON

8 CROWN PARK ROAD

TORONTO 8, ONTARIO

PRESS SECRETARY

NORTH BAY PRESBYTERIAL — The Dorothy Douglas Auxiliary of the W.M.S. in *Sudbury*, at a recent Meeting collected clothing for a Bale, to be shipped to the Cecilia Jeffrey Residential School, *Kenora*. Three members, in costume, presented a Chapter of the Study Book, "The Way In Africa," and plans were made to present, at the Mother and Daughter Banquet, a First Seal to Jane Edgar, and a Junior Membership to Sheila Vance.

ORANGEVILLE PRESBYTERIAL — At the Annual Rally of this Presbyterial, held in *Caledon East*, there were 103 registrations, and the Theme was "Bible Wisdom For Our Guidance." The Guest Speaker, the Rev. Clare McGill, of *Formosa*, told of the tremendous task of translating the Scriptures, and putting them into the language of the people, and urged his audience to read the Bible daily, to memorize it, and teach it to their children, for "it is the one weapon — 'the Sword of the Spirit' — we have to use when confronted by temptation". Mrs. S. McNeilly, Literature Secretary presented to Mrs. E. A. C. Reynolds, the retiring Treasurer, a combined Bible and Hymnal, in recognition of her faithful work on the Executive for the past twenty years.

Mrs. G. May, of *Orton*, Secretary for Senior Groups, using a Chart,

showed the preaching stations in the Presbyterial, and, with coloured stars, pointed out the various Mission Groups in each, and gave the increase, or decrease, in membership and contributions, from each one. Mrs. H. B. McInnis, of *Markdale*, gave an excellent report of the Synodical Annual Meeting at *Kingston*. Mrs. Earl Looby, of *Hornings Mills*, at the Afternoon Session conducted a Memorial Service for five former members, during which a carnation was placed in a vase, as each name was called, by a member of her local Auxiliary. Mrs. Hawkes, of *Erin*, closed the Meeting with Prayer.

SAUGEEN PRESBYTERIAL — Mrs. John Alexander presided at the joint Thank-Offering Meeting of the Afternoon and Evening W.M.S. Auxiliaries of *Durham* Presbyterian Church. Two of the *Durham* C.O.C. members, Harriet Ruth Hewett and Louise McTavish, sang the duet "How Great Thou Art". The Rev. W. B. Mitchell, B.A., of *Kincardine*, was Guest Speaker. Mrs. W. G. Firth, Past President of the W.M.S. Afternoon Auxiliary, and a faithful member for 34 years was presented with a Life Membership by her Group, and a Pin, by her family. Tea was served by the Afternoon W.M.S. Auxiliary, assisted by the C.G.I.T. Group.

EAST TORONTO PRESBYTERIAL — At the Thank-Offering Meeting of the Helen Marshall Auxiliary of the W.M.S., of St. Andrew's Presbyterian Church, *Whitby*, Mrs. H. S.

McCann was presented with a Life Membership by members of her Auxiliary.

Clairlea Park Mission Circle, a newly-formed Affiliated Group, had the Rev. Clare McGill, of *Formosa*, as the Guest Speaker at their first Thank-Offering Meeting. Mrs. Ian Sutherland, the first President, led in Prayer, and the Devotional Service was given by Mrs. Charles Whyte, Mrs. Ivor Rooney, and Mrs. G. B. Cunningham, Mrs. C. Dolbear and Miss Betty Dolbear sang a duet, and, following the Social Hour, Mr. McGill showed beautiful coloured slides of life in *Formosa*.

WEST TORONTO PRESBYTERIAL — Mrs. A. W. Pae, *Toronto*, was Guest Speaker at the Thank-Offering Meeting of the Mary McKerroll Auxiliary of the W.M.S. of Victoria Presbyterian Church, *Toronto*, and gave a most interesting and challenging message. Miss E. May Harraden conducted the Devotional Period. Two Honorary Memberships were presented — to the President, Miss Minnie G. Harraden; and to Mrs. R. Acherman, Immediate Past President.

MONTREAL AND OTTAWA

MISS FLORA NUGENT
316 SYDNEY STREET
CORNWALL, ONTARIO
PRESS SECRETARY

BROCKVILLE PRESBYTERIAL — The 75th Anniversary of *Brockville* Presbyterial was held in First Presbyterian Church, *Brockville*, with President Mrs. C. Brown, presiding. Greetings were brought from Coun-

cil Executive; Synodical; sister Presbyterials; and from Presbytery. The Rev. H. Rodney, B.D. of *St. Thomas* was Guest Speaker, and spoke on "The Great Commission", tracing the missionary movement through the centuries, its problems and triumphs. Mrs. James Riddell gave a concise historical review of the past 75 years, and was honoured by the presentation of a gift after 55 years of faithful service. She is now the Honorary President of this Presbyterial.

GLENGARRY PRESBYTERIAL — The Fall Rally of this Presbyterial was held in *Dunvegan* Presbyterian Church, with Mrs. E. L. Blair, President, in the Chair and a large number of delegates and visitors present. The theme of the Meeting, "The Greatness of God's Love", was illustrated in the Devotions, Reports, and the Address of the Guest Speaker, Miss Ruth Lowe.

The W.M.S. Auxiliary of Knox Presbyterian Church, *Vankleek Hill*, held a short Memorial Service for the late Mrs. M. F. Hardy, who had been their President for many years. Two Life Memberships were presented to faithful members by the newly-elected President, Mrs. D. J. Fox.

LANARK AND RENFREW PRESBYTERIAL — C.O.C. Explorers, and C.G.I.T. with their Leaders, and guests, (over 175,) filled *Renfrew* Kirk Hall on Saturday June 4, for the Children's Rally. Across this spread-out Lanark and Renfrew Presbyterial they came, from *Smiths*

Falls and Snow Road on the extreme south, to *Pembroke* on the north. The attendance emphasized the growth of mid-week groups and the interest and dedication of Leaders to the children of our Church. Organizer, and Children's Work Secretary, Mrs. J. R. Geddes, presided, assisted by Mrs. P. G. MacInnes, the Manse, *Smiths Falls*, representing Girls' Work Secretary.

Christian Education Convener, and Leader of an Explorer Group, the Rev. Allan Duncan, offered special prayer, as did Rev. J. M. Ritchie, and Rev. M. Murdock, the Minister of *Renfrew*. Otherwise, the children themselves were responsible for the day's programme. The *Almonte* Junior Choir was well accepted. Teen-Age Court presented by *Smiths Falls* C.G.I.T. was a shining example of the younger age group. All but two of the 17 groups were represented.

MONTREAL PRESBYTERIAL — Mrs. W. R. Henry presided when the Annual Membership Day was celebrated by the Senior W.M.S. Auxiliary of Knox Crescent-Kensington

Presbyterian Church, *Montreal*. Two "In Memoriams" were presented — one to Mrs. Norman Estall, honouring her Mother, the late Mrs. T. M. Dick; one to Mrs. R. H. Paul, in memory of her sister-in-law, the late Mrs. R. J. Paterson.

Honorary Memberships were presented to Miss Alice Anderson, Past President, and Miss Doris Blaise, President of Montreal Presbyterian; and to Mrs. George Brown and Mrs. Walter Watson, faithful members of long standing. Life Memberships were presented to Miss E. Ferguson, Mrs. W. M. Moore, Mrs. R. Gobbett, and Miss E. B. Baker.

QUEBEC PRESBYTERIAL — President Mrs. H. E. Moreland, presided at the Annual Fall Rally of Quebec Presbyterian, held in St. Andrew's Presbyterian Church, *Quebec*. The Guest Speaker, Dr. Eric Barde, of *Nimes, France*, was introduced by the Rev. A. Jossinet of St. Marc Presbyterian Church, and gave an interesting and informative talk on his work. Reports of Council and Synodical Meetings were heard.

* * * * *

SCRIPTURE CAKE

The following recipe appears in the Timothy Eaton Memorial Church cook book, as prepared by the ladies of the congregation.

1 cup of Judges 5:25 (last clause)
 1 cup of Judges 4:19 (last clause)
 2 cups of I Samuel 30:12
 3 Jeremiah 17:11
 2 cups I Kings 4:22
 2 cups I Samuel 14:25

2 cups Nahum 3:12
 1 cup Numbers 17:8
 1 cup Jeremiah 6:20
 1-8 teaspoon Leviticus 2:13
 1 teaspoon Amos 4:5

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The Glad Tidings

OCTOBER

1960

VOL. XXXVI



MILLER SERVICES

Now is the time of the garnering-in,
When the wealth of the harvest fills barn and bin;
When earth's rich fulfilment brings rest and content,
And our thanks rise to God, for the bounty He sent!

(L. M. C.)



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THE GLAD TIDINGS

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THE GLAD TIDINGS

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TORONTO, OCTOBER, 1960

No. 9



THE REAL MEANING OF THANKSGIVING

by

The REV. R. CURRIE CREELMAN, M.B.E., B.D.

Minister of Westminster Presbyterian Church,

Ottawa, Ont.

Moderator of the Synod of Montreal and Ottawa

BIBLE READING, St. Luke, Chapter 4; 16-21 (R.S.V.) — *“And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath day. And he stood up to read; and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written ‘The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.’ And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him, and he began to say to them, ‘Today this scripture has been fulfilled in your hearing.’”*

The spirit of thanksgiving is something which every Christian should declare with enthusiasm, and, with the great wealth in Canada today, it seems selfish not to take thought of all our blessings, and not to take time to express our gratitude. This is particularly true in the realm of religion, for we are dealing not only with material things which perish, or with transient gifts, but with possessions that are eternal.

We should regard our religion as being relevant to the life we now live, and adequate in the satisfying of our needs. If our religion is really relevant — which many doubt — and it is adequate — which many have not ex-

perienced — then the lack of gratitude may be the explanation of our spiritual bankruptcy. There is no doubt that we cannot enter fully into the highest Christian experience until we are truly grateful for all His benefits.

Our thanksgiving should be related to a religious experience, that expresses itself in some practical way. Before we can do justice to such a religious experience, it is necessary to think of the benefits we have derived from such a relationship. As St. Paul declared in 1st Corinthians, the 15th Chapter; 57 and 58, when giving thanks to God for the victory over death, through our Lord Jesus Christ, the next step was one of responsibility, "Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labour is not in vain." (R.S.V.)

If we study our Bible-reading at the beginning of this article, it will appear that the message of Jesus which he proclaimed, and which was fulfilled in his daily ministry, is just as appealing for us as it was in ancient times. One of the criticisms of the church is that we are not concerned with the poor, and that we are indifferent to the plight of the underprivileged, and that our vision is limited. Jesus had a message for people in the category of the underprivileged, who are so numerous today, and who are attracted to communism and other forms of dictatorship, because these movements do something toward the satisfying of their hunger for bread.

Christ not only would have us assist in the providing for material needs, but he would have us go further and minister to the spiritual hunger of man. This is not an easy adventure, but a study of Christ's success in this field, and a recognition that he was concerned with every side of man's life, should make us humble at the task committed to our care; as well as stimulating us to attack the major diseases of our social life before disease overwhelms.

The platform of the Christian Church, as expounded in the text, is powerful enough to combat communism or any other "ism" known to man. The personal testimony, as given by those who know Christ, is to the effect that a deep faith is all-powerful. The adequacy of the Gospel is known only to those who have accepted, by faith, His teaching, and who have embraced His doctrine, and who have lived by His precepts. In other words, it is adequate only for those who have done His will, and can say, by experience, that Jesus said "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst." (John 6; 35) (R.S.V.)

As we study this body of doctrine, the amazing thing is how lethargic people are in the face of its promises and fulfilment. How can we be so indifferent when we consider the poverty of our lives, and how available the solution is for mankind? Perhaps the first step toward a change for the better is to give thanks for what we now possess, in order to fully enjoy that which is available.

Christ tried to make His disciples conscious of what they owed God, and to relate true faith to real success. Much of our frustration and defeat today stems from the fact that we are not conscious of this experience. If we remember the miracle recorded in St. Luke, Chapter 17, verses 15, 16, 17, 18, 19 — “And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. And fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way; thy faith hath made thee whole.” It will be seen how surprising it was that one of the hated Samaritans should show more gratitude than God’s chosen. Perhaps the explanation of much of our failure may be seen from this story, and we should make haste to correct our negative attitude toward our religion.

Another explanation for much of our lack of joy, and our inability to implement the Gospel promise, may be explained by too much emphasis on formalism in our services, and not enough evidence of vital and vigorous participation. Phil. 4; 4, 5, 6, 7, “Rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with *Thanksgiving*, let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and minds in Christ Jesus.”

A paragraph from one of Spurgeon’s sermons may be expressed in a language that seems archaic to modern ears, but is really relevant to the situation in much of our church life—

“A sermon is too often like Hodge’s horse. It is over-done with brasses and bells, harness and harmony, but there is no real strength in it, no life and vigour. It is fine, but not forcible. Now it strikes everybody that the trappings of a poor half-starved horse look like mockery. You cannot plough fields with ribbons and bells; you want muscle and sinew; and so, there is no moving men’s hearts with pretty phrases and musical nothings.

What is needed is thought, truth, and sound doctrine, and the Spirit of God. Young men are apt to think less of *what* to say than of *how* to say it; but our advice is, think of both in due proportion. Set the matter before the manner; get the horse first, and get a good one, and then harness him. Give the people the grand old Gospel, and plenty of it, and they will not much mind the way in which you bring it forth. A good horse should be decently harnessed, the Divine Truth should be fitly spoken; the mischief is that some appear to think that harness makes the horse, and that a fine style is the main thing in a sermon. Churches and Chapels would not so often be empty if Ministers would take heed *what* they preach, as well as *how* they preach." (Spurgeon.)

Finally, the main expression of our faith should center around the person of our Saviour, as it is toward Him that our devotion should be directed, for **other** things are of secondary importance. The debt that we owe is to Him alone, and can be discharged only by the inspiration of His sacrifice, and as we participate in the glory of His resurrection. In all things we should give thanks to God for *His many blessings*, and "Let everything that breathes praise the Lord." (Psalm 150 — verse 6.)

A Very Special Event!

The fiftieth Anniversary of the Edinburgh Conference of 1910 will be celebrated in a special Ecumenical Service of Worship and Praise held in Timothy Eaton Memorial Church, Toronto, Ontario, on Sunday October 2nd, 1960. Planned by the Canadian Council of Churches, representatives from the Church Courts of all co-operating Churches will be present, and the Speaker will be the Rev. Charles Ranson, D.D., former Secretary of the International Missionary Council, and now Secretary of the Theological Education Fund.

PRAYER OF THANKSGIVING

by MISS MARGARET KENNEDY, Bhil Field, India

O GOD OUR FATHER, Thou who art holy, full of grace, mercy and power, we come to Thee in praise and adoration. May Thy Holy Spirit kindle our thoughts and emotions, that we may know how to praise and worship Thee. We know Thee as our Creator and Preserver, and in Jesus Christ Thou hast shown Thyself as our Redeemer. O God, truly all good things are from Thy hand, and of Thine own hast Thou given us. We would lift our hearts in thanksgiving and adoration.

Thou hast poured out Thy bounty of sunshine and rain upon all men, whether they acknowledge Thee or not, and we see again Thy miracle of the seed bringing forth its fruit up to one-hundred-fold. We thank Thee, Father, for the golden wheat fields, the tall corn, the many-coloured vegetables, the glory of the fruit trees, with which Thou hast endowed our fair land. All this Thou hast given us, before the oncoming of the quiet strength-giving blanket of the snow.

Thou hast given us great riches to enjoy, our Father, and we thank Thee, that along with these, Thou hast taught us of an even greater blessing — the joy of receiving, in order to be able to give. Quicken our sympathies, enlarge our hearts, that we may delight in sharing with others in need. We remember, before Thee, all those aimless and homeless ones — the refugees. May our gifts be to them a message that some do care. We remember the underprivileged; the hungry; old people who are lonely; children who do not know love or protection. Show us how we may give of ourselves, and of our gifts, to help such as these.

We ask Thy blessing upon those helped by our givings through the Church, and the Women's Missionary Society, in this land — the sick in Hospitals; families living in remote areas; the Indian peoples, whose heritage we share; those who have come to our land from the other Continents. Father, stir our thinking until we know an urgency within us, not only to give to all of these, gifts of substance, but to seek means whereby we may speak, and share with them the gift of Thyself, and of Life Eternal.

We thank and praise Thee, O Christ, our Saviour, that Thou didst come down into this alien world, to win all by the outpouring of Thyself in love. We, who in this generation represent Thy Church on earth, are ashamed at the feebleness of our zeal in making Thy great work of redemption known to all people. Thy love still reaches out to the millions who know Thee not, or who strive to find Thee, the Living God, by following men's puny interpretations of Thee. O, Lord Jesus, by Thy victory on Calvary, cleanse us from our small-heartedness, from our self-centred lives, and may we know what is our share in telling our brothers in every country of Thy gift of salvation.

Increase our faith, O Lord, to see Thy power working through all the complexities of world situations; to know Thy grace as the one means of bringing all men together in peace. O, Lord Jesus Christ, forgive our slowness, our weakness, and may we be caught-up in the vision of all that Thou would'st accomplish in us, and through us. In Thy Life-Giving Name, we pray. Amen.

Acrostic for Thanksgiving

T "Thanks be unto God for His
unspeakable gift." (II Cor. 9:15)

H "He also exalteth the horn of
his people, the praise of all his
saints; . . . Praise ye the Lord."
(Ps. 148:14)

A "And let them sacrifice the sac-
rifice of thanksgiving, and de-
clare his works with rejoicing."
(Ps. 107:22)

N "Not unto us, O Lord, not unto
us, but unto thy name give
glory, for thy mercy, and for
thy truth's sake." (Ps. 115:1)

K "Kings of the earth, and all
people; princes, and all judges
of the earth." (Ps. 148:11)

S "Serve the Lord with gladness;
come before his presence with
singing." (Ps. 100:2)

G "Giving thanks unto the Father
which hath made us meet to be
partakers of the inheritance of
the saints in light." (Col. 1:12)

I "I will offer thee the sacrifice
of thanksgiving and will call
upon the name of the Lord."
(Ps. 116:17)

V "Violence shall no more be
heard in thy land, wasting nor
destruction within thy borders;
but thou shalt call thy walls
Salvation, and thy gates Praise."
(Is. 60:18)

I "I will extol thee, my God, O
king; and I will bless thy name
for ever and ever." (Ps. 145:1)

N "Now know I that the Lord
saveth his anointed; he will hear
him from his holy heaven with
the saving strength of his right
hand." (Ps. 20:6)

G "Glory ye in his holy name; let
the heart of them rejoice that
seek the Lord." (Ps. 105:3)

ENCOURAGEMENT !

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If at first they don't renew,

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Then they surely will renew—

Try, try again!

—Adapted

THE MEMBERS' PRESIDENT

by LAURA K. PELTON

(This is the eighth, and last, in the series of Articles which Miss Pelton has written about the Presidents of our Women's Missionary Society, (W.D.) since 1925. They have been an outstanding and greatly-appreciated feature of our Magazine, and we are most grateful to Miss Pelton for doing them for us. Ed.)

I LIKE MRS. ADAMSON. I like her "down to earthness", her sound common sense, her sane attitudes to people, events and things. I like her wholesome enthusiasm for sports, her love of fun, her sense of humour. I like her loyalty to her Church, her ability to serve a Cause without becoming a slave to it, her refusal to take umbrage at criticism. I like her for accepting the bad moments with the good, her objectivity in controversy, and for not worrying over much about a "tempest in a tea pot". I like her for the kind of mother she is, and the enjoyment she derives from her grandchildren. I like her appreciation of the simple and good things in life, and I like her, above all, for her practical day-by-day, honest-to-goodness, Christian living. In short I like Mrs. W. R. Adamson, President of our Women's Missionary Society from 1953-1957.



MRS. W. R. ADAMSON

Mrs. Adamson came to the Presidency following Mrs. Arthur W. Pae's term of office. She was loath to accept the reins from the hands of one who had given such outstanding leadership, and it required considerable pressure to persuade her to accept nomination for the office. Having accepted, she had the wisdom, of the few who can "take their own measure", to give to the Presidency what she was, and had, without any attempt to follow in the footsteps of her predecessor. By so doing, she made her own unique

contribution to the life of the Society.

Mrs. Adamson was the members' President. She became the interpreter of the Auxiliary to Council Executive, and of Council Executive to Auxiliary members. And she became that at a time when it was sadly needed.

We had come to a time when the distance between the average W.M.S. member and Council Executive appeared to be lengthening. The lines of contact had weakened; some were broken, and we didn't know sufficient about one another to conduce understanding. Our organization was concentrating on leadership-training and Christian Education and with some remarkable results. But because we did not have the resources in personnel and money, we did not accompany the new emphasis with any substitute for the type of communication which the earlier field and organization secretaries had provided.

Our President was aware of this, and sensed the dangers and misunderstandings which invariably develop when in any organization the centre becomes remote from the periphery. More than any other President since 1925, she maintained, so far as the onerous duties of a President would permit, a line of communication between the Society's Administrative body and the members at large. No other President had so insistently, and con-

sistently, reminded the Executive of its responsibility to the members, and the necessity for its actions being understood by them. She never ceased to "sit where the members sat". Conversely, she was equally diligent in reminding the members that the task of administration belonged to Council Executive, and that they must have a reasonable trust in those whom they had elected to administer the Society's affairs.

To me, this was Mrs. Adamson's particular and unique gift to the Society, as its President. She was primarily the members' President. They trusted her. They believed in her, and they knew that her high office had not for a moment removed her from them. They felt that they had an advocate at Court. And the remarkable thing about Ethel Adamson was that, while her natural sympathies were at the Auxiliary level, she never "sold out" the Council Executive.

As all of us have, the President had her limitations; but, unlike some of us, she was acutely aware of them, and frankly acknowledged them; consequently, she avoided embarrassing and compromising situations for herself and for the Society. When difficult and complicated situations arose, she remained calm, cautious, and usually non-committal; convinced, I suspect, that some problems are best dealt with by Time. She had a remarkable capacity for bearing the strain and stress

of office without futile fuss and worry. I have known her to walk out of the office after a hectic meeting, or emerge from a stormy interview, to spend the afternoon on the golf links, or the evening at a hockey or ball game, and then to bed for a sound night's sleep.

Mrs. Adamson had a formula. She knew how to combine work with play. She knew how to keep her several responsibilities and activities in their respective compartments, and there were no doors between. But she had something else—something more important than a formula, something by which she was held — a profound and confident faith in the power of God to “take over” at the point where human effort comes to the end of its ability. I believe that was the supreme secret of her unruffled calm, and unfailing resilience, throughout her Presidential term.

She was a happy President and gave the impression of enjoying the work committed to her. Faithful and energetic in all her duties, she gave herself unstintingly to both the small and large demands made upon her. She took her responsibilities seriously, but was not unduly serious about herself. This made her at all times easily approachable, never offended, always friendly, and never aggressive.

In the Chair, she made no attempt at directing discussion, or leading the meeting to a decision. This kind

of Chairmanship had both its strengths and weaknesses. The absence of direction often evoked a great variety of opinions from the Board, and sometimes sparked initiative in debate in members who, under a more positive Chairman, would have remained silent. On the other hand, there were sessions which exploded in a barrage of pointless discussion, which sometimes led to irresponsible action. But no one could ever accuse the Chairman of allowing her personal views to influence the meeting, nor was she ever guilty of talking from the chair.

However, let no one think that Mrs. Adamson did not have her own opinions; but they were not as important to her as the convictions which have moulded her character—clear and uncompromising convictions about right and wrong. But strong as her convictions are, she is a woman who walks daily with God, a woman of simple trust and uncomplicated faith, who is content that others need not stand where she stands, and yet a woman who sincerely hopes that the faith, which has nurtured and sustained her, may be the faith of all God's creatures. And this is what makes Ethel Adamson a deeply committed but wondrously charitable, missionary Church woman.

(A Footnote —

This is the last of the Presidents,

since 1925, of whom I shall write. Looking back over the thirty-five years, I have discovered that my attempt at the brief and all-too-inadequate portraits of our Presidents has given to me a continuity of this interesting and eventful period of our Society's history. It has pointed up for me, also, that God's design can

be traced in the choices of the various Presidents, and the particular times for which they were chosen. "Each one in her place was best". Each one gave something to the Society that none other could have given. Each was "there" for the hour that was hers. None was an Accident. All were chosen.—L.K.P.)

* * * * *

Your Prayers are asked

- For all members of children's, youth, and adult groups, that each may be keenly aware of the many things for which we should give thanks.
- That, as we think of our many blessings, we may see more clearly how we may show our thankfulness, through sharing our faith and our material possessions with others.
- For all our National Missionaries, who during this past summer have given service in the Vans, in Camps, and in isolated places, that the seed sown may fall in good ground and result in an abundant harvest.
- For the Christian work being done in all of Nigeria in this year of independence, particularly for the Presbyterian Church of Eastern Nigeria; for the Canadian missionaries associated with it, Miss Agnes Gollan, Miss Dorothy Bulmer, Rev. Earle and Mrs. Roberts, and the Rev. G. D. and Mrs. Johnston.
- For our Canadian Presbyterian Mission work in British Guiana, especially for Miss Margaret Ramsay, that she may have strength, and faith, to carry out her task.

THE GLAD TIDINGS

It is now time for getting subscription lists in order for the 1961 Glad Tidings. Do not wait to be asked for your subscription, but gladden the heart of your Glad Tidings Secretary by giving it to her early. Individual Subscriptions from January to December—\$1.00 per year.

Thank=Offering

Service of Worship

Arranged by MISS JESSIE E. WALLS, Saskatchewan Synodical

Call to Worship:—

"Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank-offerings into the house of the Lord."

Psalm 103, verses 1, 3, 4.

"I'll of salvation take the cup,
On God's name will I call;
I'll pay my vows now to the Lord
Before His people all.

Thank-offerings I to Thee will give,
And on God's name will call;
I'll pay my vows now to the Lord
Before His people all.

Within the courts of God's own house
Within the midst of thee,
O city of Jerusalem,
Praise to the Lord give ye; Amen."

Responsive Reading — Psalm 106, verses 1-5; 47, 48

Leader — Praise ye the Lord. O give thanks unto the Lord; for he is good; for his mercy endureth forever.

Response — Who can utter the mighty acts of the Lord? who can shew forth all his praise?

Leader — Blessed are they that keep judgement and he that doeth righteousness at all times.

Response — Remember me, O Lord, with the favour that thou bearest unto thy people; O visit me with thy salvation.

Leader — That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

Response — Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.

Leader — Blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say, Amen. Praise Ye the Lord.

Prayer — Eternal God, our Father, we come before Thee with heartfelt gratitude for the many blessings which Thou hast bestowed upon us, especially throughout the past year. We are not unmindful of the privileges which we enjoy — our comfortable homes; the freedom from want; our many friends; this land of peace and opportunity; and above all, our Church, and what it stands for.

We would bring before Thee the many thousands throughout the world who have not our privileges. Help us to give to them the comfort of Thy Gospel.

We would pray for our Missionaries, and especially for those going out for the first time. Be with them, we pray Thee, at all times. Comfort and sustain them in all their difficulties, and make them to know that underneath and round about are the Everlasting Arms.

We would ask, our Father, for Thy guidance and help in all that we do. As we now rededicate ourselves to Thy service, may we have a better understanding of Thy Divine Purpose; and a stronger urge to do Thy will at all times.

Help us in our everyday lives, and may all that we do, be to Thine honour and Glory. For Jesus' sake, Amen.

Meditation—

Through a desire to give expression to the love in their hearts, and their gratitude for the blessings received, the women of the Women's Missionary Society have, for nearly eighty years, set aside a meeting in the Autumn as a special "Thank-Offering Meeting". It is interesting to note how the custom originated, and I quote from records of long ago.

In 1881, Revival Meetings were held in Peterborough, Ontario, and resulted in a gracious outpouring of the Holy Spirit. Many souls were won for Christ, and believers were strengthened in their faith, and quickened to more devoted service.

This time of refreshing in spiritual things was followed by a desire to give expression, in some tangible form, to the thankfulness that filled the hearts of the women. So we find, in the Report of the Peterborough Auxiliary for that year, "that an interesting Praise Meeting had been held for the purpose of thanking God for the many spiritual blessings poured out upon the place, and that the Offering amounted to One Hundred and Eighty-Eight Dollars".

At the Annual Meeting that same year, it was proposed that all branches of the Society should hold a Special Meeting, for praise and prayer. In the Report of 1883, we find that the Ottawa Auxiliary had, that year, held an "Annual Thank-Offering Meeting, the proceeds of which amounted to Two Hundred and Fifty Dollars".

In 1884, the first regular Thank-Offering Meeting of the Toronto Auxiliaries was held in old St. Andrew's Church, Toronto, and in the Home Secretary's Report of the same year, we learn that "The Thank-Offering Meetings held in several places during the Autumn, were a means of blessing and comfort."

This, then, was the beginning of our "Thank-Offering Meetings", and, when the Foreign and Home Missionary Societies became the Women's Missionary Society of the present, the custom was continued. It is delightful to think that we are forming a link in the chain forged so many years ago. We are carrying-on the work started by the splendid women of our Church in the past, and we hope that the young people, and the children of today will be holding Thank-Offering Meetings in the days to come.

Now we have come together with hearts overflowing with gratitude for the many blessings we enjoy, and mindful of these blessings, we again offer our lives to the service of our Lord and Master. May we go forth more firmly

resolved to do His will, that His Kingdom may the more speedily come to all the world.

Hymn No. 184 — verses 1 and 6.

“O Lord and Master of us all;
Whate’er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.

Our Friend, our Brother, and our Lord,
What may Thy service be?
Nor name, nor form, nor ritual word,
But simply following Thee.”

Closing Prayer—

Our Father, accept, we pray Thee, our offerings, and, above all, the allegiance we have again pledged to Thee. Guide and strengthen us throughout the coming year, that we may, more fully, do Thy bidding. Bless us and keep us, and cause Thy face to shine upon us, for Jesus’ sake — Amen.

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In Remembrance

Miss Hattie Ripley	Westport, Ont.	Brockville Presbyterian
Mrs. G. D. Fredenburgh	Westport, Ont.	Brockville Presbyterian
Mrs. Charles N. Purvis	Caintown, Ont.	Brockville Presbyterian
Mrs. Lincoln Goldie	Guelph, Ont.	Guelph Presbyterian
Mrs. J. Bruce Broadfoot	Guelph, Ont.	Guelph Presbyterian
Miss Effie Smith	Guelph, Ont.	Guelph Presbyterian
Mrs. Mahlon Johnston	Lindsay, Ont.	Lindsay Presbyterian
Mrs. William Ringrose	Wingham, Ont.	Maitland Presbyterian
Mrs. Stafford Bateson	Wingham, Ont.	Maitland Presbyterian
Mrs. H. C. MacLean	Wingham, Ont.	Maitland Presbyterian
Miss Jean Kerr	Montreal, Que.	Montreal Presbyterian
Mrs. Ada Miller	Fenwick, Ont.	Niagara Presbyterian
Miss Alma Wilson	Port Hope, Ont.	Peterborough Presbyterian
Mrs. Andrew A. Wicklund	Port Hope, Ont.	Peterborough Presbyterian
Miss Sara Cameron	Westwood, Ont.	Peterborough Presbyterian
Miss Margaret Sharp	Westwood, Ont.	Peterborough Presbyterian
Miss Bessie Symington	Sarnia, Ont.	Sarnia Presbyterian
Mrs. M. Langan	Sarnia, Ont.	Sarnia Presbyterian
Mrs. Gilbert Rowell	Camlachie, Ont.	Sarnia Presbyterian
Mrs. Ewen Macqueen	Victoria, B.C.	Victoria Presbyterian
Mrs. A. J. Smethurst	Limehouse, Ont.	West Toronto Presbyterian
Mrs. Jean Geggie Wilkie	Toronto, Ont.	West Toronto Presbyterian
Mrs. Edwin Millidge	Selkirk, Man.	Winnipeg Presbyterian

EVANGEL TO THE NORTH!

By The Rev. MURRAY L. GARVIN

Minister, Burch Presbyterian Church, Fort St. John, B.C.

Convenor, Christian Education Committee, Peace River Presbytery

FRONTIER MISSIONS have always been a challenge to the Church. As our nation has expanded to the West and the North, the Church has been confronted with the opportunity and the responsibility of spreading the Evangel in newly settled areas.

In former years, this growth of the Church followed a much more natural course than it does today. In many new communities the Church (in the proper sense of the word) was established years before a building was erected, or a minister appointed. As the people of God made new homes along the frontier, they banded themselves together as the Church. Then they were faced with the problem of calling or securing the appointment of a minister, and the erection of a place of worship.

Now, however, the picture is quite changed. As new highways, and railways, open the North for agriculture and industry, new communities are coming into being and rapidly growing. But the great majority of those who are settling in these communities are either indifferent to the Gospel, or have been so long without



On the Alaska Highway.

the fellowship and nurture of the Church that they no longer feel any need of it. It is people such as these that the Church must now reach out to with the message of Abundant Life in Christ.

In some new communities, small congregations have been born, and faithful members have assumed the task of winning others to the cause of Christ. But many settlements do not yet have a witnessing fellowship in their midst. Those who would ap-

preciate the fellowship and help of the Church in extending the Kingdom must continue without it, and life goes on, largely untouched by the Gospel.

It is to communities, and people, such as these, that the Women's Missionary Society ministers, through the work of the Alaska Highway Missionary Van. One of three Vans operated by the Women's Missionary Society (W.D.), (the other two are in the Rocky Mountain House and Prince Albert areas), this Van is involved in what is probably the most frontier area of Canada. Each summer, two student deaconesses travel the Alaska Highway from Mile 0 at Dawson Creek, B.C., to mile 692, Watson Lake, Yukon Territories, (sometimes to Whitehorse, Yukon, Mile 919), taking the Church, and its message of redemption, to the people of the frontier.

During the Second World War the Alaska Highway was pushed through rapidly by the American Army, as an essential link between the United States and Alaska. At the same time, the Northwest Telegraph System constructed the telegraph line along the highway, providing the link of communication which is said to be one of the busiest on the continent. Since the end of the war, the Highway has been maintained by the Canadian Department of National Defence, and the telegraph line by Canadian National Telegraphs. Maintenance of both is carried out

by crews stationed with their families in isolated camps, fifty or one hundred miles apart along the Highway. In these maintenance camps, and with such families, the Missionary Van does most of its work.

Each June, as early as possible, the Van sets out from Grande Prairie, Alberta, where it is equipped with the assistance of the Rev. R. A. B. MacLean, Convener of Missions for the Presbytery of Peace River, and proceeds to Dawson Creek, B.C., at the commencement of the Alaska Highway. The first stop along the Highway is at Fort St. John, Mile 47, where the two student deaconesses make the final plans, for their work, with the Presbytery's Convener of Christian Education, the writer of this article.

When all is in order, the girls begin their long trip up the Highway. On their way North, they spend as much time as possible in each camp, visiting the families, meeting with the children after school, and making arrangements for the Vacation Schools which they will conduct on their return trip. These visits are most important, primarily because many of the families appreciate them greatly. Most of the camps are small, with five or less families in each. Isolation and year-round lack of spiritual guidance often make the families most appreciative of the short time the Van Workers are able to spend with them. And these visits are also most important because they

build up the interest of both the children and the parents in the coming Vacation School. When the Van is in a camp over a Sunday, the girls often conduct services, in camps which otherwise would not be able to have corporate worship.

In recent years, the Van has continued North in this fashion, as far as Watson Lake. Occasionally, when time has permitted, it has gone on to Whitehorse, the most northern charge in Peace River Presbytery, before returning to Watson Lake for the first Vacation School, as soon as the summer vacation begins. Watson Lake is one of the larger settlements along the Highway, with a highway maintenance camp, Canadian National Telegraphs camp, Department of Transport airbase, as well as a considerable civilian population. Here the Van Workers spend over a week, conducting Vacation Schools at the airport and in town, visiting in the homes.

Continuing Southward, the next stops are at Muncho Lake, where highway maintenance and telegraph camps, along with several resort lodges are located on the shores of beautiful Muncho Lake, on the Western flank of the Rocky Mountains, and at Summit Lake, where the road winds its way over the summit of the Rockies, the highest point on the highway.

The next community to be encountered is Fort Nelson, a rapidly

growing town of 1,900 persons. In this town, booming with newly-discovered oil, the Presbyterian Church has had no work other than the summer Missionary Vans until this year, when a student Minister was appointed to begin work there. Here the deaconesses spend three to four weeks, visiting and conducting Vacation Schools in the town, maintenance camp, Army base and airport, before proceeding to camps to the south.

Prophet River and Sikanni are both small, highway - maintenance camps; Trutch and Blueberry are larger, both having telegraph camps as well. But regardless of the size of the camp, the size of the task is enormous. In many of the camps the brief Vacation Schools conducted by the Presbyterian and Anglican Vans are the only Christian Education the children receive all year, besides, of course, what the parents are able to provide in the homes. And often the visitation of the student deaconesses offers the only spiritual assistance and advice the parents can obtain. The Missionary Vans are the entire representation of the outreach of the Church, in such camps.

Not only is the task great, it is also difficult. Although many camps and families appreciate the work done and co-operate to the full, others are indifferent and even oppose the efforts of the girls, who must try to reach the children with the Gospel of Christ, in spite of the

attitude of the parents. This requires much faith and stamina on the part of the workers. Furthermore, the routine is hard. In most camps, the Schools last for three days, morning and afternoon. After the close of each, the girls must repack all their supplies into the Van, drive on, fifty to one hundred miles, to another camp, and set up again for their next School, which will commence the following morning. Even free Sundays are exceptional, as the deaconesses often conduct Worship Services in the camps. Driving, too, is difficult, although the Van itself is comfortable. (A new 1960 Chevrolet Sedan-Delivery was purchased this year.) But the Highway is gravel, dusty, often winding and

hilly, with heavy truck traffic, and always a challenge to any driver.

Such is the work of the Alaska Highway Missionary Van. It is a difficult work, yet its value can never be rightly discerned. The number of lives touched and changed with the Christian Gospel, the number of homes encouraged and assisted in their Christian Life, the number of communities uplifted in spiritual standards, we cannot really know. Yet we have seen some of the results, and know something of the appreciation of many families along the highway, and can express their gratitude for the dedicated labours of the girls on the Missionary Van, taking the Gospel of Christ to the people of the frontier.

* * * * *

SYNODICAL GIVINGS

January to July, 1960

	1959	1960
British Columbia	\$ 2,600.00	\$ 1,801.80
Alberta	2,300.00	1,849.00
Saskatchewan	2,025.21	1,377.64
Manitoba	3,226.85	3,862.00
Hamilton and London	40,921.22	39,741.90
Toronto and Kingston	30,873.70	32,615.70
Montreal and Ottawa	21,200.00	20,474.50
	\$103,146.98	\$101,722.54
Individual Gifts	4,046.08	4,684.49
	\$107,193.06	\$106,407.03

GIVE AND TAKE

by CAROL CHIAM, Formosa

"INTO ALL THE WORLD TOGETHER" — "Togetherness" for me means people of many kinds getting together for the sake of some special purpose, such as to learn from each other, and to come to understand each other. When we think of the Church of Christ as one, we must have this *togetherness* in our thinking and in our faith. We may say, in other words, we must have the attitude of give and take in our lives.

The relationship between the Canadian and the Formosan Church seems to me like that between the Church in Jerusalem and those in Corinth and Ephesus. Your church, being the Mother Church, has shared what you have, to nourish the young Formosan church through the love and sacrifice of missionaries. This relationship may be compared with what we see in modern family life. Older members must care for the younger and be their counsellors, yet, at the same time, they have many problems in common. The Canadian church shares the traditional faith and leadership, but there are many difficulties, in the world of our time, which may need some help from

the younger church for a solution. The young church, in turn, has accepted the new faith, but, if she wants to grow to maturity, she has to overcome many trials. She lives in a world where more than nine-tenths of the neighbours are still heathen. The problems are similar to what the first century churches had to go through. These are problems which can only be overcome by faith. Now-a-days, more and more people are learning new ways of life and Western ideas through the influence of the church, but they do not want Christians to break with local, traditional, thoughts and customs. They expect Christians to be pioneers in many good ideas and customs, and yet they do not want them to be a separate group of people in the community.

Let us look at some of the problems the young church must face. There is the question of marriage customs. The question of whether marriage may be polygamous or monogamous is not one which young people of today raise, because polygamy is not lawful according to our democratic constitution. Yet to some older people, or to new believers, this is a serious problem.

We know that today, in our world, this is a serious problem, just as it was for the Israelites in olden times. It was only through the Christian doctrine of love and human rights that the habit became broken. When a man with more than one wife became a Christian in old Formosa he faced a real problem, because he knew that he should have only one. What then should he do? He was involved so deeply through having many children, and the strange fate of his relationships with his wives, he could hardly send some wives away to wander homeless through the streets. Should he follow the Christian doctrine, or his humanism? This may shock people in Canada, but I have seen many households where, under one roof, one man and several wives and children are trying to solve this problem. Instead of divorcing wives, I know some such households where the man leads his wives and children to church on Sundays. They all walk down the street together carrying their Bibles and hymn books under their arms. I know of several ministers and elders who have come out of such families. In such cases, does it not seem wise that the problem was handled in this way? To have done otherwise might have denied salvation to several women, and to children as well.

Should Christian young people marry non-Christians, is another

problem faced in the younger church. We all may feel they should not, yet some see this as a way of spreading the Gospel. There is the question of eating food that has been offered to idols. Should abstaining be a strict rule, or might attendance at feasts with heathen neighbours be opportunity for introducing the new faith? And what about bowing to pictures of the President, or of Sun Yet-Sen? Is this just an observance of Chinese teaching and custom, or is it idolatry? These, and many other questions, must be faced by Christians in a heathen country. You, in Canada, should be thankful for your long history of the church, and the traditional faith. Thanks to the missionaries who have come from Canada, most of the Formosan Christians have overcome these problems through their strong faith. Of course, there are others whose faith has not been so strong. These are just nominal Christians. It is most stimulating, when working with women in Formosa, to hear them say quite often "Only through the Grace of God can one endure suffering, and stand our terrible trials. The only source of power is FAITH in GOD."

I heard a Canadian missionary once say, "A missionary is like a man standing on a high bank, fishing. He is faithing sinners out of the dark, deep water, but, unless he knows the conditions of the bank

and the water so as to stand firmly on his feet, he may fall down into the water himself." All of us are called by the Lord to be His disciples, and are given His task to do. But if we are not strong in Faith, and have Christian love in our hearts, we may be weak babies, not able to save others.

I remember hearing a story about the Sea of Galilee and the Dead Sea. The story pointed out that what keeps the water in the Sea of Galilee sweet and fresh is its constant giving-out of itself. It drinks-in water from the hills to the north, and gives-out to the south through the River Jordan. But look at the Dead Sea. It thinks only of what to get from others and never contributes to others' need. As a young church, like those of Corinth or Ephesus long ago, we are inexperienced and have very many problems. We need the kind counselling, and the leadership, of the Mother Church, if we are to grow to maturity. We need the kind of leaders who will stand behind the curtains during all our acts, so that we may give true witness in the Lord's work. On the other hand, the Mother Church may receive some help, just as the Church in Jerusalem received something from Corinth and Ephesus. Maybe, though we are much like the Dead Sea in selfishness, we may produce some salt to preserve the freshness of the Christian mes-

sage, as lived out in our church's first Christian century of life and struggle. Once in Canada I had the joy of a visit among the Shoal Lake Indians. They helped me to believe that Christ and the Heavenly Father are not only the God of the white race but of people everywhere.

If we want the Church in Canada and the Church in Formosa to grow together, and go INTO ALL THE WORLD TOGETHER, we must have the spirit of give and take. The Formosan Church should not rely too much on the Canadian Church, by expecting gifts and help all the time, but it must grow to share what it has, with the ones who have not heard the Gospel. The Mother Church must accept good ideas coming out of the experiences of the younger church, even though this may require the development of real humility.

May the Lord bless all of us as we take responsibility WORKING IN ALL THE WORLD TOGETHER.

(NOTE:

Many readers will remember Miss Carol Chiam of Formosa, having met her during the years she spent in Canada, as a student at the Presbyterian Missionary and Deaconess Training School. Miss Chiam graduated from that school in 1955, following which she returned to serve in her home Church, Formosa.)

LETTER FROM MARGARET MacKENZIE

2 Yung Fu Li
Shih Lin Chen
Taipei, Taiwan.

Dear Friends:—

As I write this letter, I am on a rocky train, returning from an all-day meeting of the Christian Education Committee of the General Assembly of the Presbyterian Church of Formosa. We met in the city of Taichung, which literally means "middle of the island", and that is just where it is. By the fast, rocky, diesel train, it is a 3½-hour journey from Taipei. I expect to get home around ten-thirty P.M., depending on how many detours we must use to get around places where the bridges were washed out in the last Flood.

This Committee is comprised of a representative of each of the eight Presbyteries Christian Education Committees, and the Christian Education Directors in the three Church Middle Schools; Heads of the Christian Education Departments in two Theological Colleges, and the General Secretary for Christian Education. This year, our North College will have the first Christian Education graduates on the Island. We discussed their place and work in the total framework of the Church. Actually their training is similar to that given to Deaconesses in our Church in Canada, but, since this is the first graduating class, their work has not been defined. The result was that they shall be called "Jeaw Yu Shyh", being literally translated — "Christian Educator". Their main job should be one primarily of education within the Church, at all levels. The girls will go out under the Christian Education Committee of the General Assembly, and will then be under the direction of the Presbytery Christian Education Committee, in consultation with the Head of the Christian Education Committee of the College from which she graduates. I can see more work for me, but it will be very challenging, and interesting, to see the Field open before us!

It was further decided to give the graduates an opportunity of doing further study in a Special Course of Study, set up for one month each year at the College. This would enable those in the Field to do further research in their particular needs, and would help those of us who teach to know

what should be given to those who have not, as yet, graduated. I have no doubt about the wisdom of this plan, or the contribution it can make to the furtherance of more effective work — but *where* does one find time to prepare to teach an extra “Course”? I suppose the answer to this will never come, but we will go ahead, and do it somehow.

At the last station, I acquired a new travelling companion, sitting opposite to me. It is, of all things, a hideous wooden god, wrapped in a cloak of heavily-embroidered red and orange cloth. It stands about two feet tall, and the base is about eight inches across. It is most grotesquely carved on face and body, and from its neck hang several strands of brown wooden, and white ivory, prayer beads. It must be from a Buddhist temple, being transported to a local village shrine for some special occasion, on an auspicious day. As the train becomes more crowded, a young chap came to our seat, and, seeing only the idol on a whole seat, proceeded to push it to one side, and to sit down beside it.

There was a cry of alarm from the guardian of the idol, because he had paid for a ticket for the idol to have its “rightful” place as a *human*. After much talking back and forth in lusty voices, the idol retained its seat, and the young chap fled to another coach. Simultaneously with the starting of the train, incense sticks were produced, lit, and mounted properly before the god, and at my feet. They burned so well that I was almost overcome with asphyxiation from the fumes. The only consolation is that the fumes chase the mosquitoes away! This incense is offered to ensure the safe journey of the god to its destination. Although what I have just described is an interesting performance, to us, when we think more deeply, it awakens within one the sense of urgency to bring the “True Light” to the thousands of heathen about us, starting with this scene in today’s journey. We must press on with much vigour and power, to show our Lord Jesus Christ, who is the Light of the World.

The days here speed by so swiftly — each day with its own burdens, demands, joy, and surprises. Sometimes I have wished that we could see even one day into the future, but so very often, as each day ends, one is thankful that the future remains shrouded from our human eyes. How refreshing to rise each morning to the newness of the day; to another opportunity to be led by the Master’s Hand — the Hand that offers guidance in our bewilderment; strength in our human frailty; peace in our anxiousness, and joy in our serving! How blessed we are — heirs to His Kingdom; witnessers of His Grace; love, and power!

Sincerely yours,

Margaret MacKenzie.

NEWS FROM PAULINE BROWN!

Barwani P. O.
India.

My Dear Friends:—

We are looking forward to construction needs being met on different parts of the field. There are plans afoot for a Nursing Education building and residence for the nurses, and a new wing for the hospital in Jobat; new classrooms in Amkut; living quarters for the W.M.S. personnel in Mendha and Barwani; and, in the Balkhar-Khalghat areas, two new churches. We are especially interested in the churches, for the congregations, who are really quite poor, have decided that although they cannot donate money for the buildings, they can give labour, and so they have promised to donate every sixth day as their contribution. This is a very large gift from people who have very little, and to whom one day's pay, of approximately 35 cents, means a great deal. Will you be praying with us that these churches may be begun and completed soon, and that in them many will find great blessing?

At the moment, we are in a rather difficult position, because of a reduction in staff. We are trusting that our Father will supply the need, as He has done in the past. These days, when there are many outside agencies ready, and willing, to offer much greater salaries than the Church feels able to offer, it is hard for the staff not to be lured away.

The wedding season is on full tilt. Every day finds great lines of gaily decorated bullock-carts, filled to the brim with saffron, magenta, scarlet, and similarly brightly-dressed men and women, singing their way to the home of the bride, whom they will claim for the young groom, whom they are accompanying. Even the bullocks, resplendent with brightly-painted tasseled horns, and merrily jingling brass bells strung about their necks, seem to sense that they are on a special mission, for much of the time they jog along, hardly seeming to need jabs from the sharp stick their driver carries, nor the cruel twisting of their tails, which is the favourite method for speeding up the slow animals. These are gay happy scenes, and it is fun to be out on the road witnessing them.

Now, you are enjoying the Autumn! May the promise of the harvest-time, the fulness of the bounty of the earth, and all that it means, remind you again of the promise of our Lord — "Because I live, ye shall live also." May each one of us seek to be more like Him, and live more to His glory.

Yours very sincerely, Pauline Brown.

OUR WORKERS

(We would suggest that these two centres be taken out of the magazine each month, and carefully kept for your own records and information.)



MISS MARY E. WHALE, B.A.

Miss Mary Whale was born in London, Ontario, the daughter of the late Mrs. Whale and Mr. J. B. Whale, B.S.A., who, before his recent retirement, was Associate Editor of "The Farmers' Advocate".

Miss Whale received her B.A. degree from the University of Western Ontario, and her Teachers Training from the Ontario College of Education, Toronto, and she holds both the High and Public School Assistant's permanent certificates. She taught school for two years in Singhampton — Combination High and Public School, serving as Principal of the Public School, and Assistant in the Continuation School, and for one year, in Essex High School. She then

joined the staff of the Toronto Board of Education, under the Elementary School Section, first serving as a Grade Teacher, and later in the Commercial Section, where she served five-and-a-half years — thus making a total of eight-and-a-half years of teaching experience.

While teaching in Toronto, Miss Whale was a Presbyterian member of the National C.G.I.T. Committee, and also of the National Girls' Work Committee of the Department of Christian Education of the Canadian Council of Churches. She also wrote Sunday School Lesson Material for the Board of Christian Education.

She was appointed in the Autumn of 1948, to the position of Editor of "The Glad Tidings", the official magazine of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada, and started her duties on January 2nd, 1949. In this capacity, she remained until the Fall of 1954, when she was appointed Executive Director Designate, in training for the Overseas Department of the W.M.S.

In preparation for her new position, Miss Whale visited India, Formosa, and Japan, for the purpose of observing and training, and she remained for the special assignment

of assistance on the Jhansi Field, India. On her return, she spent a year studying at Knox College, Toronto. During all of this training period, she was very closely associated with Miss Laura K. Pelton, the former Director, in carrying out the responsibilities of the Overseas Department.

In January, 1957, she assumed full duties in the position she now so acceptably fulfils, as Executive Director for Overseas Missions of the W.M.S. (W.D.) of the Presbyterian Church in Canada. As part of her duties, Miss Whale works very closely with the General Board of Missions of the Presbyterian Church, and is a member of a number of Committees of various other Organizations, including the Department of Overseas Missions of the Canadian Council of Churches.

In the past year-and-a-half, Miss Whale has visited all of the Overseas Fields. In Formosa, India, and the Korean Church in Japan, these visits have been for the purpose of working with our Mission staff, and Church Leaders, in policy matters. Her visits to British Guiana, and Nigeria, have been to become better acquainted with the work that is going on in those countries. The most recent visits have been to Nigeria and India. She has returned anxious to see the Canadian W.M.S., and the Church she represents, take a full and responsible place in Christian leadership in those

lands. Miss Whale's concern at all times is for the health and welfare of the twenty-six Missionaries, who make up the Staff serving on our five Overseas Fields.



MRS. ARTHUR J. CHERRY

Mrs. Arthur J. Cherry (Leeta McCully Cherry) was born in Toronto, Ontario, the daughter of the late Mr. and Mrs. William McCully, originally from Wick, Ontario. Before she was a year old, her parents moved to Edmonton, Alberta, and there she spent her early childhood. Her teen-age years were spent in Toronto, where she married, in her late teens, and where she still lives. Her late husband was Purchasing Agent for the Canadian General Electric Company, Toronto. He passed away in 1944.

Mrs. Cherry is a Past President of the Janet Geggie Auxiliary of the W.M.S. of Parkdale Presbyterian Church, Toronto, and the author of

"Sixty Years of Growing", the official history of that Church. She has always been active in the work of her Church, and for some years taught a Teen-Age Sunday School Class of 21 girls, with whom, later organized as the "Pollyanna Club", she has never lost touch. For some years she was a member of the National Girls Work Board, and Leader of the C.G.I.T. Groups in the former Cowan Avenue Presbyterian Church, Toronto.

She became Editor of "The Glad Tidings", the National Magazine of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada, in 1956; and also Executive Director of the Publication Department of the W.M.S. Mrs. Cherry has served on the National Council of the W.M.S. since 1942, and is familiar to many as the Christian Literature Secretary on that Board. She has also been, for many years, one of the five representatives of the Presbyterian Church in Canada on the Women's Inter-Church Council of Canada, and represents the W.M.S. on the Committee on World Literacy and Christian Literature, New York, as well as the Committee on Christian Literature for Women and Children on Foreign Fields, New York.

Mrs. Cherry's interest in press work has continued through many years as a professional journalist, and her work has appeared in many publications in Canada and the Un-

ited States, as well as in Scotland and England. She has been a member of the Canadian Women's Press Club since 1918, and is a Past President of the Toronto Branch of the C.W.P.C. She is also a member of the Heliconian Club of Toronto (a professional Arts and Letters Association); the Canadian Authors Association; the Runnymede Travel Club; and the High Park Study Club.

Beginning her professional journalism as a Feature Writer for the Toronto Star Weekly, Mrs. Cherry later became Fashion Editor and Feature Article Writer for "The Canadian Countryman" where she remained for many years. Several years ago, this magazine amalgamated with "The Farmers' Advocate", with which Mrs. Cherry continued until 1955. She has always done a great deal of Free-Lance writing — fiction, poetry, Feature Articles, specialized advertising, and as a Columnist — and she has published a number of booklets of Children's Plays and Entertainment Material.

Her wide experience in Journalism, and Editorial work, makes her well qualified for the position which she now holds as Editor of "The Glad Tidings". It is reflected in the increased interest in the Magazine, which is shown throughout the Church and our Society, as subscriptions continue to grow toward Mrs. Cherry's hoped-for objective of at least 25,000 subscriptions.

NIGERIA — NEWEST MEMBER OF THE COMMONWEALTH!

by LEETA McCULLY CHERRY

RIGHT NOW, the eyes of the world are on Nigeria, and no wonder, for Nigeria is indeed a country of fascinating interest, in these days, and of great potential strength! On October 1st, 1960, this young giant among the nations of the world, which, as the Federation of Nigeria, has been the largest British dependency, will be transformed into the most populous sovereign state in Africa — the largest Negro state in the African continent! Self-government for this great land, with its medley of peoples, languages, and dialects, is an epochal and important event, not only for itself and the Commonwealth, but for the world at large. In this triumphant climaxing of Nigeria's past, and its great meaning for her future, we are, of course, deeply and significantly concerned, because of our own Missionary work, and our own two young Missionaries already established there.

Nigeria is a huge country, larger in area than France and Italy put together — about 373,250 square miles, which is but slightly larger than our own British Columbia. Within this area, ranging from the hot and humid Slave Coast of New Guinea to the margins of the Sahara, there dwells a burgeoning population of over 35,000,000 people, of some 250 different tribes, and speaking at least 400 languages and dialects. Divided into three Regions, this tremendous population is $2\frac{1}{2}$ times that of South Africa; 4 times that of the Federation of Rhodesia and Nyasaland; 7 times that of Ghana, the nearest neighbour. These three Regions — North, Eastern, and Western — are very different. Most of the huge population is found in the Eastern and Western Regions (the southern part of the country), and several of these districts in the Eastern Division have more than 1,000 persons per square mile — actually some of the most densely populated parts of all West Africa.

In the South West, Nigeria is mostly a hilly country, with a plateau in the North and East sloping down to the Sahara, but, in the East, the Camaroon Mountains rise 6,000 feet above sea-level, and the highest peak reaches 13,350 feet. The heavy annual rainfall varies from 20 inches in the North to 200 inches in parts of the Southeast, so there is great diversity in vegetation — belts of mangrove swamps; dense tropical forests; park land and grass land; thorny scrub land; and bare areas of hot sandy soil. The Northern Region is mostly dry, pastoral country, where little can be grown for export, save cotton, and ground nuts. Both Eastern and Western

Regions have thick, tropical rain-forests, and a coastal belt of mango swamps, broken by many lagoons, and river deltas. The Western Region is much the wealthiest, because of its rich cocoa-growing districts; the Eastern Region comes next, with its quantities of palm oil; the North has less wealth than either of the others. It is in Eastern Nigeria, near Arochuku, that Agnes Gollan and Dorothy Bulmer are stationed.

Northern Nigeria, however, has much older contacts with the outside world, than has the Southern part of the country, but this is because Northern Nigeria is at the Southern fringe of the Muslim world. For centuries, it has had strong links with the Arab world, both in trade and religion — particularly with Cairo and the Sudan. Here live the Fulani and the Hausa peoples, who came, originally, from Arabia and far Northern Africa. These Fulani people are more closely connected with the Arabs than any other Nigerian People, and, for many years, it was they who furnished most of the Rulers in the North. Before the British arrived, these people had for years been well organized into powerful independent states called “emirates”, in which Muslim law and custom prevailed. Even yet, this Muslim interest is dominant, and the Emirs are still very powerful Leaders. Indeed, in a recent newspaper dispatch I read — “The Western Region of Nigeria has the lion’s share of Nigeria’s export trade, but it is out-numbered, 17 million to 6 million, by the Muslim North, where the Emirs hold the same power they had in the 14th Century!”

All through the broad valleys, and naturally dividing Nigeria into these three Regions, slowly flows the Niger (Black) River, which gave its name to the whole country; and its tributary the Benue. Mostly the people of all this land are rural, or village folk, but there *are* now 19 Cities, with populations of 50,000, or more; 9 of these are in the Western Region, or very close to it. The largest city is Ibadan, the capital of the Western Region, with a population around 500,000!

Most of Nigeria’s people are “tillers of the soil”, and the cultivation of field and tree crops form 50% of the national income, and 85% of the exports. Principal products are yams, cassava, guinea-corn, millet, palm products, and groundnuts — which we call peanuts. Nigeria provides 50% of the world’s trade in palm kernels; 30% of its palm oil; and livestock, fisheries and forests contribute well to the national income. The search for petroleum in Nigeria began in 1937, and significant discoveries have been made in 12 different areas, mainly along the coast of the Eastern Region. Oil was first exported from Nigeria in 1958; more than one million tons will go out to the world in 1960! Limestone, tin, and columbite are the principal mineral exports, the latter used in alloys needing a high degree

of heat resistance. There is coal, too — some 240,000,000 tons of coal are held in reserve, and water-power and petroleum are valuable energy-sources. Nigeria has great schemes for hydro-electric dams on many rivers, including the Niger itself, and these will do much to improve navigation, irrigation and flood control.

The people of the Western Region, some 5,100,000 of them, are the Yorubas, who emigrated to Nigeria from Egypt in the 7th Century, and who are described by one writer as “the most elegant and sophisticated of all Africans.” They are a proud and cultured people, fond of music and of festivities, and they have a fascinating history behind them. They it was, who had the first contact with Europeans, and it was they who brought with them from Egypt, the white Star of David, which is now a Nigerian emblem. The very word “Niger”, shares the same derivation as the Egyptian word “Ni”, meaning river — the Niger is thus “Big River”. The first Nigerian doctors, lawyers, and professional men, were Yorubas, and they still supply most of the talented technicians. Our own Francis A. Ibiam, whom so many Presbyterians met and heard, when he last visited Canada, is a Yoruban. Knighted by Queen Elizabeth II, he is now Sir Francis A. Ibiam of Nigeria, Chairman of the All-Africa Conference; a member of the Governor’s Executive Council; the House of Assembly; the Legislative Council of Nigeria; and, perhaps most important of all to us, he is an Elder in the Presbyterian Church of Nigeria. Last February, he was Guest of Honour at the Moderator’s Conference on African Affairs, held in New York, along with Dr. Donald M’Timkula, newly-elected Secretary of the All-Africa Church Conference, with headquarters at Kitwe, Northern Rhodesia, and former Senior Lecturer in Education at Fort Hare University in the Union of South Africa. The brilliant and charming Lady Ibiam, a graduate nurse by profession, is of the Ibo people, whose land is Eastern Nigeria, along with the Ibibios — mobile and industrious people who have spread all over Nigeria as traders and merchants.

Portuguese traders, in 1472, were the first European contact with Nigeria, and it was not until 1553 that British ships appeared off this Coast. It is a sad story, but a true one, that with the growing demand for labour in the New World, Nigeria, like other parts of West Africa, became a fertile source for slaves, and this nefarious trade continued briskly for 200 years or more. Even when outlawed, this horrible traffic in human beings persisted until the middle of the 19th Century, and it was about this time that many people of Negroid and Berber stock moved in. It was in this century, too, that the powerful Yoruba Kingdom disintegrated, and the Yoruba people, seeking security, set-up their Colony of Lagos on the islands near the Coast.

As the slave-trade ceased, and legitimate business entered the country, British administration spread widely; Lagos was occupied in 1861; by 1865, British interests, received international recognition; in 1900, British protection over Nigeria was declared, when the Colonial Office took over from the chartered Trading Companies, and assumed responsibility for the administration of most of Nigeria. Not until 1914, did Northern Nigeria agree to combine with the Southern protectorate as The Colony and Protectorate of Nigeria. Through the years since then, many changes and advances in methods and governments came to pass, always delegating more of actual governmental power to the Nigerians themselves, until in 1957 and 1958, in London, a Constitutional Conference took place which greatly added to the progress, and imminent possibility of total independence for Nigeria. Britain, at that time, agreed that, if the Federal House of Representatives so requested, full independence would be granted to the Federation of Nigeria on October 1st, 1960.

Accordingly, on January 15th, of this year, the 300 members of the Nigerian Federal Parliament, formally and unanimously, asked Britain for independence on that date, requesting, also, that the Government of the United Kingdom introduce, as soon as possible, legislation providing for the establishment of the Federation of Nigeria as an independent sovereign state, and asking that the British Government support, with other Commonwealth Governments, Nigeria's desire to join the Commonwealth. On July 28th, the British House of Lords passed a Bill providing for the independence, in October, of the West African Colony of Nigeria. This already had been passed by the House of Commons, and, on the following day, after the Queen had given her formal assent, this Bill became law — Nigeria still remained within the Commonwealth, and on October 1st, 1960 would become a sovereign state, completely "on her own".

How is it possible for such a variety of peoples, and three such traditionally distinctive and separate Regions to be united into one single country? Always these differences have had to be recognized, even under British rule. There will still be much tolerance needed, and wise adjusting to be done, but Nigerian independence has been accomplished without riots or bloodshed, and with good-will between the Nigerian leaders, and the departing British rulers. The difficulty has never been British reluctance to give independence, but the inability of Nigerian leaders to agree on the kind of independent Nigeria they wished to have. The new Constitution, however, includes a detailed Bill of Rights to protect all minorities, which is based on the United Nations Universal Declaration of Human Rights.

Relations with Britain remain close, and Nigeria will now be a member

of the United Nations; the Commonwealth; the "Afro-Asian Bloc"; and the Pan-African Conference. Knowing that she has gained much from Britain in the past, it is felt that now, in her independence, Nigeria will first look to Britain for assistance and advice. Many British officials continue to serve there. Some 6000 Nigerian students are now studying in British Schools, Universities, and Technical Colleges, although Nigeria has good Universities of her own. She is placing great emphasis on education; making tremendous strides in reducing illiteracy; and seeking to provide educated leaders, technicians, doctors, nurses and lawyers, from among her own people. Already she has many of these.

Canada has strong links with Nigeria through her trade — her wheat exports are a very big item, as are her imports from Nigeria — more than 2 million dollars worth each year of cocoa beans and palm oil! The greatest link of all, however, lies in the Missionary activity of her Churches in that land, and in this we, the Presbyterian Church in Canada, take a vital and personal part. Working, with the Church of Scotland, whose work in Nigeria has extended over many years, and accomplished great things, are our own two Missionaries, Agnes Gollan and Dorothy Bulmer, and their most urgent message to us is of the great need for more Christian workers there — teachers, doctors, nurses, trained men and women in almost every calling, for many years to come. To help in the upbuilding of a new Nation, and to help to win it for Christ — what could be more wonderful, or thrilling?

Now, in recognition of Nigeria's independence, the Eastern Nigeria Synod of the Presbyterian Church of Scotland has granted full autonomy to the Presbyterian Church of Nigeria. They have also awarded scholarships to two Africans on their staff — one for a Special Course in Theology at the University of Edinburgh; the other for a degree Course in Arts at the University of Toronto. And the first African Governor chosen for Nigeria is a venerable Christian. He is a 70-year-old Chief, who was once an Anglican lay reader. Sir Adisoji Tadeniawo Aderemi, Chief of Ife, Yoruba, from a pagan religion practiced by many Nigerians, was the first to embrace Christianity in his area. He is a Knight of the British Empire, and a Commander of the Order of St. Michael and St. George. "I try to live a clean Christian life," he says, "as I have been doing since 1899." Truly, in Nigeria, "the fields *are* white unto the harvest!"

* * * * *

"Baptize the nations; far and wide
The triumphs of the Cross record;
The name of Jesus glorify
Till every kindred call Him, Lord!"

THE BUSINESS (?) MEETING!

by DOROTHY KIRKPATRICK

I HAD just returned from camp and was feeling rather lonely for all the noise, fun, and excitement that is a part of camp. In front of the Church was a modest little notice, "C.G.I.T. to-night, 7:30 p.m." I looked at my watch. It was almost that time now. How I wished I could go to the meeting just to see how meetings go when they are not expecting company and do not have on company manners.

Coming down the street was the Witch and our Camp Friend Tajar. You remember Tajar? "If you saw him once you would forget what he looked like, and if you saw him twice you would forget to forget what he looked like and that would be quite fatal." The Witch pinned a magic on Tajar's back so he became invisible, and I saw him but once that day. Just as the Witch passed me she pinned the same kind of a magic on my back, and I soon found myself in the room where the meeting was supposed to be. The clock tick-tocked that it was 7:30 o'clock, the chairs were all in a circle—everything was there except the meeting that was supposed to be there. I could see everything, so I waited, feeling very important and very invisible.

Bang!! Voices were coming nearer. Two girls rushed in. "Nobody home," they cried, and away they went. The Secretary came in panting for breath. The President arrived a moment later and suggested they go over the minutes and agenda. "Pshaw! I forgot my minute book. I'll be back in two minutes," and she was gone.

The two minutes lengthened into five, and by that time nine girls had arrived. It was 7:42 p.m. The President rose and looked around the circle. Four enormous chews of gum cracked and snapped. One member had peanuts, and another had heard the Secretary coming and was watching the door. "The meeting will now come to order." (Prolonged giggles.) The President repeated her announcement. (Stifled giggles.) "The Secretary will call the roll and read the minutes of the last meeting." The Secretary forgot to rise when she started to read the minutes, but when the President kicked her ankle she rose to her feet. It was then she discovered that the minutes of the last meeting were in the corner of her writing desk so they just "remembered" some of their discussion of the week before.

The President brought up the

matter of the fall hike and everybody talked to everyone but the President. (Buzz, hum!)

Just then the Tajar, who was invisible, came into the room and he unpinned the magic that the Witch had pinned on my back. Presto! I was sitting on a chair in the circle looking very astonished, but not any more astonished than the meeting.

When I tumbled in, the meeting became very magic, too, and it was just the proper sort of business meeting you read about in *The Girl's Own Book*.

Then the Tajar dropped the books on the table so that all groups would have proper meetings for always and always. He told me (it's a secret) that all groups were going to have business-like business meetings all year, and then he went back to his Hiding Place to wait for a message from the Witch, if it were not so.

If, during your business meetings, you hear strange noises, there is only one thing to do. *Be business-like* and do not hunt for the Tajar. "If you should see the Tajar once you would forget what he looked like, and if you should see him twice you would forget to forget what he looked like and that would be quite fatal."

(This article appeared in the October - November issue of Torch, 1934. Reprinted with the permission of the C.G.I.T. Committee of the Department of Christian Education, Canadian Council of Churches.)

(Are you surprised to find that Canadian Girls In Training today are, after all, not too different from the girls who were in C.G.I.T. twenty-five years ago? The author, Miss Dorothy Kirkpatrick was at that time Secretary for Girls' & Children's Work in Saskatchewan.)

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The Torch

Hold high the torch!
You did not light its glow —
Twas given you by other hands, you
know.
I think it started down its pathway
bright
The day the Master said: "Let there
be light!"
And He once said, who hung on
Calvary's tree,
"Ye are the light of the world!"
O Torch — shine on for me!
(Anon.)



Books you'll like!

Reviewed by LEETA McCULLY CHERRY

ONE WORLD, ONE MISSION By W. Richey Hogg

This year, when our W.M.S. Adult Study Theme is "Into All The World Together", every member of our Society should carefully read every page of this excellent book, in order to better understand, and intelligently evaluate, the real meaning and importance of what "World Mission" fully means; also, to actually realize that "the Church itself is in mission *in* the world, and *to* the world — that to belong to the Church means to be a part of that mission".

Within these thoughtfully-written pages, the Author, William Richey Hogg, who wrote also "Ecumenical Foundations," and "New Day Dawning", discusses, and seeks to analyze, both in terms of the Church and the individual member, the broad, expanding perspective of the tremendous, exploding, global population, which is bringing about such gigantic upheavals in social, political, and religious life. "What does it mean?" he asks — and then proceeds to look into this amazing situation, as a Christian scholar who sees that, even thus, God is working-out His plan to bring mankind together in faith; developing within the Churches what we call "total outreach" — inter-denominational, inter-racial, international — the new movement known as "Ecumenical Mission".

"This Ecumenical Movement," says the Author, "is a meeting between persons — physically and in the Spirit. It is a witness to reconciliation in Christ, and unity in the Spirit. It is the daily prayers of thousands of Christians in their homes, and in their Churches, for other thousands of Christians in lands they have never seen. It is Christian love, service, encounter, unity and prayer. It is the work of such Organizations as the International Missionary Council; the World Council of Churches; the National Christian Councils; the World Student Christian Federation; the United Bible Societies, and many others. It is true denominational co-operation; the acceptance of the Non-Western Churches as equal partners in this great Mission. It is the Church in Mission, existing that the world may know God, as He is revealed in Jesus Christ. It represents part of God's age-long purpose in the world. It is a Movement of the Spirit of God." A paper-bound volume of solid worth — \$1.50.

WE BELONG TOGETHER By Frances W. Eastman

This is the Reading Book for Teen-Age Groups this year, and a most interesting collection of stories, inspiration and information it is, about "the Church of Jesus Christ that exists all around the world", and its many-national people, who are indeed "bound to one another by God's love in Jesus Christ". It is really "a magic carpet" which carries the reader swiftly from Angola to Thailand; to Germany; Nepal; and Brazil; touching down at Korea and India on the way, and proving, in all lands and in the many fascinating personal contacts, that wherever we are in all the world, "Christians are the same; although, in so many lands, being part of the company of those who follow Christ involves many sacrifices".

Even apart from its importance, and significance, in the Teen-Age Studies this year, this is a splendid gift book for any young person. Its Author, Miss Frances W. Eastman, is a skilled writer, and her outstanding experiences, personally, as a world-traveler, through Hawaii, Europe, and Africa, have given her a wide knowledge and interest in the nature and work of the Church around the world — this she has incorporated cleverly in the stories which comprise this book. She is, at present, the Editor of "Children's Religion", and on the staff of the Division of Christian Education of the Congregational Christian Churches — Price \$2.25.

TURNING WORLD By Betty Thompson

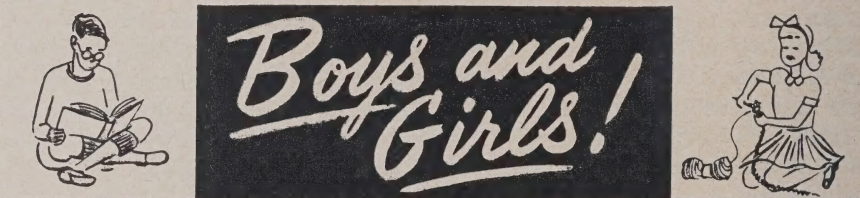
"For today's traveler, the world turns rapidly," says Miss Betty Thompson in this thought-arousing and rewarding book, which is, in a large measure, the record of a very perceptive and clear-thinking young journalist's experiences while living in Europe; working for the World Council of Churches for two years; later traveling around the world to visit as many as possible of the Council's member Churches, and the related National Christian Councils, with the purpose of doing on-the-scene reporting of their life and witness. Quoting the words of Lesslie Newbigin, General Secretary of the International Missionary Council, she tells us, "We are now required, by the facts of life, to look at the Missionary enterprise from a completely new point of view. The 'home base' is now everywhere — wherever the Church is". The ten chapters of her book show very clearly, from her own actual observation and experience, how very true this is.

"This new realization means", she emphasizes, "that we must discard our narrow and old-fashioned ways of thinking of the Christian mission as the business of a group of specialists only. Every Church, and every Christian, shares this responsibility. The call to mission, and to unity, is clear. Christians are called to new frontiers of service — together. We are

challenged to find new patterns of witness. But the Commission is the old, and difficult-to-obey, command of Jesus Christ, to take the "Good News" to every man and nation. This is the unfinished task."

In her travels, Miss Thompson visited Work Camps; Centres for Refugee Service, and Inter-Church Aid; and many other co-operative Christian projects — achievements made possible only by the co-operation of Christians of many races, nationalities, and religions. "A Home for the Homeless; The Church Confronts the World; New Nations — New Problems; Are Missionaries Necessary?; Young Churches at Work; The Household of Faith; Unity Begins at Home", — these are some of the Chapter headings. This is a valuable resource book for this year's studying; thoroughly worth-while and well illustrated — Price \$1.50.

* * * * *



KASOVA

A TRUE STORY OF A LITTLE AFRICAN GIRL

KASOVA was a little black girl. She lived in a native village in Africa, quite a distance from the Mission School. No one knew how she had heard of the missionaries, but one day she suddenly appeared at the Mission school and said:

"I have come to go to your school."

Although she was twelve years old, Kasova was shy and backward, and slow to learn. Sometimes the teachers despaired of ever being able to teach Kasova anything. Often they would shake their heads and

say: "We fear our teaching will be lost on Kasova. She does not seem to understand her lessons. She is very slow to learn."

But Kasova continued to come day after day. She listened attentively to her teachers, but she never said a single word.

At the end of the year Kasova announced, "I will have to go back to my village. I cannot stay any longer."

Months and years passed, and nothing was heard of Kasova. Her village was so far away that no one

could be spared long enough to visit it. Kasova had disappeared, just as suddenly as she had arrived at the school. She took back with her one year's learning, and a gift of two books (the Gospel of St. John and a hymnal).

Several years later four boys came to the Mission school. They said: "We want to study." They gave the name of their village, but it was so far away the missionaries had never visited it.

"We can read," they announced.

The teachers were rather doubtful, so the boys opened up the Bible and began to read. The missionaries were astonished.

"Where did you learn to read?" they asked. "Who taught you?"

"Kasova taught us," was their reply.

Then the boys told how Kasova, who had been at the school only one year, had taught the children in their village to read the Gospel, and to sing the hymns she had learned.

When the people of the village were told what Kasova was doing, they came to hear the Bible stories she told, and listened to the hymns she taught the children. They were so impressed with what they heard that they decided to become Christians. Every Sunday the people would come from miles around to hear the "words" Kasova read to them, and to listen to her singing.

When the missionaries visited Kasova's village, they found that the boys' report was true. A Christian community had grown from the loving work of one little girl.

The missionaries said to one another, when they returned from the village:—"The little girl we despaired of ever being able to teach has proved to be a great leader, and a missionary among her people. We will never allow ourselves to become discouraged again. With God all things are possible. All He asks of us is that we are faithful in sowing the seed. He will give the increase." (*The Women's Missionary Outlook*)

In Honour of a Great Missionary!

On Thanksgiving Day a memorial will be unveiled at the Presbyterian Church in Embro, Ontario, in memory of the Rev. George MacKay, the beloved "Black-Bearded Barbarian", who was the first Presbyterian Missionary to Formosa, and who was born in Embro. This Obelisk Memorial is built of the stones from the old MacKay homestead, his birthplace, and will be unveiled on that day by some of his descendants, now here in Canada.

“HALLOWE’EN FOR UNICEF”

DID YOU KNOW, I wonder, that the happy work of Canada’s children, all the way from Newfoundland to British Columbia, as they so willingly participated in “Hallowe’en for Unicef” last year, resulted, when all the pennies and dimes were counted up, in the grand total of \$200,000, which went to help less fortunate children of other lands, through the wonderful work of Unicef in providing milk and medicine to child-welfare projects in some 104 needy countries? That was \$65,000 more than the year before, and it is confidently expected that as more and more children become interested in this helpful project each year, so will the contributions increase, and more and more under-privileged children of the world will come to know what Christian care and compassion can mean.

This Hallowe’en participation by children in the important work of the United Nations Children’s Fund, began some ten years ago when a few Sunday School pupils voluntarily donated their Hallowe’en “treats” of coins to this good purpose, and from this small beginning it has developed to the point that last year \$1,500,000 came in from all sources. Unicef was created in 1946 by the General Assembly of the United Nations. Its aim was to help save, from suffering, the millions of children living in the areas laid waste by war — particularly in Europe. Requests for help soon came from other areas, especially the newly-emerging countries, and in 1953, the General Assembly, by a unanimous vote, made Unicef a continuing part of the United Nations planning. Because of this fund, in more than 116 countries and territories, activities in child health, nutrition and welfare problems have been started, or strengthened, with Unicef aid. Contributions from the governments of more than 80 countries are sent to this fund each year, to carry forward this most important work. In Canada, this widely-known Hallowe’en Programme for young people has been developed by the National Unicef Committee of the United Nations Association of Canada, with headquarters in Toronto. In 1959, children and teen-agers in over 1500 communities throughout Canada took part in it.

Many Sunday School Classes, Explorer, and C.G.I.T. Groups are enthusiastic workers for “Hallowe’en for Unicef” — a project which has been aptly called “history’s greatest project carried out by children to help children”. They are thrilled to know that a single penny given to this Children’s Fund can mean enough vaccine to protect one youngster against T.B.; that a nickel can provide the penicillin to cure a case of yaws; that 20c represents the antibiotics to treat a child for trachoma; 50c supplies enough D.D.T. to protect four children from Malaria for a year; and One

Dollar can provide sufficient sulfone tablets to treat a young leprosy victim successfully for three years.

If all the children who benefited from Unicef-provided, anti-T.B. Vaccine, marched four abreast, five feet apart, their procession would reach around the world at the Equator. If all the Vitamin Capsules shipped by Unicef were placed end-to-end, they would stretch a distance greater than the width of the Asian continent. Over 10,000 medium-sized trucks would be required to transport all the D.D.T. shipped by Unicef in the fight to eradicate Malaria. All the glasses of Unicef-supplied milk that have helped to nourish hungry children, would fill about 30 bottles the size of the Eiffel Tower, in Paris! Millions have been treated for yaws, with Unicef's penicillin, and one whole country, Haiti, has been freed from this scourge.

It is no wonder that more and more Organizations, Churches, Clubs, Youth Leaders, and individuals, are encouraging children to devote their Hallowe'en fun to Unicef. For 55,000,000 children and mothers who are receiving Unicef aid in 107 countries this year, it is hoped that this Tenth Anniversary will be marked by a record participation. If you have a Group which would like to carry-out a "Unicef Hallowe'en", the National Unicef Committee, at 280 Bloor Street West, Toronto, publishes a Planning Kit, which is a great help for the organization and promotion of this Programme in any Community. There is no charge for this.

* * * * *

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. W. J. HOGG,
639 MOSS STREET,
VICTORIA, B.C.
PRESS SECRETARY

VICTORIA PRESBYTERIAL — President, Mrs. F. O. Jenkinson, presided when the Executive of Victoria Presbyterial met in St. Andrew's Presbyterian Church, Nanaimo, and Mrs. James Evans conducted the Devotional Period, based on Acts 14, verses 21 to 28. Miss Gertrude Scott, the Chinese Worker in Vic-

toria, gave a detailed account of the Council Meetings in *Toronto*, and a full picture of our W.M.S. work, at home and overseas. Discussions were held concerning the *Regina* W.M.S. Training Course, the Conference at St. Andrew's Hall, in *Vancouver*, and a Fall Rally. The Meeting closed with the Mizpah Benediction, after which refreshments were served by the *Nanaimo* W.M.S. Auxiliary.

The W.M.S. Auxiliary, and the members of St. Andrew's Presby-

terian Church, *Victoria*, have lost a beloved and faithful member, with the death of Mrs. Katharine Armstrong Macqueen, widow of the Rev. Ewen Macqueen, who was Minister of the Presbyterian Church in *Linquick, Quebec*, from 1896 to 1911, and later held pastorates in *Saskatchewan*. Mrs. Macqueen, in her 87th year, was an active worker in the W.M.S. Afternoon Auxiliary, of which she was Honorary President. Until recently, she was Historian for *Victoria* Presbyterial. She was a graduate of McGill University in 1899. Her work with the *Victoria* Presbyterian Chinese Mission began in 1919, and will long be gratefully remembered. Sincere sympathy is extended to her two daughters, Evelyn and Jean, in *Victoria*, and her son Ian, in *Vancouver*.

WESTMINSTER PRESBYTERIAL—The Ladies Missionary Fellowship of Fairview Presbyterian Church, *Vancouver*, were guests of Mrs. H. D. Carson, Presbyterial Young Women's Secretary, for a tour of St. Andrew's Hall, University of *British Columbia*. They were shown the fine accommodation for 40 boys in the Hall, the beautiful Chapel, Lounge, and Dining Room. At a short Meeting in the Lounge, Miss Bernice Barker, newly-designated Deaconess, told of the work she will be doing among the Indian people around *Kenora, Ontario*. Mrs. Carson spoke of the hopes for accommodation for girls at St. Andrew's

Hall, in the future, and of the work done during the term for the residents. Tea was served at the close of the Meeting.

The Marie Douglas Circle of Gordon Presbyterian Church, *Burnaby*, held an "African Evening", when women of the other Circles were guests. The C.G.I.T. Group presented a skit; a film on *Angola* was shown; some African songs were sung. A display of an African village, made by the C.O.C. Group, provided the decorations, and refreshments were based on food exports of *Africa*.

Miss C. Muldoon presided at the meeting of the Senior W.M.S. Auxiliary of Gordon Presbyterian Church, *Burnaby*, and the Devotional Period was given by Mrs. F. Burnet. Mrs. James Evans, of *West Point Grey* Church gave a stimulating address, illustrated by slides, on her recent trip to *Russia*. Home Helpers and other guests were welcomed by the President, and a Social Hour was enjoyed over the tea-cups.

Knox Presbyterian Church, *New Westminster*, was chosen for the *Westminster* Presbyterial June Tea, in recognition of that city's 100th birthday. Mrs. Donald McDonald, President of the Local Council of Women, was Guest Speaker, and gave an interesting Address on the early days of *New Westminster*. The Presbyterial Historian, Mrs. G. M. Bell, spoke of the early days of the Church in *New Westminster*, and

Mrs. A. I. Sharpe was Soloist, with Miss Dawn Ross contributing a piano solo. The following wives of local Ministers poured tea — Mrs. Thomas Mulholland; Mrs. S. L. McIntyre; Mrs. M. S. Blackburn; and Mrs. K. J. Wilson — ladies of Knox Presbyterian congregation were tea hostesses. During the afternoon, the W.M.S. workers present were introduced.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307—2ND STREET,
WEYBURN, SASKATCHEWAN
PRESS SECRETARY

PRINCE ALBERT PRESBYTERIAL — When the Sectional Meeting of this Presbyterial was held recently in *Sylvania, Saskatchewan*, President, Mrs. Myrtle Johnson, was in the Chair, and 35 members were present from *Melfort, Carragana, Prince Albert, Tisdale, and Sylvania*. Miss Wade and Miss Spring were welcome guests. "The Ever-Present Door of Christian Service" was the theme of the Meeting, and the Rev. S. J. Sharkey gave the Devotional Period, based on Revelations — 3, verse 8 — "I know thy works; behold I have set before thee an open door, and no man can shut it; for thou hast little strength, and hast kept my word, and has not denied my name."

Miss I. Scott, of *Prince Albert*, gave an interesting account of the Annual Council Meetings in Toron-

to, and Mrs. S. Sharkey, with the aid of a chart, gave an informative talk on "The Glad Tidings", pointing out the wealth of helpful material contained therein. Excellent Reports were given by all the Presbyterial Secretaries. Miss Ada Wade, Deaconess in the Presbytery of *Prince Albert*, the Guest Speaker, spoke on Missions, stressing the need for more workers, also that each of us must use the open door, and exercise our talents in carrying out our missionary work. Mrs. Myrtle Johnson closed the Session with Prayer. Tea was served by the *Sylvania* ladies.

This Presbyterial is pleased to welcome two new Groups to our W.M.S. fellowship—the Jean Moore Auxiliary of the W.M.S. at *Mistawasis Indian Reserve*, with Mrs. John Peckavis, as President; and the Ada Wade Affiliated Group, at *Wapeton Indian Reserve*, with Mrs. S. Ironside, as President. We wish these Groups God's richest blessing, in their part as co-workers in our Women's Missionary Society.

The C.G.I.T. Group of St. Andrew's Presbyterian Church held its Re-Affiliation Service in the Church, when Mrs. G. A. Johnston of *Prince Albert*, Girls Work Secretary, was Guest Speaker, and presented each girl with a membership card. Vera Jacobs, President, told of the year's work, which included sending a layette to the nearby Indian Reserve, and making nighties for Nigerian

babies. Lunch was served, in the Church Hall, by members of the Elena MacKay Evening Auxiliary of the W.M.S.

MANITOBA

MRS. R. A. DAVIDSON,
315—12TH ST.,
BRANDON, MANITOBA
PRESS SECRETARY

BRANDON PRESBYTERIAL — Mrs. J. J. Thomson, President of *Manitoba* Synodical was Guest Speaker at the W.M.S. Auxiliary of First Presbyterian Church, *Portage la Prairie*, choosing as her subject "The Work of the Board of Missions in Canada and Overseas". President, Mrs. W. H. Vopni, was in the Chair and introduced the Speaker.

The Study Group of First Presbyterian Church, *Brandon*, met with the Senior Citizens of the Bullock Booth Home, when interesting slides were shown by Mrs. P. M. McPhail, and Mrs. D. Thomson sang the beautiful solo, "How Great Thou Art". The Devotional Period was given by Mrs. E. W. Harper, Mrs. W. Lockhart, Mrs. R. Adolph and Mrs. H. Irving. Mrs. M. Wilson thanked the Study Group on behalf of the guests, and Brigadier Jolli-more, Matron of the Home. Lunch was served at the close of the Meeting.

SUPERIOR PRESBYTERIAL — The Explorers, and C.G.I.T. Groups, of St. Andrew's Presbyterian Church, *Fort William*, Ont., met together

for their wind-up meeting of the season, with Mothers and friends of the girls, and members of the W.M.S. Auxiliary in attendance. Mrs. H. Gillman conducted the Explorer Graduation, when Janice Brown, Barbara Andros, and Eileen Donovan, graduated into the C.G.I.T. Group, and were welcomed into membership by Miss Penny Hollinsworth, President of the C.G.I.T. Mrs. R. C. Brown presented the pins to the new members.

At this same meeting the C.G.I.T. re-affiliated with the W.M.S. and the Service was conducted by Miss J. MacAulay, assisted by C.G.I.T. President, Miss Penny Hollinsworth, and Mrs. K. Hearnden, Vice-President of the W.M.S. Auxiliary, presented the Affiliation badges and cards. Mrs. H. S. Johnston was Pianist, and the Rev. Dr. A. H. Johnston gave the Benediction. After this Service, Miss Penny Hollinsworth and Miss Bobbi Middleton presented a Skit taken from the Study Book on "Africa". Miss Bobbi Middleton was presented with her lanyard, by Miss B. Sutherland, and gifts were given to Miss Penny Hollinsworth, Myrna Bond, Isobel Gordon, and Patricia Buie, who are graduating from the C.G.I.T. this year. After the Sing-Song, conducted by Isobel Gordon and Patricia Buie, refreshments were served, and these were prepared by members of the Youth Work Committee.

The C.G.I.T. Group of First

Presbyterian Church, *Fort William*, honoured their Mothers at a Banquet, which was catered for by the Pearl Gray Group of First Presbyterian Church. President, Leslie Burns, welcomed the many guests, and Toasts were proposed by — Lorna Hewson, "The Church", replied to by the Rev. W. C. Inglis; "The Sunday School", by Diana Drombolis, responded to by Mrs. F. Hagglund, Superintendent of the School; "Our Mothers", given by Iris Smith, and replied to by Mrs. MacDonald. This was followed by a Skit about Mothers, portrayed by the Senior Girls. Barbara Hagglund told of the "Memory Book", a C.G.I.T. Project, and Diana Wragg, on behalf of the C.G.I.T., thanked the Pearl Gray Group for preparing and serving the supper. The Graduation Ceremony for the Explorers, and a Re-Affiliation Service, for the C.G.I.T. Group, with the W.M.S., concluded the Programme. A Chevron was won by the Intermediate Group — "The Slick-Chicks", and presented to Brenda Bowell, Diane Drombolis, Jacklyn Goodfellow, Barbara Hagglund, and the Leader, Mrs. Yule.

WINNIPEG PRESBYTERIAL—The Executive of the Winnipeg Presbyterial, honoured Mrs. M. E. R. Bondreau, Past President, with a Luncheon. Mrs. Bondreau is leaving *Winnipeg* to make her home in *Saskatoon, Saskatchewan*, where her husband, the Rev. M. E. R. Bondreau, has

received a call. Mrs. F. Floyd, Presbyterial President, presided, and, on behalf of the Executive, presented a gift to Mrs. Bondreau as an expression of the affection in which she is held in this Presbyterial. She will be very much missed.

HAMILTON AND LONDON

MRS. GEORGE CLELAND,
LISTOWEL, ONT., R.R. 2,
PRESS SECRETARY

HAMILTON PRESBYTERIAL—Seventy-five years of Missionary service was celebrated by the *Kirkwall* W.M.S. Auxiliary, when President, Mrs. W. E. Dunn, and the Rev. E. E. Eaton, welcomed the guests. Mrs. G. Galt was Soloist, accompanied by Mrs. Blakey, and Mrs. T. Melville Bailey was Guest Speaker. Mrs. R. Parker cut the Birthday Cake, and those pouring tea were Mrs. H. Watson and Miss M. McQueen.

At the *Hamilton* Presbyterial Sectional Meetings, held in *Grimsby, Nelson, Caledonia, Sheffield*, and *Dundas*, the Guest Speakers were Miss Beulah M. Sargeant of the Mission to Lepers, *Portuguese West Africa*; Miss Agnes Gollan, of *Nigeria*; Dr. Jessie Findlay, former Missionary to *India*; and Miss Beverley Rupka, Deaconess. Presidents presiding were, Mrs. A. M. Skene, *Stoney Creek*; Mrs. Harold Henderson, *Sheffield*; Mrs. D. G. Prescott, *Burlington*; Mrs. J. W. Murray, *Dundas*; Mrs. Roy Nichol, *Hagersville*; Mrs. W. E. McCutcheon, Pres-

byterial President, and other officers were also present.

HURON PRESBYTERIAL — Carmel W.M.S. Auxiliary, *Hensall*, celebrated a 70th Anniversary recently, with President, Mrs. Earl Campbell, in the Chair, and many guests present from visiting Auxiliaries. Mrs. Vais gave the Devotional Period, and the Guest Speaker, Miss Hildur Hermanson, Reg.N., of *Formosa*, was introduced by Mrs. A. McGregor. Miss Hermanson brought to her audience a full picture of her work in *Formosa*, and stressed the fact that much work is waiting, for lack of workers to do it. Mrs. J. B. Higgins was Soloist, and Miss Hermanson's beautiful slides of our work in *Formosa* were much enjoyed. A Social Half-Hour of fellowship followed, when Mrs. J. Wright cut the Birthday Cake.

PARIS PRESBYTERIAL — At the Annual Conference held in Knox Presbyterian Church, *Brantford*, the 75th Anniversary of *Paris* Presbyterian was observed. Mrs. E. P. Winhold presided, and the theme of the Meeting was "The Way, the Truth, and the Life".

The Rev. G. L. Douglas, of *Woodstock*, brought greetings from Presbytery, and the Rev. H. A. Smith presented the greetings from Knox Presbyterian Church. Mrs. W. C. Wheaton, *Port Stanley*, Synodical President, gave a report of the Annual Council Meeting in *Toronto*, and Synodical highlights

were given by Mrs. George Gorman, Mrs. Neil MacPherson, Miss Edna Currie, Mrs. Ken Rayner, and Mrs. V. T. Hewer. Guest Speaker was Miss Margaret Kennedy from the *Bhil* field in *India*, who told of her work there, and the changes in *India* during those twenty years. Miss Agnes Gollan, B.A., of *Nigeria*, was presented with an Honorary Membership by the Afternoon W.M.S. Auxiliary of Knox Church, *Woodstock*. Mrs. Lorne C. Gillespie reviewed the work of the Presbyterian during its seventy-five years, and the C.G.I.T. Group assisted with the music and the offering.

The Ladies Organizations of *Paris* Presbyterian Church honoured Mrs. Jeane Campbell with a presentation, in appreciation of her many years of service as Mission Band Leader, and a new Explorers Group was initiated.

STRATFORD PRESBYTERIAL — The Conference of this Presbyterian was held in First Presbyterian Church, *St. Mary's*, with Mrs. Wilfred Carr, Presbyterian President, presiding.

The Panel Discussion, "A Look at Our Presbyterian", was led by Mrs. T. L. Scott, with the Departmental Secretaries taking part. Mrs. Halley Nickel, Mrs. Hugh Wilson, and Mrs. R. J. Thorndyke, reported the Synodical Meeting, and Literature available from the Publications Department was reviewed by Mrs. S. B. Mackay. Mrs. Arthur Hamilton presented a visual diagnosis of

the potential, and the actual, W.M.S. membership, and suggested remedies. Miss Agnes Gollan, B.A., on furlough from *Nigeria*, told of the W.M.S. work there, showing interesting coloured slides of country and people. She said "This is a very important year in *Nigeria*, when the work of the Church of Scotland, and the Presbyterian Church in Canada, is being integrated into the indigenous Presbyterian Church of East Nigeria".

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON,
8 CROWN PARK ROAD,
TORONTO 8, ONTARIO
PRESS SECRETARY

GUELPH PRESBYTERIAL — The W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Guelph*, Ont., has lost a beloved, and internationally well-known, member, in the recent death of Miss Gertrude Euphemia Smith, in her 93rd year. Better known as "Effie Smith", the signature found on the many beautiful floral paintings, which came from her facile brush, and which won for her international recognition, both from artists and from appreciative lovers of good art. Miss Smith was the daughter of the Presbyterian Minister who came to St. Andrew's Church, *Guelph*, in 1877. Although born in Cumberland, near Ottawa, she grew up in *Guelph*, was organist for 15 years in her Church, and an active mem-

ber of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church in *Guelph* until her death.

Whether painting with water colours, oils, or pastels, Miss Smith always used live cut flowers as models, and her flower-arrangements were both beautiful and original in their composition. She developed her own technique of painting these delicate blooms, when, because of war restrictions, it became impossible to secure the materials for the ceramics, which were her first artistic venture. Both Prime Minister John Diefenbaker and the Hon. George Drew, (who was once a pupil of her's) bought paintings from her, and in later years many of her best-known canvasses were reproduced on correspondence cards, which have a very wide popularity. Miss Smith was always noted for her wit and warm philosophy, and a visit to her studio was a never-to-be-forgotten experience. In recent years she made several appearances on television. Never requiring glasses for her work, this talented and gracious lady continued her painting until her illness a few weeks ago. She will be greatly missed and warmly remembered by her Church, her personal friends, and all those who knew her only through her paintings.

Sincere sympathy is extended to her sister, Mrs. Emily Macdonald, of *Guelph*.

ORANGEVILLE PRESBYTERIAL —

President, Mrs. R. D. Fraser, welcomed new members when the Executive of *Orangeville* Presbyterial met in *Tweedsmuir* Memorial Presbyterian Church, *Orangeville*. The Meeting opened with the responsive reading of Romans, Chapter 12, followed by Prayer. Each member answered the Roll Call with something she had read in "The Glad Tidings", and these choice "bits" proved very interesting. Secretaries reported on each Department of W.M.S. work, and there was general discussion concerning the Ordination of women for the Ministry. The Meeting in September; a Young People's Rally was planned for November; and committees were appointed to arrange details for these. The President closed the Meeting with words of encouragement, and urged constant prayer for those carrying on the work in the various fields of our Missionary endeavour. "We are building highways", she said, "Let us be careful how we build".

PETERBOROUGH PRESBYTERIAL — The Explorers Group of St. Paul's Presbyterian Church, *Port Hope*, held its first Mother and Daughter Banquet, with Mrs. J. Young, of *Cobourg*, the Guest Speaker. Using the letters of the word "*Africa*" for her theme, Mrs. Young spoke of Attitude; Faithfulness; Responsibility; denial of self—"I", Courage and Action, in furthering the work of God. On the following Sunday,

during the regular Morning Service, a Graduation Ceremony was held. The C.G.I.T. Group of St. Andrew's Church, *Cobourg*, attended the Service, after which lunch was served, and, in the afternoon, an Organizational Meeting was held, when the C.G.I.T. Group was formed for St. Paul's Presbyterian Church, *Port Hope*.

MONTREAL AND OTTAWA

MISS FLORA NUGENT,
316 SYDNEY STREET,
CORNWALL, ONTARIO
PRESS SECRETARY

BROCKVILLE PRESBYTERIAL—President, Mrs. S. Reid, presided when the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Spencerville*, celebrated its 75th Anniversary. Mrs. George Gillespie welcomed the record number of Auxiliary members and friends, who represented the majority of Presbyterian Auxiliaries, and Mrs. Murdo MacInnes conducted the opening Devotions. Mrs. T. R. Gates, of Brockville, President of *Montreal and Ottawa* Synodical, brought greetings from the Synodical; Mrs. C. Brown, of *Cardinal*, presented greetings from *Brockville* Presbyterial, Mrs. H. Smail, and the Rev. L. Ferguson brought good wishes from the local United Church. The Historical Sketch was given by Mrs. Murdo MacInnes.

During the Service of Remembrance, conducted by Mrs. J. Riddell, a basket of roses was placed in

memory of departed Presidents, by Mrs. Wm. Cummings. Mrs. F. Dobbie and Mrs. W. Grant sang a duet, and the Guest Speaker, Mrs. Wm. Fitzsimmons, of *Manotick*, President of *Ottawa* Presbyterial, was introduced by Mrs. B. Lavere. "Linking the Past With the Present" was the subject of her interesting Address, based on Luke 24, verse 14. Mrs. Wm. Smail expressed the thanks of the Auxiliary, and Mrs. MacInnes closed the Meeting with the benediction. A Social Hour was held in the Sunday School Hall, when the Anniversary Cake was cut by Mrs. C. Smail.

LANARK AND RENFREW PRESBYTERIAL — Mrs. John D. Jack, of *Ross*, presided when the western section of this Presbyterial met in St. Andrew's Presbyterian Church, *Cobden*, with an attendance of 57, and representatives from *Pembroke*, *Ross*, *Petawawa*, *Cobden*, *Wolfestown*, *Scotland*, *Arnprior*, and *Renfrew*, along with many visitors. The theme of the Meeting was "Ye Are My Witnesses", and the *Pembroke* W.M.S. Auxiliary conducted the Devotional Period. Mrs. H. Dunlop welcomed the delegates on behalf of *Scotland* W.M.S. Auxiliary. Mrs. H. Clancy, of *Arnprior*, grought greetings from the Presbyterial Executive, and extended a special welcome to the *Petawawa* representatives. Mrs. Harold Gibson, of *Cobden*, was Soloist.

Mrs. R. K. Earls reported on the

Synodical Meeting held in *Cornwall* and announced that the 1961 Synodical will be held in *Brockville*. Luncheon was served by *Scotland* W.M.S. Auxiliary. At the afternoon session, the *Cobden* W.M.S. Auxiliary conducted the Devotional Period, and Mrs. H. Dunlop, of *Scotland* was Soloist. The Financial Report, given by Mrs. J. Culhane, of *Lanark*, the Presbyterial Treasurer, was most encouraging, and Reports from five Auxiliaries showed good progress, new ideas, and keen interest. Mrs. H. Clancy, told of the Annual Council Meeting, recently held in *Toronto*, and *Ross* Auxiliary conducted a Service of Special Prayer for Church Missionaries, peace, and racial good will. An "In Memoriam" Service was conducted by Mrs. George Angus and Mrs. Wilfred Peever, in remembrance of four members who had died since the last Presbyterial Meeting — Mrs. W. C. McLeese; Mrs. John C. MacLaren; Mrs. Duncan Angus, and Mrs. Samuel Hamilton.

MONTREAL PRESBYTERIAL — At the May meeting of the Outremont-Mount Royal W.M.S. Auxiliary, Mrs. W. E. P. Rumball, on behalf of the Auxiliary, presented Miss Rae McLetchie with a tray, on the occasion of Miss McLetchie's forthcoming marriage. Miss McLetchie has been a Deaconess at *Dixonville* in the *Peace River District* for the past three years.

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The Glad Tidings

NOVEMBER

1960

VOL. XXXVI



MILLER SERVICES

**"Now these were men of mercy,
Whose righteous deeds are not forgotten;
Their bodies were buried in peace,
And their name liveth to all generations."**

(From the Hebrew, 1st Century, B.C.)



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THE GLAD TIDINGS

Member of Associated Church Press

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THE GLAD TIDINGS

VOL. XXXVI

TORONTO, NOVEMBER, 1960

NO. 10

THE ETERNAL PURPOSE OF HIS LOVE

by

THE REV. EOIN S. MACKAY, M.A.

Minister of Rosedale Presbyterian Church, Toronto, Ontario



(We are most grateful to the Rev. Mr. Mackay, for his kindness in permitting us to publish, as space will permit, the inspirational Devotional Addresses, given in the morning Devotional Periods which he conducted in Rosedale Presbyterian Church, Toronto, Ontario, each day of the Annual Council Meeting, held there last May. Others will follow soon. These Devotionals were based on the Theme of the Council Meeting — "And I will make all my mountains a way, and my highways shall be exalted." Isaiah 49: 11 — and we feel sure that our readers will find them as helpful and worthwhile, in their guidance for daily living, as did those Council members who were privileged to hear them in person.)

*"I will make all mountains a way and my highways
shall be exalted." Isaiah 49: 11*

God is at work in the world, and nothing can defeat the eternal purpose of His love. How great was the need of Israel in exile to be reminded of this! The catastrophe, which had befallen her, had dashed her hope of a glorious future, and cast a dark shadow across her faith in the goodness and greatness of God. Captive in Babylon, mountains of difficulty seemed to block forever the road to Zion, and to the fulfilment of her mission in the world. But, in the midst of such a situation, sounded forth the prophetic witness to the sovereignty of God, Who transforms mountains into highways by which men may attain the destiny He has purposed for them.

As the instrument of His purpose, Israel needed to be challenged to meet her problems, with the creative obedience and unshakable hope of a loving faith in Him, Who makes all mountains a way, and builds, through the difficult terrain of the world, the highways of mankind's liberation, into the true meaning and fullness of life. This same challenge confronts us today in the church of Jesus Christ. We are far too dismayed by the mountains we face, because we are so forgetful of the sovereignty of the God we serve. Israel of old was called to live in obedience to Him Whose promises for the future were grounded in His great acts in the past. The present, no matter how unpromising it might appear, was always to be the realm of obedient, significant, and hopeful, activity in witness and service, because, like the past and the future, it was under the lordship of Him, Who had already manifested Himself as the one true and living God. So is it with the Israel of faith in every day and age.

How often we share in the dullness and lethargy of spirit which had infected captive Israel, even though we live in the light of God's redemptive action, in the person and work of His Son. We live within the sphere of the mighty acts of God in Jesus Christ, in a new land made warm, and bright, and vibrant with life, by what He *has* done, is doing *now*, and *will do* in the perfecting of His grand design. All this is formed into the substance of an incomparable gospel by the power of the eternal Spirit, testified to in the record of Holy Scripture, sounding forth, in the midst of the world's babel voices, as the one mighty word of deliverance.

This, and not the many problems which face us and with which we have to grapple today, forms the ultimate context of our life in the Christian Church. In the midst of the world's darkness, the light of God has shone forth. And the privilege and responsibility of the Church is to live in the light; to rejoice in it; to bear witness to it; and to carry it through the world, until it shines on all men as the light of life. We are to live in faith and obedience in the light and power of the Kingdom which is to be, knowing that in Christ the Kingdom has already come.

The great highway has been built from God to man, the way which is Jesus Christ. Through the work and witness of the Church, God is building through all the world the highways which lead to Him. The great mountains have already been conquered, and transformed by His grace and power. And the smaller mountains we face in the on-going mission of the Church, difficult as they may be in this world of many difficulties, are to be scaled in the adventurous faith and obedience of a Church which has been the glory of the King's Highway.

PRAYER

by Miss MARGARET LEASK, B.A., M.R.E.
Canadian Presbyterian Mission, Jhansi, U.P., India

Our loving heavenly Father, our hearts are full of praise and thanksgiving to Thee, for all that Thou art, and for all that Thou hast given us in Jesus Christ. We thank Thee, that through the blood of Christ, we, who were once outside the pale, are now inside the circle of Thy love and purpose. Through Jesus Christ, Thou hast given us every spiritual benefit. And, in all which will one day belong to Him, we have been promised a share. We thank Thee, too, for Thy constant care over us, and for the wonderful gifts of health and strength, and provision for our daily needs.

We ask Thy blessing upon each member of the Women's Missionary Society, and the work it represents. We thank Thee for the privilege that is our's to serve Thee, and make known the love of Christ. May we be faithful in all we are given to do. Help us to realize that, in ourselves, we are weak, but in Thee we are strong. Forgive us our lack of trust in Thee, and help us to lay hold on Thy tremendous power. Help us to live, and pray, and give, that Thy gospel may be made known throughout the whole world.

We ask Thy blessing upon our Canadian Missionaries serving in India, and on our National co-workers — the pastors, teachers, nurses, doctors, and others serving Thee in various ways. Grant them wisdom and strength for their tasks, and a consciousness of Thy abiding Presence and Thy guiding Hand. In Jesus name, Amen.

* * * * *

SYNODICAL GIVINGS

January to August, 1960

	1959	1960
British Columbia	\$ 3,100.00	\$ 3,101.00
Alberta	3,700.00	3,684.00
Saskatchewan	2,025.21	1,377.64
Manitoba	3,985.85	3,862.00
Hamilton and London	42,221.22	46,287.65
Toronto and Kingston	41,749.70	43,061.70
Montreal and Ottawa	23,300.00	22,439.50
	\$120,081.98	\$123,814.29

THE "WHY AND WHEREFORE" OF THE W.M.S. (E.D.)

by (Mrs. J. S.) SARA C. CUNNINGHAM
East River, St. Mary's, Nova Scotia

SCATTERED throughout the Maritime Synod of the Presbyterian Church in Canada, which Synod is made up of Newfoundland, Prince Edward Island, Nova Scotia, New Brunswick, part of Gaspé and Bermuda, are 214 Auxiliaries with 3624 women as active members and 885 as Home Helpers; 52 C.G.I.T. groups with 521 members, and 112 Mission Bands, Children of the Church groups and Explorers with a membership of 1733. These groups make up the Women's Missionary Society, (Eastern Division), which is a part of the Presbyterian Church in Canada, and has as its motto, "The World for Christ."

Last year, the question came to us from British Guiana, "Why is there a Women's Missionary Society (Eastern Division) and a Women's Missionary Society (Western Division)?" When we look at the map of Canada, and realize the expanse of miles there is from coast to coast, we can see that, geographically at least, there is reason for decentralization of our missionary activities. And, just as one little wheel in a clock works in perfect harmony in conjunction with the other wheels, to meet a desired end, so we feel that the W.M.S. (E.D.) is a little wheel in the great clock of the Presbyterian Church in Canada.

The Church's work is our work. The history of our Women's Missionary Society began as early as 1825 in Prince Edward Island. Originally, its interests were confined to the "Foreign" field; then in 1905, Home Missions were included. Now her concern is the total welfare of the Church of Jesus Christ in Canada and Overseas, as we see it in the work of the Presbyterian Church in Canada. Our concern for that work may be shown in many ways. It may be by way of a grant to extension work and building a church in Halifax or Newfoundland; in a survey in a newly-populated area in New Brunswick; in welcoming a newcomer to Canada at the port of Halifax, or Saint John; by Christian Education through a Regional Secretary; by training native deaconesses in British Guiana; by hospital work in India; by granting bursaries to student deaconesses and theological students, and in a multitude of other tangible ways. There is perhaps no area of our Church's work with which we are not concerned. Our Board works in close cooperation with the General Board of Missions, and representatives of the Eastern Division are found on many of Synod's and General Assembly's Committees. Suggestions for new interests and projects are received from

the Board of Missions, and all Overseas expenditures go through the Board of Missions.

We are concerned with the Christian education of our children, and seek to provide week-day activities for them in the Church. For the boys and girls, up to eleven years of age, there are the Mission Band, the Children of the Church, and Explorer programs; and for the girls, to sixteen years, the C.G.I.T. Groups. The latter three organizations also register with the Toronto office of the Church. Women, young and old, are welcomed into the Auxiliaries of the W.M.S., and those who cannot be active members are invited to have a share in the work through the Home Helpers' Department, which last year contributed over \$1600.

A sixteen-page monthly magazine "The Presbyterian Message" keeps the interests, activities and needs of the Society before its 3414 subscribers. The W.M.S. (E.D.) operates on a budget of approximately 35 to 38 thousand dollars yearly — not a large amount in comparison with the total church budget, but it works itself into many corners of the Lord's Kingdom here on earth. The givings, largely voluntary, with some legacies and special gifts, pass from the Auxiliary treasurers to the eight Presbyterial treasurers, who, in turn forward the total amount to the General Treasurer.

Auxiliaries in the local congregations usually meet monthly for worship, prayer, Bible and mission study; very often using the same Study Course planned for the Western Division. The Offering and Thankoffering form an important part of their worship. The eight Presbyterials, corresponding largely to the bounds of the Presbyteries, meet yearly, in June or July, and the Annual Meeting of the whole Society, held late in September, is attended by Board members and officers who are elected by the Annual, by the Presbyterial officers, and by delegates from the Auxiliaries. The Annual Meeting is thus representative of the whole Eastern Division Society. At this two-day meeting, reports of the year's work in all departments are heard, and the budget for the following year is allocated to be expended by the Board throughout the year. The full Board of Management meets twice yearly, with two Sub-executive meetings, in January and June. Through the Board, the General Treasurer expends the money for Overseas work and looks after the commitments at home. Among our regular commitments are the salaries of Miss Mary Nichol, R. N., India, and Miss Anna MacDonald, British Guiana; a grant to the School of Nursing, Jobat; about eight scholarships, of one hundred and fifty dollars each, for students; the support of six native deaconesses in British Guiana, two of whom were brought to Canada for a year's refresher course at the Deaconess Training School; training Bible women in Japan; two Port-Workers; one Hospital Visitor;

two Deaconesses, and a Regional Secretary for the Maritimes; grants to the Inter-Provincial Home for Women, New Brunswick, and the Maritime Home for Girls, Truro; grants to three Church Camps, and summer work for four student Deaconesses. This year there were two special grants; one for literature in India, and one for scholarships in Tam Kang School, Formosa. Thus, throughout the past year, we have shared in varying degrees in the Overseas mission of our Church, and on the home front.

During the past number of years, our Church has been more or less concerned over the place of women in the Church. I believe that, in the Women's Missionary Society, woman has found an outlet for her spiritual interests and energies. Kept in its right perspective in relation to the other work of the Church, the W.M.S. is an outlet for the consecrated talents of any spiritually-minded woman, for the Society is concerned with the total progress of the Church at home and abroad. To be a good W.M.S. member, one should first of all be a consecrated Christian; a careful steward of time and money; a willing prayer-labourer in Christ's Kingdom; and have a definite loyalty to Christ the King and Head of the Church. And, after all, are these not the desired prerequisites of a good Presbyterian? Hence, a good W.M.S. member has a part to play in the destiny of her Church.

No matter what her talents, almost any Christian woman can find a place in the Society. There is a place for the fully-trained worker; those with clerical and executive ability are needed in the various offices of the Auxiliaries, Presbyterials, and in the General Board. Those who feel their responsibility in prayer are needed at all times, and those who are particularly interested in children are invited to help in the spiritual growth of the young. The Society is known to be a careful steward of the gifts that are entrusted to her in the work of the Church.

More detailed information on the work of the Women's Missionary Society, (Eastern Division) may be found in The Annual Report, 1958-59, which may be obtained for fifty cents per copy from the Literature Secretary, Mrs. Daniel Darrach, 6 Upper Hillsboro St., Charlottetown, P.E.I. "The Presbyterian Message" may be obtained for the yearly subscription price of .60c from the Secretary-treasurer of the Presbyterian Message, Mrs. Laurence Sutherland, Tatamagouche, N.S.

* * * * *

WITNESS!

"From coast to coast our witness runs;
Our churches stand beside both seas;
Their steeples greet the westering suns
Across our land's immensities.

Our hymns by eastern oceans raised
Invoke Thee in the far-off west;
In every province Thou are praised,
And every region loves Thee best."

"They Promised To Come To Church On Sunday!"

by MISS DOROTHY LUKES,
Port Receptionist, Montreal and Quebec

"They promised to come to church on Sunday!" This is a constant phrase used to report visits which our church people make to welcome immigrants. Ladies, what an inditement this is on us and our attitudes in visiting newcomers to Canada! They are not scalps to be added to our belts, nor even people to be coaxed into our Presbyterian churches, to swell the numbers.

No, they are human beings, with needs as deep-seated and demand-

ing as our own. God help us if we don't meet these needs. God help us indeed, when we kick them out of our churches. Oh yes, this has happened! . . . "We don't want you Dagoes here, nor you Hungarians! You're trouble makers, never satisfied, demanding . . .!"

The heartbreak of it — to know that we call ourselves Christians, and yet reject the very people for whom Christ died! We try to keep Christianity for ourselves, yet Christ



Miss Lukes and her "English" class.

died for all. We form our Missionary Societies, to meet the needs of our important work overseas and in the far reaches of Canada, yet shun those on our own doorsteps.

At my English classes, and during my other work, I have come to know some of the problems of our immigrants — their hardships, trials and tribulations, and the festering sores that have eaten into the very hearts of some — and I ask, how can we reject these people? They need us! To whom else can they go for life itself, and not just a mere existence?

As the immigrants enter our ports, they come face to face with a new, strange, and rather terrifying place. They are lost among the great masses of people who throng around them and jostle past. "I don't know anyone. Will I find a job? Will I make friends? Will I be wanted? Will they reject me because I'm Italian? Because I can't speak English? I'm all confused. I wish I were home"! . . . And how much worse it is when they pass the custom barriers, where crowds of people wait to welcome and embrace their family and friends. What a left-out feeling it is, to go on, knowing no one, knowing that no one cares!

If you have ears to hear, I beseech you to hear their needs and their unspoken cry — and to answer these in the name of Christ. I beseech you to truly welcome them; to show your warm, sincere and *continuing* concern for them, as people, and as friends. They are

Christ's people too. Even if they never join our church, we haven't lost out, for nothing done in Christ's name is for nought. It will bear fruit.

When I wondered where I'd work as a graduate Deaconess, I had no clear idea of what I wanted, but I was sure Port Work wasn't for me, and said so — that is, until Miss Matthews met me shortly afterwards! When she asked me to do Port Work I agreed, and have never regretted it. In fact I love it, for here I meet the courageous, adventuring, folk we call new Canadians. They are a breath of the old pioneering spirit that *our* folks had.

Like the pioneers of old (our folks too!), these newcomers have left homes and security to venture forth into this new world, with all its differences, its new ways of life, perhaps a new language, and where they don't know a single soul. They hope to become one of us, sharing with us the joy and privilege of living and working here, helping to build a better country.

They come with joy, and yet with fear and sadness too — sadness for all that is left behind, friends, parents, loved ones and all the memories of the past — and with fear for the future, fear that they won't find work, that they won't be understood and accepted, that they will be lonely, unloved, and unwanted.

They look to us for friendship, love, and understanding. They want to know that we like them, want them, and accept them, in spite of

all their faults and failings. It is so easy to love the lovely, and cast out the unlovely, yet the unloveables are those who so desperately need our help and understanding. God grant us the love, wisdom, and courage, to love, and love, and love, so that we might overcome all their indifference and antagonism, until they too become lovely.

How then do we go about helping the immigrants? Perhaps the answer can be found aboard a bus I travelled. I wasn't sure if I knew a gentleman seated there, so I just smiled. When I got off, the man came to me and said, "Thank you for your smile." I was stunned! What are we doing, or not doing, when this man was thankful for even a smile from a stranger?

What if they don't speak English, what can we do then? Visit them, preferably with someone who speaks their language — but visit anyway. These are the people who feel so lonely. They need us. Let's speak slowly, clearly, and simply, and use our hands too! It's amazing how well we can understand each other this way. If we treat them, as we would want to be treated in their country, we will be doing the right thing. A Scottish lady assured me we shouldn't worry about what to say when visiting, for the immigrants will be so happy to see someone that they'll just talk and talk.

Talk about the Church, or not? Certainly, but not exclusively. More important it is that you wanted to drop in to say "hello", when you

learned that they were there. New arrivals would greatly appreciate help and advice on shopping, as our stores are so different from their's. Even turnstiles have stumped the uninitiated! Why not invite them along when you go shopping? How else can you help? Just think of the help you'd want if you were over there, and act accordingly.

Drop in to say "hello", invite them to your place for a cup of tea and a chat, introduce them to some friends whom you feel they would like. Invite them to Canadian Club, bowling, W.M.S. etc. And by all means invite them to Church. Not only invite them, but also take them with you. Introduce them to your friends and Minister. Let them know that you like them, and are happy to have them with you.

If they say *no* to Church, don't give up. Be their friend still. (This is easier to do if you haven't pushed the Church to the exclusion of friendship.) Later on they might wonder about the church. If you are still friends you will be able to help them. Let us visit then as friends who care, friends whose faith makes friendship deep and meaningful, even without words!

"I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you come to me . . . As you do this to one of these my brethren you do it to me." Mt. 25: 35, 36, 40.

URGENT CALL TO ALL MEMBERS

Let us not forget that the givings for 1960 must exceed those of the previous year by 25%, in order to meet the commitments outlined in the Estimates. You will have noticed by the Comparative Statements that we still have a long way to go to reach our goal. The work must not be limited by any lack on our part.

Helen P. Sinclair, Treasurer

ON FURLOUGH

MRS. G. P. LOUIE of the Chinese Church in Montreal, began her furlough towards the end of June. After her visit in Hong Kong, she will be returning to her work in Montreal.

MISS LILLIAN REAY, who has been

serving in Saskatoon, Saskatchewan for several years, commenced her furlough in September. Miss Reay expects to study at Union Theological Seminary, New York City, this autumn, and will be doing some deputation work at the beginning of the year.

The Christmas Service of Worship

The Christmas Service of Worship will be published in the December issue of The Glad Tidings. This issue will be in the mails by November 15th, so copies of the magazine should be in the hands of our subscribers in plenty of time for December Auxiliary Meetings, and in ample time for Programme Committees to plan for its use in the Christmas meeting.

This year, the Service will be prepared by Mrs. Charles LeCocq, of Fort William, Ontario, whose earnest work at all levels of the Women's Missionary Society, through many years, has made her well-known throughout our Organization. She is a former President of Superior Presbyterial, and also of Manitoba Synodical, and served for some years on the Board of the Missionary and Deaconess Training School, in Toronto. She is a member of St. Andrew's Presbyterian Church, Fort William, Ont.

OUR COVER PICTURE

by LEETA McCULLY CHERRY

This is a picture of the Canadian National War Memorial at Vimy Ridge in France, and it stands, in its cathedral-like quiet, massive and poignantly beautiful, on the topmost line of Vimy Ridge, looking toward Belgium, and silently epitomizing the valour and sacrifice of those 60,000 Canadians who laid down their lives in the First World War, that freedom and righteousness might be preserved for those who would come after them. It is the conception and work of a Toronto-born Sculptor, Mr. Walter Allward, whose design for this Memorial was, in 1921, chosen above all others of the 160 competing entry-designs submitted by most of the famous Sculptors of the world. It is internationally famous, and still considered to be Canada's foremost Overseas Shrine — it is acclaimed as the noblest War Memorial in Europe.

Set in the seven-mile sweep of the Vimy terrain, (those 250 acres of French soil, high on Hill 145, which were ceded, in perpetuity, by France, to the Canadian Government) this tremendous "epic poem" in gleaming white stone, looks across the plain to Belgium, and, with eloquent solemnity, marks the site of the great Victory of the Canadian Corps in 1917 — an event and a date which is forever graven deep on the hearts and lives of the people of Canada. It is remembered always, but especially, and with humble gratitude and thanksgiving, on November the 11th at 11 A.M., in this Month of Remembrance, wherever they may be, as they bow their heads in silent homage and honour to these, and all those others who since have followed them, who died that we might live. It was unveiled by King Edward VIII, the present Duke of Windsor, on July 26th, 1936, and thousands of Canadians made the special pilgrimage to be present at this event. Many thousands more, all through the years, have made that same pilgrimage, and continue to do so, year after year.

The beautiful, shining white stone of this great Memorial came from a quarry in Yugoslavia, and, at the time, huge extra blocks of it were stored away, deep down in the earth at the base of the Memorial, just in case, in the years to come, damage might come to the Memorial. This was indeed prophetic, for, during World War II, in 1944, the Memorial and all the acres surrounding it, were captured by the Germans, and the Caretaker, who was appointed in 1920, was taken prisoner-of-war and kept in a Concentration Camp until the Allied Victory brought his release. His wife and children, however, were not molested, and were allowed to continue living in their cottage on the Vimy grounds. The Memorial itself was heavily sandbagged, of course, and, quite some time previous, half-size models of all the symbolic figures, had been made and were safely stored away somewhere in Ottawa.

The lovely Memorial, with its massive twin pylons, which are so famous a feature, and all the wonderful symbolic figures it bears, suffered practically no damage at all. Even the relentless German hordes evidently considered it too beautiful to destroy, nor did they disturb the graves in the Cemetery, which lies some 600 yards west of the Memorial, although the dreadful battle raged to within 2000 yards of Vimy Ridge. There, the roses still grow in long rows of loveliness between the white crosses, as they do in all the war Cemeteries of Europe, and people constantly come to silently walk among them all — remembering! The Government of France continues to subsidize the care and upkeep of this, and all the British War Cemeteries in France. These other Memorials and Cemeteries are at St. Julien; Paschendale; Courcellette; Ducy; Boulton Wood; and Hill 62. Our Canadian dead are also commemorated in the Memorial Arch of the Menin Gate, Ypres, which was built by the Imperial War Graves Commission to honour the fallen of all the Commonwealth countries.

This outstanding Memorial, the largest Memorial in either France or Belgium, with its two huge pylons reaching heavenward, and the inexpressibly poignant figure of the woman, representing the Mothers of Canada, brooding over her two dead sons and weeping for her dead, came to the Canadian Sculptor in a strange vision, almost as it now stands, while he was spending all his waking hours thinking how best he could portray in stone the sorrow of Canada in the loss of her sons; her pride and glory in them; her prayers that their sacrifice would never be in vain. He could not forget that dream — it possessed him and at last it came into reality under his sensitive hands.

In his own words, he has written — “I saw a great battlefield. I saw our men going up in thousands, and being mowed down by the sickles of death, regiment after regiment, suffering beyond endurance. I turned my eyes, and found myself looking down an avenue of poplars. Suddenly, through this long avenue, I saw thousands and thousands marching to the aid of our armies. They were the Dead. They rose in masses, and filed silently by to enter the fight to save the living. So vivid was this vision — this strong impression — that it stayed for months. So, I have tried to show, in this Monument to Canada’s fallen, what we owe to them, and will forever owe them!”

Groups of deeply-symbolic figures, representative of supreme sacrifice, stand between the tall pillars, on its lofty top, and upon the stone base. The topmost figure in the group at the top of the North-West Pylon is “Peace”, an heroic woman, with uplifted, hopeful face, her left hand holding an olive branch, and her right hand at her side, lightly touching the stone pillar. Another impressive group is dominated by the Spirit of Sacrifice, handing the torch of freedom to a comrade; still another group, at one of the corners of the Memorial, denotes the end of the War, symbolized by the breaking

of the sword. Most famous of all the sculptured figures, most beautiful and touching, is the solitary, mourning figure embodying all the motherhood of Canada — and indeed of all nations — their sacrificing love, and desolate grief when the fearsome power of War takes from them their children, in the flower of their manhood — those Beloved who are indeed “flesh of their flesh, and bone of their bones.”

The inscription on the great base reads — “To the valour of their countrymen in the Great War, and in memory of their 60,000 dead, this Monument is raised by the people of Canada.” All of the battles in which the Canadians took part are listed around that gleaming base, and on the north side is engraved the historic story, telling how the Canadian Corps, on April 9, 1917, stormed and captured this most important Vimy Ridge. A peaceful little underground Chapel is built in the strong foundation, and the great Cross which stood on the Altar, and was removed in the Second World War, for safekeeping, is again in its hallowed spot.

Twenty-seven miles of tunnels lie deep beneath this now-peaceful Vimy soil of what is now Canadian Parkland. Live shells and bombs still are buried in that soil and often-times turn up. No one may enter into those tunnels without a guide, and permission. The famous “Grange Tunnel” of 1916-18, is still there, much as it was when our men used it, but now one of the entrances is forever blocked, since in 1944, the German Occupation Troops blew-up this tunnel. All through this Vimy terrain there are still many obvious signs of the fighting and the tremendous victory of 43 years ago.

Now these 250 Acres of Parkland, and the beautiful Memorial itself, are in wonderful condition, under the administration of a dedicated young Belgian-born couple, Paul and Alice Peroon, of Neuville, St. Vance. Quite recently the whole Memorial Area on Hill 145, under the supervision of the Canadian Battlefield Memorial Commission, has been given \$25,000.00 worth of renovation, restoration and beautifying. The historic old “Craters” have been identified with new signs, and, among the dense and handsome shrubberies and pineries, more adequate fire breaks have been set up.

It is, as it should be, a truly hallowed spot, where dedicated memories, tranquility and peace, enshrine this beautiful Memorial Monument in an atmosphere of reverence, and warm personal remembrance of the undying sacrifice for which it stands. No women wearing slacks, or shorts, may go on the white steps of the Memorial; children may not play around it; or about the preserved sections of the old trench-systems of wartime need; visitors may picnic on the grounds, but only in the controlled spots away from the Monument. Unfortunately, before the Second World War, these wise rulings were not always observed, but now they are, and all of them are strictly

enforced by the devoted young Belgian couple in whose care the Vimy Memorial is looked upon as a sacred responsibility.

Walter Allward, the creator of this outstanding Memorial, died at his home in Toronto, Ontario, in April, 1955, when he was 80 years of age, after a truly notable career. First he learned his father's trade of carpentry, and later was apprenticed to an Architect, but his sculpture work was largely self-taught, although in later life he did do some studying abroad. His first important award was won in a competition for the design for the North-West Rebellion Memorial, now standing in Queens Park, Toronto. Later, he created both the South African Memorial, and the Monument of Governor Simcoe, in Toronto's Queen's Park; the Baldwin-La Fontaine Group on Parliament Hill, Ottawa, and the Nicholas Flood Doveir Monument in Ottawa. The beautiful Alexander Graham Bell Memorial in Brantford, Ont., is also the work of this most talented Canadian, whose great power of symbolism was world-famous, and is presented at its highest peak of perfection in the Canadian National War Memorial at Vimy Ridge, of which all Canadians are so justifiably proud.

IMPORTANT NOTICE

TO PRESBYTERIAL CORRESPONDING SECRETARIES:—

You have received copies of the 45th Annual Report of the Women's Missionary Society, W.D. It is your responsibility to see that every group in the Presbyterian receives a copy.

Please send one to:

- The Secretary of Each Adult Group (Senior, Evening and Young Women's; Auxiliary, Affiliated and Associate group).
- A leader of the Girls' Department in each congregation.
- A leader of the Explorers in each congregation.
- A leader of the Children of the Church group in each congregation.

Additional copies of the Annual Report may be ordered from the Publications Department at 50c per copy.

ADDRESS FOR HOSPITAL VISITOR SUPPLIES IN MONTREAL

Please send supplies for the Hospital Visitor in Montreal to—

Mrs. W. B. Leatherdale,
c/o First Presbyterian Church,
3666 Jeanne Mance Street,
Montreal, Quebec.

The Church in Nigeria

By THE REV. NWACHUKU EME
Arochuku, Eastern Nigeria, West Africa

There has never been a time in the history of the Church, when she has realized, more fully, the heavy task before her, than she does this year. In the June meetings of the Synod of the Church, the work of the sending Missions, in education, hospitals, Leper Colonies, and other Institutions was integrated with the Church, with her Synod as the controlling body.

At the threshold of our Country's independence, and as one sees the age-long patterns of the way of the African life breaking up, it appears that the death of yesterday *has* come, and the birth of tomorrow *now is* come — or *beginning* to come. Changes and events move so fast that the Church, whether she likes it or not, must join in the train of the moving events. This must be so, if she must play her part in the emerging Africa. The Church is therefore assembling all her energy, and facing her problems more squarely.

In various parts of the Church field, evangelistic campaigns have been conducted, taking the Gospel to the homes of the heathens. Near Arochuku, where a campaign has recently been conducted, good results have been shown, and new

converts have been made. Some juju Chiefs have begun, for the first time, to see the difference between their belief and the Christian belief, and to appreciate, and be possessed with a mind of tolerance. Where there had been opposition to the entry of Christians, with their message, there is now co-operation, so that the Christians are able to propagate their faith without any kind of interference.

At Ikwo area, where the Church has taken the Gospel to the people for the first time, wonderful things are taking place. Some of the juju priests collect their juju idols, and bring them to the local Pastor, and the Missionary, for burning. After this, they join the Church. These campaigns are really spirit-led and guided. The Church is steadily and gradually advancing into new fields. More and more campaigns are being organized. As more freedom comes to the people, often wrong interpretations are given as to what real freedom to rule ourselves means. Some people think it is a return to most of the old customs, and, in such cases as these, there is a resurgence of our old belief. Christians are often placed in great difficulties at a time like this.

Last week, one of my Church Elders was falsely accused of witchcraft by the heathens of his village, who hated him because he was the only one who spoke boldly to the village Chief, who ill-treated the poor of the village, snatching from them their land and other property. The whole village boycotted the Elder and his wife. No one spoke to them. No one helped them down with their loads, on their return to the farm. (In Nigeria, people carry on the head, and so they have to be helped down with their loads as they return from farm or market.) This Elder soon fell ill. No one went to see him, not even the few Christians of the same village, because they were afraid of the Chief. What did the Church do? The Women's Guild of the Church in Arochuku marched to the village, singing choruses, and carrying firewood, water, and food, to be presented to the Elder and his wife. Such a visit, and encouragement, meant much to them. The Guild, and other members of the Church, much to the surprise of the village and its Chief, kept up regular visits ever since, and now the Elder is almost fully recovered.

It is vital for the Church to rally round, and help the isolated Christians today. The Muslim faith has rapidly spread in most parts of Western Nigeria because of its oneness, and undivided appeal — the love and help its believers receive from fellow-believers. Especially in any area where there is a resurgence

of old beliefs or religions, most Christians are placed under the yoke of oppression and ostracism. Any failure of the Church to help such a Christian means his falling away from the Church.

Future hopes of the Church, and her needs:—

The hope of the Church for the future still remains that of playing a noble role, in seeing that the new country of Nigeria is a Christian one, despite all odds. This she hopes to do, through her work of preaching the Gospel to every creature — Muslim, heathen, and those who have wrong ideas about God. The Church hopes to continue her work of healing the sick, and cleansing the leper, through her Hospitals and Leper Colonies; also to carry on her work of education, which alone can break the chains of ignorance and superstition.

On the Church, also, depends the unity of the National structure of the new Nigeria, in particular; of the new Africa, in general. She, alone, holds the key to better relations between different tribal groups, the different national aspirations, and the varied political ideologies. The Church hopes to stand for social justice; to give praise, and to criticize the "powers-that-be", in matters of right and wrong. In her attempts to do all these, the Church needs the help and prayers of all Christian people everywhere. She will need Doctors and Nurses for her Hospitals; teachers for her Schools and Colleges; much more she will

need the training of Church Leaders, men and women who will go with the Gospel to convert their people.

The Presbyterian Church in Canada, through her Overseas Board, is providing training for the leaders of our Church. The women leaders of our Church would benefit greatly by having training outside of Africa. Women in the Church carry a heavy responsibility in the life and work of the Church. In some areas, women form more than half of the total number of the membership of the Church. They, as well as men, need some training.

Another dire need of the Church is *literature*. The work of teaching men and women to read is being pursued vigorously, and the people, so taught to read, are now growing in number. They are hungry for something to read — the wonder and interest of the printed page!

Will they be helped to find something good and helpful to read? Or will they find only that reading matter which is produced by non-Christian agencies, because no good Christian literature is available? The Church's press can print all the good Christian reading matter needed, if only it can be financed.

Finally, no one needs fear, or be apprehensive, because of the events taking place in the Congo. Such events will never happen in Nigeria, because, in Nigeria, the atmosphere is an entirely different one. People of all races move freely, and no one discriminates against the other. I do not think that there is any other part of Africa where Missionaries are more welcome than in Nigeria. Surely Canada has a God-given responsibility, as a Church, to employ this God-given chance to help the needy Church of Nigeria.

* * * * *

Your Prayers are asked

- For the Staff of our Indian Schools, and our workers among the Indian people, as they face the particular problems pertaining to their work.
- That they be given strength, wisdom, and understanding, as they seek to give guidance in their fields.
- For all members of all groups that they may have increasing concern for their brothers and sisters throughout the world.
- For every leader and every officer throughout the Society, that each may be enabled to help those with whom she works to understand the privilege that is theirs in sharing in the Church's Mission.
- For all workers who carry responsibility in our Overseas work, that they may be given divine foresight in dealing with problems concerning their work — especially for the leaders of the Younger Churches, in Formosa, India, the Korean Church in Japan, British Guiana, and Nigeria.

Graduate School for Nurses, Indore, India

by BESSIE M. MacMURCHY, Reg.N., B.Sc.

This morning I have been reading about the dividing of the former Bombay State in India into Maharashtra and Gujerat States. This breaking up a large unit into two units has been done with the hope that there will be greater administrative efficiency, and satisfaction in the areas concerned. In contrast to breaking down a unit, for what seems to be the good of the majority, I would like to tell you something about a project of uniting for the good of the majority.

In an article in "Glad Tidings" four years ago (July-Aug. 1956, page 22) the story of the development of the work of the Mid-India Board of Examiners Graduate School for Nurses at Indore was told. As reference can be made to that article for information about the beginning of our work, in this article I shall go on, from that point to the point at which we have arrived in this cooperative effort, in which the following Churches are working to provide opportunities for graduate nurses to receive graduate education through the medium of Hindi: — Disciples of Christ, two Mennonite groups, American



MISS BESSIE MacMURCHY

Friends, American Evangelical, Women's Union Medical Mission, Nazarene, United Church of Canada, Canadian Presbyterian.

Fifteen years ago, the first graduate course in Hindi was given, in a period of four months, with four students. This was a course in Ward Administration, to help promising graduates to study the principles of Ward Administration. This year, in October, we expect to have thirty students in a six-months' course. For

eleven years there was one course given yearly — in Ward Administration. One year there were two courses — one in Ward Administration, and one for Sister Tutors. This will be the third year that we have had three courses — the basic Ward Administration Course, and two advanced courses running concurrently. Instead of a Sister Tutor Course this year, we are offering our first Nursing Administration Course. We are also having our third session for Public Health Nurses. The advanced work is taken by those who have at some time graduated from the Ward Administration Course. This means that their period of study is a total of one year. Because of limited staff, and limited practice fields, and because, as yet, the demand is limited, the number of students in any one advanced course is small — from six to ten. Twelve students, though, keep us busy. The Indian Nursing Council is making stipulations in regard to the necessity for trained Sister Tutors for Schools of Nursing, and the Government of India is endeavouring to increase the number of Public Health Nurses. Such factors will react to increase our numbers in the future. In fact, this year we are asked to provide seats in October for ten nurses, from three different State Governments. We take the Ward Administration students in October yearly, and students for advanced courses come to us the middle of June. Many of the nurses who come to this School have in-

sufficient comprehension of English to study in that language, and so they cannot go to any of the three Schools, which offer graduate work in English. Therefore, the Mid-India Board of Examiners for Nurses feels that a unique opportunity has been given at the present time to have a part in training some Indian nurses to take positions of responsibility. It is hoped that the Christian emphasis that we can give will infiltrate into all the areas where our graduates work. As yet the majority of our students are Christian.

I think the best way to indicate the need for such a cooperative project as this is to quote from two letters that I received yesterday. A nurse from a Church of Scotland Mission Hospital who has recently finished her Ward Administration Course writes: "I thank you all on the staff in the Graduate School in Indore who helped me to get the training. . . Do remember me in your prayers that I may prove to be a real Christian nurse and glorify His name through my life wherever I am." (This nurse knew English well.) The other excerpt is from a letter from the Nursing Superintendent of a United Presbyterian Church Hospital in Pakistan. A nurse from her hospital, who took the Sister Tutor Course, hopes to return in July for a Refresher Course that we are having for former graduates of advanced courses. "We in S . . . Training School certainly appreciate the graduate training our nurse got from your School. We are

trying to get someone else to send later." The picture of this young woman shows her measuring an infant, during a practice period on the Paediatric Ward of Indore Christian Hospital. It might interest some of you to know that this ward is being maintained for a period of years by the I.O.D.E.

Financing the School has been something of a problem, because there was no regular budget. Of

course, missionary staff and space in the Indore Hospital has been contributed. This is a big item. As you know, estimates of many Missions are being maintained without increase, or are being decreased in many instances. This means that supporting groups have little to give to the cooperative work in which they have a share. The first year of our activity in this permanent site (before 1955 nothing was perma-



Measuring the baby! In the Paediatric Ward of Indore Christian Hospital.

ment) there was much opportunity for exercise of faith, a really wonderful experience. While the opportunity is still here, we find finances a little easier, due to the increased number of students who come from places without the Mid-India Board (they pay higher fees). Fees look after current expenses now. Two problems that face us are accommodation, and provision for the salary of a former graduate, who has been on a C.O.R.S.O. (New Zealand) working scholarship to prepare for a position on the staff. She should get her B.A. next year, and her scholarship fund will then be exhausted. However, past experience leads us to believe that God will undertake in these problems as He has done in those of the past.

We are extremely grateful for the assistance that has come from many interested Canadian friends. A splendid library of more than 1200 English books is evidence of such interest. Our 400, or more, Hindi books have been bought with School funds, but all English books have been gifts; some from individual donors, and some from groups like CARE, Saskatchewan Registered Nurses' Association, Nurses Groups in London, Ont., various Church groups, etc. We have been pleased that occasionally a former student makes a contribution, and the Nurses' Auxiliary of Mid-India has provided five library cupboards.

From what I have written you will see that cooperation in Mission effort can be very productive. About

150 graduates of the Mid-India Board of Examiners Graduate School for Nurses working in many parts of India, two in Pakistan and one in Nepal testify to that. Here in Central India, one group could do little to meet the need of Hindi-speaking graduate nurses for further study. A number of groups uniting can make a worthwhile effort which reaches out to bring in interested people from around the world. It was a great joy to all of us when a highlight of such cooperation was the presence of Miss Whale at the graduation service in December, 1959. In the student group which listened to her talk were Miriam Lall of Jhansi, Chandra Leela Jiggiyo of Jobat Hospital, and Shanti Jean Stephen of the Mobile Medical Units, all nurses from the Canadian Presbyterian Mission.

It is my hope that I may be able to tell many of you personally in 1961 of the work of this School, one part of our Church's programme of participation in cooperative work. May God help us to continue to "go into all the world" with Him.

(Note: Miss Bessie M. MacMurchy, Reg.N., B.Sc., represents the women of the Presbyterian Church in Canada in the cooperative work in the Graduate School for Nurses at Indore, referred to in Programme Six of the Adult Study — "Into All the World Together". Miss MacMurchy is Director of Post-Graduate Studies for the Mid-India Board of Examiners at Indore.)



Books you'll like!

Reviewed by LEETA McCULLY CHERRY

DR. SA'EED OF IRAN

By Jay M. Rasooli and Cady H. Allen

This is the fascinating biography of a wonderful and most amazing Kurdish doctor, who, under the greatest difficulties and struggles, became a convert from Islam to Christianity, and spent his life as an outstanding and dedicated physician, and Christian evangelist to the people of Iran — princes and peasants, nobles and nomads, alike. It is a thrilling story, from beginning to end, for this was a strong man of great courage, faith and ability, and every word of it is true. It is told against a background of difficulties and dangers, of constant threats from Molsem fanatics, from whom his many escapes verged almost on the miraculous, and also against the backdrop of times when this religion was once more brought into focus as a centre of political struggle and importance. Dr. Jay M. Rasooli, who wrote the first draft of this absorbing biography fifteen years ago, is a nephew of Dr. Mohammond Sa'eed, and lived for some time in his uncle's home. There, most of this true material was gathered from the lips of Dr. Sa'eed himself. The Rev. Cady H. Allen, now of New York, was for nearly half a century a Missionary in Iran, and enjoyed a long and intimate acquaintance with this remarkable man, and he it was who undertook the drastic condensation of the original manuscript and collaborated with Dr. Rasooli in the presentation of this moving narrative, which as one Reviewer has said, "offers ample proof that the Gospel is still the power of God unto salvation". Price — \$2.95

A WOMAN WANTS GOD

By Mary Lou Lacy

"A woman wants God because she knows deep within herself that she cannot live without Him — she knows that always she must search for God until she finds Him, knows Him, and takes Him completely into her life, if she is never to be alone. Only God is *always* there, a constant companion in every fear, and doubt, and aspiration." So writes this Author, a busy housewife, and worker in the Presbyterian Church of Virginia, and in this series of per-

sonal, deeply-human messages, she seeks to inspire women to find that deep and strengthening faith which enters every area of her busy life — a faith that grows with every fear until in love and beauty, it spills over on everyone around her.

Mary Lou Stacy writes with humour and understanding, knowing that women, in their busy “world of children and cooking, budgets and interruptions,” are creatures of many failings, and that finding God is not always easy. She knows, too, that it is a world of endless opportunity, even when lived through “the clutter of housekeeping” and the many outside interests and responsibilities, and in her own gifted and well-experienced way, she asks her readers to join with her in seeking Him, in her own personal world, and in her heart. Price — \$2.00

BIBLE READING GUIDE

By Henry Young

The purpose of this book, is, with deepened understanding, to take the reader through the Bible in one year's time, but it is not in any sense intended as an outline of the Bible. It is meant to give inspirational and devotional guidance for each chapter in the Bible; to help in the appreciation of some of the wonderful things that are in your Bible; its author tells us that “this Bible Reading Guide is meant to connect the Water of Life, the Living Word of God, to the machinery of our daily lives — its cares, fears, problems, and hopes.” This should be a very helpful book to the serious and thoughtful reader of the “Book of Books”. Price — \$1.00

LARRY

By Edith J. Agnew

Here is a fascinating and jolly book for boys and girls, all about Larry Morris, his best friend Chesty Simms, who is half Osage and half Creek Indian, and Grandma Riley, who is “one of the kindest and liveliest old ladies anyone could know.” She knows about pretty nearly everything that ever happened around her special part of the world, and what thrilling stories she can tell! Her precious collection of Indian Arrowheads leads to a very exciting adventure for the two boys, and Brownie, the frisky cocker spaniel, who romps through everything. Every chapter is delightful reading, and the big semi-centennial parade with its decorated floats, and the good luck that suddenly came to Grandma Riley and her Mission Church, bring this excellent book to a happy conclusion. The book is beautifully illustrated and would make a splendid gift for any youngster. Price — cloth \$2.95; paper \$1.50

OVERSEAS MISSION STAFF—1960-61

BRITISH GUIANA

Miss Margaret Ramsay Wendela, Suddie, Essequibo, British Guiana

FORMOSA

Miss Eileen Black 94 Chung Shan Rd. N., Second Section, Taipei, Taiwan, Formosa (Free China)
 Miss Dorothy Douglas 3 MacKay St., Tamsui, Taiwan, Formosa (Free China)
 Miss Hildur Hermanson, Reg. N. 94 Shan Rd., N. Second Section, Taipei, Taiwan, Formosa (Free China)
 Miss Hazel MacDonald, B.A. 94 Chung Shan Rd. N., Second Section Taipei, Taiwan, Formosa (Free China)
 Miss Margaret MacKenzie 2 Yung Fu Li, Shih Lin Chen, Taipei, Taiwan, Formosa (Free China)
 Miss Isabel Taylor, A.T.C.M. Chang Jung Girls School, Taiwan, Formosa (Free China)

INDIA

Bhil Field:

Miss Helen Acton, Reg. N. Canadian Presbyterian Mission, Jobat, M.P. (via Dohad) India
 Miss Pauline Brown, Reg. N. Barwani P.O. (via Mhow), M.P., India
 Miss Agnes Hislop Canadian Presbyterian Mission, Bhabra P.O., M.P. (via Dohad) India
 Miss Margaret Kennedy 349 Lethbridge Ave., Montreal 16, Que. (on furlough)
 Miss Beatrice Scott, B.A. Canadian Presbyterian Mission, Amkhut, M.P. (via Dohad) India
 Miss Mary Sherrick, B.A., B.Ed. Canadian Presbyterian Mission, Amkhut, M.P. (via Dohad) India
 Miss Lily Simpson, Reg. N. Canadian Presbyterian Mission, Jobat, M.P. (via Dohad) India
 Miss Irene Stringer Room 800, 100 Adelaide St., West, Toronto, Ontario (on furlough)
 Miss Ida White, Reg. N. Room 800, 100 Adelaide St., West, Toronto, Ontario (on furlough)

Jhansi Field:

Miss Margaret Leask, B.A., M.R.E. ... Uxbridge, Ont. (on furlough)
 Miss Edith Magee, B.A. Helen MacDonald Girls School, Jhansi, U.P., India
 Miss Diana Wadsworth, B.A., M.R.E. ... Helen MacDonald Girls School, Jhansi, U.P., India

Co-operative Institutions:

Mrs. Mildred Gehman, Reg. N., M.A. . Vellore Christian Medical College, Vellore, South India
 Miss Bessie MacMurchy, Reg. N., B.Sc. Graduate School for Nurses, Indore, M.P., India
 Miss Audrey Prendergast, Reg. N. Ludhiana Christian Medical College, Ludhiana, Punjab, India

NIGERIA

Miss Agnes Gollan, B.A. Church of Scotland Mission Ohafia (via Bende) Eastern Nigeria, West Africa. (on furlough until Jan., 1961) then .
 Miss Dorothy Bulmer, L.R.C.T. Church of Scotland Mission Ohafia (via Bende) Eastern Nigeria, West Africa. (on furlough until Jan., 1961) then .

NATIONAL MISSIONS STAFF—1960-1961

DEACONESSSES

Miss Winnifred Ripley	1451 Westall Avenue	Victoria, B.C.
Miss Evelyn Murdoch	2295 Newport Avenue	Vancouver 16, B.C.
Miss Tamiko Nakamura	3455 West 8th Avenue	Vancouver 8, B.C.
Miss Hilda Blackwell	Box 464	Weyburn, Sask.
Miss Lillian Reay	Room 800, 100 Adelaide St. W.	Toronto, Ont.
Miss Ada Wade	863 - 14th Street W.	Prince Albert, Sask.
Miss Catherine Denholm	10 Steven Court	
	161 Langside Street	Winnipeg, Man.
Miss Athalie Read	Apt. 50, 125 Bold St.	Hamilton, Ont.
Miss Florence Goertzen	Apt. 402, 970 O'Connor Drive	Toronto, Ont.
Miss Flora Whiteford	947 Queen Street, East	Toronto, Ont.
Miss Hazell Davis	5 Sheridan Avenue	Toronto, Ont.
Miss Martine J. van Beek	224 Dunn Avenue	Toronto, Ont.
Miss Catherine Watson	Apt. 6, 5161 Queen Mary Road	Montreal, Que.
Miss Dorothy Lukes	908 Dominion Square Bldg.	Montreal, Que.
Miss Helen Ross	Cecilia Jeffrey Indian School	Kenora, Ont.
Miss Bernice Barker	Lake of the Woods Mission, c/o Cecilia Jeffrey Indian School, Kenora, Ont.	

HOSPITAL VISITORS

Miss Ellen Douglas	618 Fourth Street	New Westminster, B.C.
Mrs. Jessie Anderson	#2, 10458 - 83rd Avenue	Edmonton, Alberta
Mrs. G. W. Bradley	10A Hartman Apts.	Winnipeg, Man.
Mrs. W. B. Leatherdale	3477 Vendome Avenue	Montreal 28, Que.

CHINESE WORKERS

Miss Gertrude Scott	2543 Richmond Avenue	Victoria, B.C.
Miss Grace Lee	849 North Park Street	Victoria, B.C.
Miss Ruth Yeandle	3732 West Seventh Ave	Vancouver 8, B.C.
Miss Susan Yeung	Ste. 3, 440 Main St.	Vancouver 4, B.C.
Miss Annie Wilson, L.L.C.M.	Suite 4, 1386 W. 13th Ave.	Vancouver 9, B.C.
Mrs. Elsie Young	437 East Hastings Street	Vancouver, B.C.
Miss Margaret Near, B.A.	313 Durie Street	Toronto, Ont.
Miss Gee Bun Lee	164 Beverley St.	Toronto 2, Ont.
Mrs. G. P. Louie	1077 Chenneville St.	Montreal, Que.
Miss Lila Schneider	Apt. 6, 5161 Queen Mary Rd.	Montreal, Que.
Miss Kathryn Wu	1077 Chenneville St.	Montreal, Que.
Miss Elsie Lee	671 Pelissier St.	Windsor, Ont.

INDIAN SCHOOLS

Mr. & Mrs. S. T. Robinson	Cecilia Jeffrey Indian School	Kenora, Ont.
Mr. & Mrs. N. M. Rusaw	Indian Residential School	Birtle, Man.

ORGANIZATION STAFF—1960-61

REGIONAL SECRETARIES

Miss May Nutt, Ste. 102, 1972 York St., Vancouver 9, B.C.
Miss Norma Kennedy, 2328-22A St. N.W., Calgary, Alta.
Miss Margaret Boyd, c/o St. Andrew's Presbyterian Church, Saskatoon, Sask.
Miss Ruby Walker, 83 St. Clair Ave. W., Apt. 407, Toronto 7, Ont.
Miss Clare Hanes, Box 583, Huntsville, Ont.
Miss Dorothy Keller, c/o Room 800, 100 Adelaide St. W., Toronto, Ont.

CAMPING IN NOVEMBER

by Miss AGNES GOLLAN, B.A.

Are you a camp fiend? Did you go to camp last summer and have a wonderful time? I expect you still find yourself humming those camp songs and dreaming of the nights around the camp fires.

If you came to Nigeria you could go camping in November or January. Yes, that's right — no snow! (You see, that is our hottest time of the year.)

Camping is something new for our girls in Nigeria, but those who came to the camps which Dorothy Bulmer and I directed, said they enjoyed it. Mboro wants to tell you about it.

"I saw the poster in the Church, and it said there was going to be Bible Study, Games, Drama and Fun. Nne (Mother) said I could go, when I told her it wasn't going to cost anything. All we had to do was to take our own food — we would do our own cooking, too.

When Eke came I got my things all ready. (You probably remember from your Mission Study that the Ibo people have 4 days in their week — Nwko, Eke, Orie, Afo.) I needed cassava, palm oil, yams, peppers, and of course plenty of garri.

You can make a quick meal with garri and hot water, that is like porridge. I got my kerosene lamp, my pail, and my bed-mat and pillow. When I was all ready I piled them all on my head, said good-bye to Nne, Nna (Father), Nne Nne (Grandmother), Nbeke and Kalie and set off. It was three miles to Ohafia Girls' School, but I didn't have to walk by myself. I met Victoria and Patience and Chinyere.

When we arrived, we found we were to sleep in the school dormitories. That was fine, because they had real beds with springs! Other girls had come from the Presbyterian Schools around Ohafia. Our leaders were some of the lady teachers from our schools. We were divided into groups, and we called ourselves after different flowers — Hibiscus, Allamander, Sunny Boys.

Next morning we were up bright and early, but that was no different from home. We went to the stream to take our baths, and carried back water for cooking. Then we had a "Quiet Time". Each of us went off on our own, to read a Bible passage, and think about it and pray. It seemed an awfully long time to be

quiet, but, by the end of Camp, I began to get used to it — in fact, I liked it, and now I try to find time to have it every day. It gives me a chance to talk to God, and He talks to me too. Sometimes as I read the Bible it seems to be speaking right to me.

Camp turned out to be lots of fun. Miss Bulmer taught us to play a new game, called Volleyball, and we had time for dancing too. Dancing is always fun! We all took turns at providing the music on the drums, and shaking the rattles. One girl used to like to beat out the rhythm with a nail and a bottle.

The days passed quickly. Some of us were in the drama group. We learned how to do a better job of putting on a play. Others were lucky enough to do spatter painting. They made some lovely pictures to take home. I'm going to try to do one of my own, when I can get some screening. Our leader showed us how we could make a brush from a coconut husk, and I can easily make some dye from green leaves

good, because it is not always easy for a Christian girl to know what is right — especially when your Father is not a Christian, and he tells you to go to the ju ju shrine and take an egg for a sacrifice.

One thing I thought was kind of queer, and that was our Campfires at night. I thought it was just a waste of good firewood, which someone had to carry in from the bush. Imagine just burning firewood to sit around and look at it! I could have used some of it for cooking! In a way it was kind of nice though — especially when we sang and played some games. We usually only do that when the moon is full, and the nights are really bright.

What I liked best, though, was our last night at camp when we had our candle-lighting service. We all stood around one candle, which symbolized Jesus Christ, the Light of the World. Then we all lit our own candles, and thought of the words of Jesus, as we heard them read to us. 'You are the light of the world — let your light so shine

In Remembrance

Mrs. Edward Hill	Owen Sound, Ont.	Bruce and Owen Sound Presbyterial
Miss Mary Cruickshanks	Ridgetown, Ont.	Chatham Presbyterial
Miss Amy McLean	Ridgetown, Ont.	Chatham Presbyterial
Mrs. J. L. Watts	Galt, Ont.	Guelph Presbyterial
Mrs. Alex McPhedran	Campbellville, Ont.	Guelph Presbyterial
Mrs. N. D. Hall	Elora, Ont.	Guelph Presbyterial
Mrs. William D. MacRae	Dunvegan, Ont.	Glengarry Presbyterial
Mrs. W. J. Gates	Pittsburgh, Ont.	Kingston Presbyterial
Mrs. Neil Campbell	Arnprior, Ont.	Lanark and Renfrew Presbyterial
Miss Jessie McGill	Cobden, Ont.	Lanark and Renfrew Presbyterial
Mrs. A. J. Bush	Montreal, Que.	Montreal Presbyterial
Mrs. W. J. Dougherty	Montreal, Que.	Montreal Presbyterial
Mrs. Robert McKillop	Woodstock, Ont.	Paris Presbyterial
Mrs. Thomas Mauer	Paris, Ont.	Paris Presbyterial
Mrs. John McGill	Paris, Ont.	Paris Presbyterial
Miss Florence Nichol	Paris, Ont.	Paris Presbyterial
Mrs. J. D. McMurphy	South Burnaby, B.C.	Westminster Presbyterial

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“The Children’s Church” In Ireland!

On Saturday, May 28th, 1960, across the sea in Northern Ireland, over one thousand people gathered in the open air on a hill overlooking Larne. The sun shone gloriously, and the hawthorn seemed to cover the Antrim hills with snow. Car after car drew up and the passengers clambered out, to join the growing congregation. There were Sunday School scholars and teachers from over 60 different Sunday Schools. They came from Ballybay in County Monaghan; from Markethill in County Armagh; from the city and from the country. They were gathering there for a truly great occasion. The Moderator of the General Assembly of the Irish Presbyterian Church was about to lay the foundation-stone of the Church that they were all helping to build!

Just before 3 o’clock a procession of Ministers and Elders moved out of the wooden hall, where the Craigy Hill congregation worship, and slowly made their way along the road to the site of the new Church, which is being built on the old Larne Golf Links. The black gowns of the Presbytery were relieved by the white surplices of the Presbyterian Church of Ireland clergy, who had come to wish the new Church well. Proudly, the children and Sunday School teachers watched, as the Moderator laid the stone of the new Church, which the money they had raised for that purpose was now building. Just four years ago, they had started this Children’s Project, when the Rev. Donald Fraser had first asked the children of the Sunday Schools if they could raise £20,000 to build a Church. Now they were over half-way to their target. No wonder that every head was craned to see what was written on the stone!

To the Glory of God

This Foundation Stone Was Laid by the Moderator of
The General Assembly on Behalf of the Children of the
Presbyterian Church in Ireland

By Whose Gifts This Church Was Built

28th May, 1960

“These young people have done what was thought impossible,” said the Rev. J. T. Carson, Convener of Church Extension, in his address following the laying of the stone. He said that the Church was proud of the children, and grateful for their effort. Already, this “Children’s Church” is half-built, and before Christmas the new Church at Craigy Hill will be open for worship.

In most Sunday Schools there is a Special Collection once a month for the Youth Church Extension Scheme, and, from all over Ireland, stories have come in, telling of the many ways by which the children have raised their money. A lad in Belfast walked half-way to work each morning and put aside his bus-fare for the new Church; a 12-year-old girl in Dublin earned

over a Pound, which she sent to her local fund; a Lisburn boy, who was saving a half-crown each week to buy a bicycle, of his own accord stopped saving for this, and brought the half-crown to Sunday School to help build the "Children's Church!" Certainly, the Presbyterian Church of Ireland can be proud of what their children are doing. They are indeed "a host in themselves", and will be an inspiration to others!

(From an Article by Wm. Boyd, in "Women's Work", the Magazine of the W.M.A. and G.A., of the Irish Presbyterian Church)

* * * * *



"— BORN IN A STABLE!!"

by FRANCES D. NUGENT

It was afternoon, on a day not long before Christmas. The dolls, Betty Bride, Sammy Soldier, Molly Mops, and Shem Shepherd, were in a big box in a cupboard in the church.

"I do hope they will get here soon," sighed Betty Bride.

"Me too," said Sammy Soldier, "It's so hot and stuffy in this cupboard! !"

"Yes, and my dress is getting so crumpled," said Betty. "They did say they'd be here this afternoon, didn't they?"

"Yes, they did," answered Molly Mops, "and do be patient! You know as well as I do that when a group of children, like the ones we met yesterday, say they'll come, they'll come. Don't worry."

"Well I wish they'd hurry, that's all," said Betty. "I'm not so sure I like this idea at all. Ever since I was sent to the toy store, I'd hoped I'd go and live in a fine home with a little girl who would love me and care for me. And where am I going? — to that dirty little place down by the train tracks, that's where! !"

"Well look at me," said Sammy. "Here I am, the finest painted soldier around, — and where am I going? — to a little boy who lives in a room at the back of a laundry shop! No air ever gets in there, and no sunshine either."

"Oh, stop it, both of you!" put in Molly Mops. "Betty, you know that the little girl who lives where you are going is sick, and needs

someone like you to make her happy, — and yes, even to help make her well again. And Sammy Soldier, I'm surprised at you. Soldiers are supposed to be strong and brave, — and happy too. Poor little Ying Wu at the laundry has no Daddy, and his Mummy is trying so hard to earn enough money to feed her children. And after all, it is Christmas! !"

"Yes, and Christmas is a time of Christmas trees, and bright lights, and paper and ribbons," said Betty.

"And singing, and laughing, and fun," said Sammy. "A fine Christmas we're going to have! !"

"Oh, come now," said Molly. "It won't be that bad, and if it is, it will be because you made it that way."

"It's all right for you to talk that way, Molly Mops," said Betty. "After all, look at you. You are nothing but a mop, tied together with ribbons and string!"

"And look at your clothes," said Sammy. "They're clean, but they're not new like ours. You're a different colour too, and your brown face won't show the dirt nearly as fast as our tanned-pink ones will."

"You said yourself, it's Christmas, Molly," cried Betty, "and here we are going to places little better than a stable. Christmas is Jesus' birthday, and Jesus was a King — I know, because a Wiseman doll was in the box next to me in the toy shop, and he told me. Anyone knows that Kings always live in palaces. I'm sure He wouldn't want us to celebrate his birthday where we are going!"

"But Betty, that's where you're wrong," came a voice from the far corner of the box.

"What? Why, who is that?" asked Betty.

"It's me, Shem Shepherd," said the voice. "I've been listening to you and Sammy, and I must say I'm surprised at you. Now don't go saying anything about me, either. I know, I was just made from rags — and my clothes aren't very pretty to look at, but like Molly's, they are neat, and clean, and pressed too. When the children were asked to bring toys for other children for Christmas, they were asked to bring what they could. Some were able to bring new toys, like you and Sammy. Others didn't have enough money, and so they picked out their favourite toy and brought that. Molly's Patty cried when she gave her away, but she wanted to, so another little girl would be happy. And my Pete was the same. He gave me away because he said he loved me the best of all his toys, and he knew I'd make another little boy happy at Christmas."

And that part about Jesus living in a place, Betty . . . Jesus *was* a King, yes! He still is — King of kings, people call him. But He never lived in a house better than one made of mud bricks. Often He had no house at all. And Betty, — He was born in a stable."

"Born in a stable! !" exclaimed Betty and Sammy.

"Yes," replied Shem, "born in a stable."

"Oh, pooh!" said Betty, getting over her surprise.

"And pooh from me too!" said Sammy. "Kings don't get born in stables."

"Well this One did," said Molly. "Shem and I know, because his Pete and my Patty were in the same class at Church School, and they've been learning about it there. Sometimes, on Sunday afternoons they used to play Church School, and Shem and I would be in their class. Of course, they never knew we were really listening, but we were, and we learned lots and lots."

"I remember once they told us about Jesus loving little children," said Shem. "And do you know what? They said He loves them all, no matter what colour they are, or who they are, or where they live. He'd love you, Betty and Sammy, just like He'd love Molly and me, — and He loves the little girl down by the tracks, and Ying Wu too."

"And for weeks now they've been telling us the story about the night Jesus was born," said Molly. "Shem, why don't you tell them the story. After all, it's about shepherds and that's what you are."

"Oh yes, please do!" cried Betty and Sammy.

"All right," said Shem, "but I'll have to hurry, because the children will be here any minute now. I've heard the story so often though that I know it from memory — every detail of it. It's the story that the Bible in the Gospel of Luke tells,

you know.

First he tells about Mary and Joseph going to Bethlehem to be counted for the government records. So many people were there that they couldn't find a place to stay. Then a man said they could sleep in his stable in the hay if they wanted to. They were so tired they went in there, and that night Jesus was born.

And then Luke goes on to that part about the shepherds. I know every word of it. He says:—

'And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them. and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, goodwill toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another. Let us now go even unto Bethlehem and see this thing which has come to pass which the Lord hath made known unto us. And they

came with haste and found Mary, and Joseph, and the Babe lying in a manger.—“And that’s the Story.”

“Imagine,” said Betty, “in a stable! !”

“Yes,” said Sammy, “in a stable! It shouldn’t really be so bad at the laundry.”

“Nor by the tracks,” said Betty.

“Oh, careful,” whispered Molly, “the children are coming.”

“Merry Christmas, everybody!” said Shem.

“Merry Christmas, Shem!” said the others.

“Oh, and Shem,” said Betty, “thank you! Thank you for showing me that the best things are not always found in the biggest, or the brightest, or the best places. This

will be a very Merry Christmas.”

(A NOTE TO THE LEADER: This story may be used for dramatization in several ways. Four children may be the dolls, and be at one side of the stage, so that the remaining children in the group may be in the shepherd and nativity scenes, as Shem tells the story. Or, children may be the dolls, and stick or fist puppets may be used to tell the Gospel Story. Then again, the whole story may be told entirely with puppets. However you plan to share the story, do have fun, and do refer to the books “Here’s How and When” and ‘Let’s Play a story’. Their suggestions will be of great value to you.)

* * * * *

AN INTERESTING PROJECT

(The following letter was sent to us by Mrs. D. Thomson, Explorer Councillor, St. Andrew’s Presbyterian Church, Lachine, Quebec, who says “One of our Missionary efforts was sending a parcel to a Children’s Shelter in Germany. The enclosed letter and picture were sent to us by Miss Loos on receiving a parcel. Our girls were so enthusiastic about gathering and packing the parcel that we thought other Explorer Groups might like to hear about it too.”)

Quaker Nadhbarschaftsheim,
Koln, Venloer, Wall 17.

Dear Mrs. Thomson:—

Very many thanks for your letter. I am delighted to tell you that the parcel arrived, quite intact, and the contents in good condition. It contains just the things we are in need of. Soap is such an expensive item, here in Germany, and we are continually needing it for our Day Care Centre, and for the Youth Club, so we are specially grateful for your kind gifts. Also the pins, needles, and thread, are most welcome in the Sewing Room, and the Supervisor of our Sewing Group sends you and the children very many thanks for all these useful things.

In the enclosed photo, you see some of the children who come to our



Day Care Centre. This was taken at Christmas, when they were performing a Nativity Play. We usually have about fifty children attending the Centre. The little ones are here all day. The bigger ones go to school in the morning, and then come along here for their mid-day meal, and stay for the afternoon. They are all children from families where the mother had to go out to work, and they would be very neglected, if they were not taken care of in our Centre. Please thank your girls very much indeed for their welcome parcel. Soap and sewing materials are always most useful,

Sincerely, Hilde Loos.

* * * * *

A SERVICE OF THANKSGIVING

ON

THE 50th ANNIVERSARY OF THE FIRST INTERNATIONAL MISSIONARY
CONFERENCE HELD IN EDINBURGH — 1910

The Queen Mother, Elizabeth, seated in the Royal Pew, was one of the overflow congregation, of 1700 people, in St. Giles Cathedral, Edinburgh, on Sunday, August 14th, who gathered to mark this historic occasion in a solemn Service of Thanksgiving — and to join in the earnest prayer “that the Church will seek to recover the lost unity of the Church of Christ, and proclaim Christ to the uttermost parts of the world.”

The Service opened with a great fanfare of trumpets, followed by a procession of 200 robed Church Leaders from all parts of the world, down the long centre aisle of the grey old Church, and the theme of the Service was based on John 15, the vine and the branches. Six British Christian

Leaders, who had been at that first Missionary Conference, were present at this Service. The Organizing Secretary of the 1910 Conference, now in his 86th year, read the New Testament Lesson. Prayers of intercession were offered, in their own language, by Christians from Asia, Australia, South and North America, Europe, and Africa. This Jubilee Service was arranged for the World Council of Churches, and the International Missionary Council, by the British Council of Churches, and the Service was televised by the British Broadcasting Corporation, and by Eurovision.

The Sermon was given by Bishop Chandu Ray, Assistant Anglican Bishop of Lahore, Pakistan, who declared that the Churches are challenged with obedience to the mission of unity. "We need to be united in true and visible Christian unity. Such common obedience would release spiritual resources beyond our wildest dreams. How long will we tarry?" he asked. Mere co-operation on the basis of "visits" between Churches, the Bishop said, is not enough for a divided world. "The Ministry of the Christian Churches must always be for others, in the same spirit of self-sacrificing, self-giving, love of our Lord," he stressed.

Dr. W. A. Visser't Hooft, (who addressed the Congregation in the absence, because of illness, of the World Council President, Dr. John Baillie), said "The thing that began in Edinburgh, fifty years ago, cannot be adequately expressed in any organizational form. It is something deeper, richer, and wider than any Organization. It lives also in Churches which are not participating in the ecumenical organization. It is the rediscovery of the basic truths of the Church; the restored awareness that it is of the very essence of the Church of Christ to be a gathered, reconciled, people, not for its own sake, but for the sake of the world." Dr. Visser't Hooft paid tribute to the pioneers of the ecumenical movement, "who had to fight for this new and unheard-of thing, that Christians of completely different backgrounds should work and live together, and think of themselves as members of a world-embracing fellowship in Christ." At the conclusion of the Service, the Archbishop of Canterbury, Dr. Geoffrey Fisher, led a "call to praise", for those whose voices were heard at Edinburgh in days gone by.

Preceding the Service, Committee members of the World Council of Churches, and those participating in the Service, were guests of the Lord Provost and the City Corporation of Edinburgh. A Tea was also given at Holyrood House by the Secretary of State for Scotland, at which the Queen Mother was an honoured guest.

* * * * *

LIFE'S SWEETEST SONG!

"God loveth us, in pain or bliss;
Oh, heart be true and strong;

God loveth us, and knowing this,
We know Life's sweetest song!"

400TH ANNIVERSARY OF GENEVA BIBLE 1560-1960

This year marks the 400th anniversary of the printing of the Geneva Bible, the first English Bible to be printed in Roman type and to have the complete system of division into verses with which we are familiar.

The division of the Old Testament into verses was found in the ancient Hebrew Bible, but in the Greek New Testament there was no similar division. From earliest times, the Greek New Testament had been broken up into paragraphs of various lengths. The first person to attempt a division into verses was Pagninus, who introduced into the New Testament verses similar to those now in use, but of greater length. R. Stephens in 1551 published the Greek New Testament, with the present division into verses, and it was this division that was adopted in the Geneva version in English, published in 1560.

The Geneva Bible was so named because the major work of translation was done during the reign of Queen Mary, by Goodman, Coverdale, Gilby, Sampson, Cole and Whittingham, when they were living as exiles in Frankfurt and Geneva. At the time of Mary's death, the work of translation was not completed, and Whittingham, Gilby and Sampson remained in Geneva for one and one-half years to complete the task. The cost of the work was defrayed by members of the church in Geneva, who urged the translators "not to spare any charges for the furtherance of such a benefit and favour of God."

At a time when many new translations are appearing in English, it is well to remember the debt that is owed to the Geneva Bible, which made a significant contribution to the King James Version of 1611 and to all later revisions in English.

The Canadian Bible Society has copies of the Geneva Bible on display at several of its Bible Society stores across Canada and is urging a study of and promotion of interest in the Geneva Bible on its 400th anniversary.

F o r m o f B e q u e s t

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

THE NATIONAL SPECIAL PROJECT



The new Fellowship House, Winnipeg, Man.

* * * * *

God Bless All Folk Tonight!

God bless all those who try and fail,
And all who suffer pain;
God bless all those away from home
And bring them back again.
God bless all honest, patient folk
In cottage and in hall;
And as we need His love and care,
God bless us, one and all !

(Author Unknown)

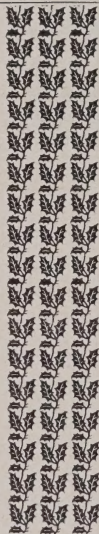
“Merry Christmas—Happy New Year!”

Have You Thought About How To Say It This Year?

Here Is A Timely Suggestion

A Christmas Gift of “*The Glad Tidings*” of Course!!

This is the attractive card which will accompany your gift—or, if you prefer, these cards can be sent to you direct, free of charge, and ready for you to sign and forward to your friends yourself.



With Best Christmas Wishes



To

From

This presents one year's subscription to “**The Glad Tidings**”
issued by the Women's Missionary Society (W.D.), of The
Presbyterian Church in Canada

Remember, too, how broad is that definition of “friends”—the old; the shut-ins; home helpers; old members and neighbours who have moved away; newcomers who might be interested—the list is endless!

Eleven times through the year, this Christmas gift will bring your greetings and remembrance. What else can you find of equal interest and value, for one small dollar bill—little more than the price of a Christmas Card?

How soon can you start your orders coming in?

PRAYER IN THE AUXILIARY

by (MRS. D. A.) MAY C. SMITH

The question of prayer in the Auxiliary Meetings has been the subject of much serious thought and concern on the part of leaders throughout the years. It has always been difficult to get our women to undertake the "prayer" part of our Devotional Periods. Why? The answer is simple. Most of the women have not been trained from childhood to stand on their feet and offer extempore prayers. The spirit may be willing, but the flesh is weak.

In addition to the lack of early training, many of our women are getting on in years; some have suffered illnesses which often leave behind a sudden lapse of memory—with embarrassing results. So the easiest thing to do is to say "No!", when asked to give a prayer. But is that the right way out? I think not! Surely it is true that a well-prepared and "prayed-over" prayer, read by a member, is just as fine in God's sight as one given by some able woman, who can offer a beautiful extempore prayer, even without any previous thought.

In most Auxiliaries, it is the same two or three women who have to be responsible for the Prayers, month after month. That is not good, and it is not necessary. Our work is being hampered and limited because of our lack of prayer. As W.M.S. members, we must come to the point where we realize the truth of this. Some of the most beautiful Prayers

in the world are written prayers. Our friends, the Anglicans, use written prayers on almost all occasions—and I understand that it is almost obligatory, for reasons of timing, to use written Prayers on the air. Let us then, bring this matter of written Prayers out into the open, and realize that there is nothing to be ashamed of in reading a Prayer, any more than in reading a Missionary Paper. There should be no effort made to hide your paper inside the "Glad Tidings", or your Bible.

After all, our Prayer in an Auxiliary meeting should be almost the same as one for our own private devotions. We need not, and should not, use ecclesiastical language. Let your Prayer be simple and unpretentious. Remember, you are the spokesman for a group of Christian women, approaching a loving Heavenly Father; you are not a valedictorian, delivering a speech, and eager to impress an audience. Each woman is praying with you, and the more simple and orderly the Prayer, the deeper the effect.

The next time you are asked to take part in the Devotional service, do say "Yes", instead of "No"! Then go home and prepare what you wish to say, carefully and prayerfully. Write it out in large, legible type; read it over and over, to make it part of yourself; then go to the next meeting with a little prayer in your heart for help, and you and

your Auxiliary will both be blest. And after that first time you will find it much easier!

A few simple points concerning the preparation of your Prayer may be of some help. An orderly Prayer should follow some such pattern as this—1. Introduction — Praise and adoration of a loving Heavenly Father. 2. Thanksgiving for all His goodness — especially for the gift of His Son, the Lord Jesus Christ. 3. Confession of sins and shortcomings. 4. Prayer for the Church; the Minister; the organizations of the Church. 5. Prayer for the Aux-

iliary, and all branches of the W.M.S. 6. Prayer for Missions — Home and Overseas. 7. Prayer for special world-wide conditions and needs. 8. Conclusion.

In order to have more members taking part in the Prayer Service, it might be a good idea sometimes to have one member read a short Prayer dealing with numbers 1, 2, and 3, another, with numbers 4 and 5, and a third member, with numbers 6, 7, and 8. In this way the prayers could be quite short, and perhaps pave the way for a longer Prayer later on.

* * * * *

DID YOU KNOW THAT — ?

—The Churches in Nigeria, planning to give spiritual significance to that country's independence celebrations, as Africa's most populous nation attained political freedom last October 1st, held a united Service of Thanksgiving and Dedication, in Lagos on the Sunday following the declaration of independence. The whole month of September was set aside by the Christian Council of Nigeria as a time of spiritual preparation, in private and public prayers, including all-night vigils. Although Nigeria is predominantly Moslem, Protestant Missionary Work over the past 118 years has made a deep impression, and, local Church Leaders believe, promises continuing growth in the future.

—The British and Foreign Bible Society in Canada is participating in the production of one million Gospels, in 69 languages, for distribution in Africa in 1960. In spite of the wonderful record of service given by the Christian Church in Africa over the years, there are still well over 100,000,000 Africans whose religion is still that of their ancestors and who worship tribal gods. Islam claims 60 million faithful believers in Africa, and, according to recent reports, there are, perhaps, 30,000,000 Christians.

—That Mr. Stephen Okello Ojok of Uganda, by the election of residents of Carshalton, just a few miles south of London, England, has become

the first African ever to be elected to a British Municipal Council. Just four years ago he came to England from Uganda to do general nursing, with a view to studying medicine, and he is now a State Registered Male Nurse — as well as Mr. Councillor Ojok! About five thousand people live in his ward; all are warm in their friendship and approval, although in Carshalton there are almost no coloured residents, and many come to tell him how glad they were that an African was elected to the local Council. Local newspapers recorded that this man had made history, and the “Daily Express”, with a circulation of over four million copies daily, stated — “In Carshalton, Surrey, a medical student is elected to local Council. His name is Stephen Ojok, and he is the son of a retired tribal chief in Uganda.”

Mr. Councillor Ojok is a Christian, who knows that strength is given to those who seek it, and it is in the Christian spirit that he cares for his patients and serves his community. He says “Colour is neither a help nor a hindrance in carrying out my work as a Councillor, and I am hoping to prove this fact to people who might not understand. The problems that one faces in a community are the same whether one is black or white; and it is because I am a local resident, living daily in the community, that I understand and interest myself in these questions.” All fellow Christians wish him well!

* * * * *

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. W. J. HOGG
639 MOSS STREET
VICTORIA, B.C.
PRESS SECRETARY

WESTMINSTER PRESBYTERIAL—The Afternoon Auxiliary of the W.M.S. of Kerrisdale Presbyterian Church, *Vancouver*, entertained their Home Helpers at a Buffet Luncheon, in the Church Hall, arranged by Mrs. A. Goodall, Social Convener. President, Mrs. W. T. Fowler, conducted the informal meeting following, and same of the Officers told of their particular duties in the work of the

W.M.S. Auxiliary. During the Social Period, Miss Jessie Robertson gave two Readings.

The W.M.S. Auxiliary of Fairview Presbyterian Church, *Van-Couver*, enjoyed a picnic at the home of Mrs. Thomas Deas in *West Vancouver*, with lunch served on the lawn overlooking the blue waters of *Vancouver Harbour*. President, Mrs. W. Bitcon, conducted a brief Devotional, and, during the afternoon, several contests were held. Afternoon tea was served on the porch.

This Presbyterial has been great-

ly saddened, and experiences a sense of loss, in the recent death of Mrs. J. D. McMurphy, a faithful Recording Secretary of Westminster Presbyterian for many years. Her cheerfulness under difficulty, and her talent for detail, will long be remembered by those with whom she worked.

ALBERTA

MISS C. G. HILLOCKS

729A-16TH AVE. S.W.

CALGARY, ALTA.

PRESS SECRETARY

CALGARY PRESBYTERIAL — An interesting meeting for all women of the Presbyterian Church in this Presbytery, was held by Calgary Presbyterian in the gymnasium of Grace Presbyterian Church, *Calgary*. The theme was "The Report Speaks", as used at the Annual Council Meeting, held in *Toronto, Ontario*, last May, and the *Alberta* delegates, Mrs. George Anderson and Mrs. Ruby Day reported on what the W.M.S. women of the Church have been accomplishing in the past year. Closing Devotionals were conducted by Miss Dorothy McCombie and Miss M. Moore, the Student Deaconesses at the *Banff* Vacation Schools. Following the forum, Tea was served, convened by Mrs. J. W. Crawford, assisted by leaders of the C.G.I.T., Explorer, and C.O.C. Groups.

The W.M.S. Auxiliary of *Banff* Presbyterian Church met in the home of Mrs. Ernest Hiscock, with Miss Shirley Scott, President of Cal-

gary Presbyterian, Mrs. M. McCallum, and Miss Grace Hillocks, members of the Presbyterian, special visitors. Miss Scott spoke on the work of our W.M.S. Missionaries, and the need of greater financial assistance for this work. She also told of the Annual Council Meeting and the preparation for the two coming Anniversaries. Mrs. S. Peto, President of *Banff* W.M.S. Auxiliary, presented Mrs. Gordon Peddie with a Life Membership and Pin, and Mrs. Hiscock presented to her the gift from Auxiliary members. Mrs. Peddie is leaving *Banff* to join her husband, the Rev. Gordon Peddie, who has recently accepted a Call to a *Winnipeg* Church. Tea was served by Mrs. Hiscock, assisted by Auxiliary members, and Miss Scott closed the meeting with Prayer. During the summer, *Banff* W.M.S. Auxiliary has heard Missionaries of various denominations, among them Mrs. Margaret Evans, a native of *Banff*, who took her Nurses Training, and her Deaconess Training Course in *Toronto*, and is now stationed, with her husband, at *Resitu, Northern Rhodesia*.

W.M.S. Groups of *Calgary* Presbyterian Churches met in Grace Presbyterian Church, *Calgary*, to hear Miss Margaret Kennedy of the *Bhil Field, India*, tell of her work there, and the training of native women for Leadership and Evangelism. Miss Kennedy also spoke at the evening Service of this Church in July.

Miss Kathy Bailie, C.G.I.T. Lead-

er, was sent by the Elizabeth Rae Affiliated Group of the W.M.S. to the W.M.S. Training Centre in Luther College, *Regina*, and Miss Shirley Scott also was an official delegate.

EDMONTON PRESBYTERIAL — At the Annual Women's Camp — Camp Kannawin, *Sylvan Lake* — representatives from *Calgary*, *Red Deer*, and *Edmonton* Presbyterials were present. *Edmonton* had charge of Programme and Arrangements; Mrs. Cathie Campbell headed the Programme Committee; Mrs. Jean Nugent was Camp Director. The Bible Study Theme was "Woman Whom Seekest Thou?" (John 20). Mrs. Jean Sonnenfelt spoke of the work among the Koreans in *Japan*; Miss Hilda Blackwell told of her work as Port Receptionist; at the evening Fireside Hour on the lake-shore, Miss Margaret McLagen led the Sing-Song. Each cabin took one act of the Programme and later all met in the Chapel for Devotionals. The *Edmonton Group* dramatized the trial of Paul before Agrippa (Acts 25 and 26). Mrs. M. McCalum closed with Prayer. Sunday morning service in the Outdoor Chapel was conducted by Miss Iris Ford, *Red Deer*. All left with a feeling of deep fellowship, conscious of the many benefits received from this opportunity of studying and worshipping together.

MACLEOD PRESBYTERIAL — Mrs. H. Harris presided at the semi-annual meeting of this Presbyterial, held in St. John's Presbyterian

Church, *Lethbridge*. Mrs. R. Taylor, *Medicine Hat* led the Devotional Period, and Mrs. M. A. McArthur, *Medicine Hat*, reported on the Annual Council Meeting, to which she was a delegate. Plans were made to hold a Leadership Training Course in *Lethbridge* this Fall. Supper was served by the ladies of the congregation.

RED DEER PRESBYTERIAL — Mrs. P. Weber presided at the meeting of this Presbyterial in *Carstairs* Presbyterian Church, when Devotionals were given by Mrs. W. S. Calder, of *Innisfail*, and Miss Iris Ford, Deaconess of *Red Deer*. Mrs. Ruby Day and Mrs. G. Anderson reported on Council Highlights. After discussion, a Resolution was passed that a Promotion Secretary be appointed to help in keeping the interest of the girls, after they have reached the limit of Girls Organizations.

PEACE RIVER PRESBYTERIAL — The semi-annual Meeting of *Peace River* Presbyterial was held in the Presbyterian Church of *Fort St. John, B.C.*, with Mrs. J. Graham presiding, and representatives present from the Auxiliaries of *Grande Prairie*, *Dawson Creek*, *Fort St. John*, *Wanham*, *Brownvale*, and *Blueberry Mountain*. Enthusiastic Reports of the W.M.S. Training Centre at Luther College, *Regina*, were given by those attending — Mrs. J. Meier, *Fort St. John*; Mrs. E. Thompson, *Brownvale*; Mrs. R. G. Tomlinson, *Blueberry Mountain*. Supper was served by the *Fort*

St. John ladies in the new Christian Education Building. This beautiful building was dedicated that evening, with all the Ministers of *Peace River* Presbytery taking part, as well as the Rev. W. O. Nugent, Superintendent of Missions, from *Edmonton*.

SASKATCHEWAN

MRS. W. W. DOUGLAS
307-2ND STREET
WEYBURN, SASKATCHEWAN
PRESS SECRETARY

MOOSE JAW PRESBYTERIAL — The C.G.I.T. "Eagles" Group, at their Mothers and Daughters Banquet in the Church Parlours of Knox Presbyterian Church, *Weyburn*, entertained many Mothers and Guests. Ladies of the Federation and other Church Groups catered for the affair, and the Rev. J. R. Carroll, B.A., gave the Grace and pronounced the Benediction. Margaret Pope gave the Toast to "The Queen", and Margaret Turner proposed the Toast "Our Mothers", to which Mrs. Mabel McDonald replied. Mrs. Cathcart led a Sing-Song while the tables were cleared.

The Graduation Ceremony then proceeded, and Mrs. Carr, Leader of the C.G.I.T. Group, told of Barbara Staveley, the Graduate, and her past association with C.G.I.T., following which, the Rev. Mr. Carroll spoke of Barbara's association with her Church. Barbara's Graduation Pin and Certificate were presented by Mrs. Carr, and Mrs. G. Turner, President of the Ladies Federation,

then presented her with a corsage of blue-and-white carnations. The White Lanyard Ceremony followed, with Graduate Barbara Staveley presenting to Margaret Pope the white lanyard which showed she had completed three years of C.G.I.T. work, and is now fifteen years old.

Each member of the C.G.I.T. Group spoke briefly on the life of one of our Presbyterian Missionaries, and the last speaker told of Miss Mary Sherrick, B.A., B.Ed., whose home is in *Weyburn*, and who served at *Amkhut* in the Bhil Field, under the Women's Missionary Society, and will soon be returning from her leave-of-absence to her important work there. Miss Sherrick showed pictures of the Bhil people, their customs and surroundings, and spoke of her work on that Mission Field.

MANITOBA

MRS. R. A. DAVIDSON
315-12TH ST.,
BRANDON, MANITOBA
PRESS SECRETARY

BRANDON PRESBYTERIAL — The W.M.S. Auxiliary of St. Paul's Presbyterian Church, *Hartney*, met at the home of Mrs. P. Hopkins with Mrs. J. G. McBurney presiding. Mrs. W. Duthie and Mrs. P. Hopkins conducted the Devotions. The study was taken by Mrs. J. G. McBurney, "The Problems found by Africans today." At the close of the meeting, Mrs. J. C. Duthie presented Mrs. A. Turnbull with a Life

Membership and Pin. Mrs. Turnbull will be leaving *Hartney*, making her home with her son-in-law and daughter, Rev. D. and Mrs. Smith of *Neepawa*.

A C.G.I.T. Mother and Daughter banquet was held in St. Andrew's Presbyterian Church, *Brandon*, to honour two graduates, Shirley Fraser and Pat Foster. Mrs. O. Stapleton, Leader, was in charge of the programme. Guests included the graduates and their mothers; Rev. and Mrs. R. Cochrane; Mrs. E. W. Harper, Presbyterian Girls' Organization Secretary; Mrs. F. MacKay, Auxiliary President; Mrs. E. Leeson, Past President of *Brandon* Presbyterial; Mrs. Arbuckle, Assistant Leader; Miss Jean MacKay, C.G.I.T. Board Representative; Mrs. T. Black, C.O.C. Leader; Miss Jean McLure, Explorer Leader; the graduating Explorers, and their mothers. The Toast to the Mothers was given by Sandra Brown, and Mrs. H. Raymer replied. Carol Stapleton thanked the Auxiliary for the dinner, served to the forty-two guests assembled. Rev. R. Cochrane brought greetings from the Church. Mrs. E. Harper spoke on Camping. Mrs. F. MacKay and Mrs. E. Leeson brought greetings from the W.M.S. The C.G.I.T. Group presented the graduates with Pins, and Mrs. MacKay presented them with a gift from the Auxiliary. Both girls plan on returning in the Fall as Assistant Leaders. After a Sing-Song, Mrs. O. Stapleton explained the C.G.I.T. program. In the Sanctuary,

eight members of the Explorers graduated to C.G.I.T., and during a Lanyard Ceremony, Judy Smith, Carol Raymer and Marilyn Eggleton, received their Lanyards. Rev. R. Cochrane was Guest Speaker.

HAMILTON AND LONDON

MRS. GEORGE CLELAND

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PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL — Miss Winnifred Munro, President of the Tolmie Memorial Auxiliary of the W.M.S. of *Port Elgin* Presbyterian Church, presided, and Miss I. Gingrich conducted the Devotional, when the Study Book was presented by Mrs. Arthur Burgess and Miss Mabel Dick. At the joint meeting with the C.G.I.T., which followed the W.M.S. Auxiliary meeting. Miss Muriel Ely presided and Miss Munro addressed the girls on the command, "Go-Teach-Tell." Nancy Porter gave the Bible Lesson; readings were given by Lois McSween and Joyce Sweiger; and Alison Gorral sang. Eight of the girls received their badges, and four, their lanyards. There are eighteen girls in the C.G.I.T. Group, and their Leader is Mrs. T. Archer.

Mrs. John Trewin, of the *Nigerian* Mission Field, was Guest Speaker at a recent meeting of the W.M.S. Auxiliary of Tolmie Presbyterian Church, *Port Elgin*, when guests were present from *Paisley*, *Glamis*, *Tiverton*, *Southampton*, and the local Churches of *Port Elgin*. President Miss W. Munro, was in the

Chair, and the Devotional Period was given by Mrs. Hugh McKenzie and Mrs. David Bryce. Miss Margaret Clark introduced the Speaker, who gave an informative and interesting talk on her work among the people of *Nigeria*. The Quartette—Misses Marilyn Scott; Ann Doll; Jean Muir; and Pat Porter—sang, and a Social Hour was enjoyed at the close of the meeting.

HAMILTON PRESBYTERIAL — The Explorers Group of New Westminster Presbyterian Church held a Mother and Daughter Banquet in the Church Hall, when Mrs. Oscar Quinsey, Explorer Secretary of *Hamilton* Presbyterial was Guest Speaker. Miss Diane Heiman, Counsellor, received the guests, assisted by Chief Explorer, Leslie Ferguson, and the Keeper of the Log, Sigrid Fishbuch. Mrs. Wm. Johnston, President of the Senior Auxiliary of the W.M.S. presented Achievement Stars to Carol and Sigrid Fishbuch, Leslie Ferguson, Lyne Reynolds, Marie Deardon, Lucy Craig, and Yvonne Rayner. Miss Ferguson also received two Seals for exceptional work.

When the Young Women's W.M.S. Auxiliary of New Westminster Church, took charge of a meeting of the Senior W.M.S. Auxiliary, Miss Beverley Bannerman, led the Devotional Period, and Mrs. T. G. Marshall presented a framed Life Membership Certificate to Mrs. Fred Hall. The Playlet, "Safari in Africa" was presented by Misses Pat Logan, Dorothy Johnston,

Lorna Ormerod, Beverley Bannerman, Judy Craig and Jean Ross.

LONDON PRESBYTERIAL — The Annual Home Helpers Meeting of the W.M.S. Auxiliary of St. George's Presbyterian Church, *London*, heard Miss Annie Dunstan, as Guest Speaker, teacher of the hard-of-hearing. She told of her work at the Oral Class, set up by the *London*, Board of Education, following the research done during World War II, and of the good adjustments to living made by both children and adults, who learned speech-reading by the Jena Method at these classes, which stressed the three R's — Relaxation, Rehabilitation, and Responsibility. All who have gone through these classes have found a place in world and community living.

This Meeting began with Luncheon, followed by Devotions by Mrs. Peter B. Reed, and was a time of great spiritual value and interest to all present.

STRATFORD PRESBYTERIAL — At the Conference of this Presbyterial, The Rev. Donald Archibald, Moderator of Presbytery, brought greetings, and Mrs. Thomas Near welcomed the delegates. Afternoon Devotionals were conducted by Mrs. George Lamont, and Mrs. John Vivian, of *Mitchell*. Evening Devotions, by Mrs. Cecil Murray, and Mrs. William Hill, of *Avonton*. Miss Louise Mitchell, and five members of *Exeter* W.M.S. Auxiliary, gave the musical programme, accompanied by Mrs. John MacArthur.

TORONTO AND KINGSTON
MISS ELIZABETH ROBERTSON
8 CROWN PARK ROAD
TORONTO 8, ONTARIO
PRESS SECRETARY

ORANGEVILLE PRESBYTERIAL—Mrs. Norman Caswell, Vice-President, presided in the absence of the President, Mrs. R. D. Fraser, when the Executive of Orangeville Presbyterian and Presidents of local Auxiliaries met in Tweedsmuir Presbyterian Church, *Orangeville*, to plan for their Fall work. Following the Devotional Period, the Special Anniversary Project, building a Nurses' Residence on the *Bhil Mission Field, India*, was discussed, and it was decided that each local Auxiliary should work out a way to contribute to this effort in January 1961. The Home Helpers Secretary, Mrs. Martin, stressed personal visits to the Home Helpers in every congregation; Mrs. Sutton, Welcome and Welfare Secretary, asked that records be kept of all visits and phone calls, and recommended two booklets for sick and shut-ins, "Strength From Above", and "Book of Cheer". Literature Secretaries can order these from the Publications Department, *Toronto*.

Mrs. Frank Gamble, *Waldemar*, Girls' Organization Secretary, reported a Young People's Rally to be held in *Hornings Mills*, which will include Sword Drill Competition and a good film. The Sectional Rally will be held in *Dundalk, Ont.*, and the Rev. John Elder, of Demerara,

British Guiana will be the Guest Speaker. The Nominating Committee for 1961 was appointed — Mrs. H. B. McInnis; Mrs. C. Mills; Mrs. Fred Harcourt; — and Mrs. Norman Caswell was appointed to accompany the President to the Synodical Meeting in *Toronto*. The meeting closed with Prayer.

WEST TORONTO PRESBYTERIAL — When the Pringle Auxiliary of the W.M.S. of *Brampton* Presbyterian Church celebrated its 75th Anniversary, the Rev. Stephen and Mrs. How, natives of *Formosa*, had charge of the Morning Service in the Church, and, on a later afternoon, a Meeting was held. President, Mrs. A. Thomson, presided, and welcomed members and guests, and the Soloist was Mrs. Ewen Davidson. Mrs. John McFarlane, President of *West Toronto* Presbyterian, was Guest Speaker. Greetings were brought by the Rev. Wm. Weir, B.D., Minister of *Brampton* Presbyterian Church; the Rev. G. L. Royal, B.A., of *Norval*, Moderator of *West Toronto* Presbytery; and the Presidents of the W.M.S. Auxiliaries of sister Churches in town, and Presbyterian Churches nearby. At the Anniversary Dinner following the Meeting, the Birthday Cake, baked and donated by Mrs. T. Patterson, was cut by Mrs. W. Woodill, a member of this congregation who recently celebrated her 101st birthday. A Trio, composed of Miss Connie Linder, Miss Kathy Moorhead, and Miss Joan Weir, sang during the Supper Hour.

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The Glad Tidings

DECEMBER

1960

VOL. XXXVI



MILLER SERVICES



"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them — and the angel said unto them — Unto you is born this day in the city of David, a Saviour, which is Christ the Lord." (Luke 2: 9 and 11)

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No. 11

THE ADVENT HOPE

by

THE REV. WILLIAM FITCH, M.A., B.D., Ph.D.



REV. WM. FITCH

(Dr. Fitch is the Minister of Knox Presbyterian Church, in Toronto, and, before coming to Canada, he was Pastor of the congregation of Springburn Hill, one of the largest parishes in Glasgow, Scotland. His voice is familiar to many through the Radio Programme "Faith For The Day", on which the following address was originally given. We are privileged to present it to our readers this Christmas-tide through the greatly-appreciated kindness of Dr. Fitch.)

BETHLEHEM can only be understood completely when we set it within the floodlight of the Second Advent. It is the Second Coming that most truly interprets the first. The Babe, Who was born in Bethlehem two thousand years ago, is the King of kings, and Lord of lords.

"Our God, Heaven cannot hold Him, nor earth sustain,
Heaven and earth shall flee away, when He comes to reign".

That is the essential message of all the great Christian Carols. It is the message of all the Bible. We proclaim, on the authority of the revealed

Word of God, that Jesus of Nazareth, Who was born of the pure Virgin, and Who suffered under Pontius Pilate, Who ascended into Heaven, and sitteth on the Right Hand of the Throne of God, will from thence come to judge the living and the dead. That is the message of Advent.

That is the message which the Christian Church throughout all the earth today proclaims. This, and this alone, is the hope of all mankind. "This same Jesus shall so come in like manner as He was seen to go." It is by this hope that the Church conquers. It is in the faith and comfort of this hope that the Church will endure unto the end. Let me remind you again about some of the wonderful emphases of the Bible, concerning the coming of the Lord.

First of all, think of The Promise Of His Coming. He Himself says:—"The Son of Man will come in the glory of the Father, with His holy angels." This promise is repeated constantly throughout the entire Book. It is to be found all through the Old Testament. Israel waited for a victorious Messiah to appear, One who would re-establish the kingdom of Israel, and deliver His people from their enemies. They could never understand why their Messiah should be a suffering Messiah. They wanted to look beyond that to the throne and to the kingdom. What they did not understand was that Christ would appear in His glory, only after He had suffered on the cross. All this comes into fullness of focus in the perfect light of the New Testament. There, it is constantly affirmed that He will return.

It has been calculated that no less than 319 verses — that is one out of every 25 verses in the New Testament — are devoted to the return of Christ. That means that few Biblical doctrines surpass in importance this doctrine of His second coming. Our Lord Himself gave it obvious priority. He spoke of it at length and frequently. His great eschatological discourses emphasize the promise of His coming. The parables that He taught — for example, of the Ten Virgins, or the Talents, or the Closed Door — all indicate the same grand design. They all speak about His coming again. And when we recall how literally the prophecies of His first coming were fulfilled, surely we must recognize that the prophecies concerning His second coming are going to be as literally fulfilled again.

It was prophesied that He would be born of a Virgin; that He would be born in the family of David; that He would be born at Bethlehem; that, at His birth, little children would be massacred; that He would grow up in Galilee; that He would make His entry into Jerusalem seated on an ass; that He would be betrayed by one of His intimate friends; that He would be sold for thirty pieces of silver; that His feet and His hands would be

pierced; that His garments would be divided and drawn by lot; that He would suffer, and rise again. All this was prophesied centuries before the Advent of the Lord. And all these things were fulfilled. If that be so, it is surely wisdom to believe that the predictions and promises concerning His second coming, written by the same Prophets, given under like inspiration, have an equal authority, and will also be fulfilled as literally.

Our Lord Himself declared — “I tell you of a truth, until heaven and earth pass away, not one iota, not one stroke of a letter, shall pass away from the law until all have been fulfilled.” Then He added, after He had given His own prophesies concerning the end of time, “Heaven and earth shall pass away, but My Word shall not pass away.” This is the promise of His coming. It is bound up totally with the promise of His first Advent, which was so literally fulfilled in the fulness of time at God’s appointed hour. Similarly, His coming again is promised, and the promise is bedded at the very heart of the revelation of God’s own Word. Shall the God, Who has so wondrously fulfilled His Word in the past, fail to fulfill that Word now? Nay, verily, let God be true, and every man a liar! God’s Word shall stand. Our Lord shall come as He has promised, in the Glory of the Father, with the holy angels.

We think also of The Purpose of His Coming. Why must He come again? Why is it that the King is coming to His own? The answer is that Christ returns to complete His work. There is, of course, nothing to be added to the expiation of sins effected at Calvary. There, the work of redemption was fully completed. The atonement then made was final and forever. Nothing more needs to be done in order to have a sinner forgiven. At the same time, we recognize that all the plans of God are not completed. He has crowned His Son with glory and honour, because of the death which He suffered, and has left nothing which is not put under Him. “Nonetheless”, adds the Epistle to the Hebrews, “we do not yet see all things subjected to Him.” It is this that we are to see when He comes again. When the time of God’s patience shall have elapsed, the unrolling of the Divine plan will become manifest, and Christ Jesus shall appear in order to complete His work and perfect His ministry.

There are three realms in which that work has yet to be perfected. First of all, He comes to deliver His own. Hear His Word — “When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh.” Secondly, He comes to judge the world. “The Lord Christ shall be revealed from Heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey

not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." And thirdly, He comes to establish the eternal reign of justice and peace. If the second coming of Christ were not to be, and if His coming were not to produce this triple result, there would be no true Christian philosophy of history, or of time, or of eternity. The Church, now undergoing the assaults of the Enemy, and persecution of the world, would never be delivered. Unbelievers would continue indefinitely in sin, and the reckoning of accounts would never take place. Evil would continue to reign on the earth. But, against all this, we have the promise of His coming. He comes to reign. He comes to perfect the work in righteousness. "Behold, I come quickly, and my reward is with Me, to give every man according as his work shall be." It is impossible, I repeat, to read the New Testament without recognizing that the climax of the ages is before us, and that it will be at the time of the coming of the Son of Man.

Now, let me say a word also about Our Preparation For His Coming. I believe that every true disciple of Jesus Christ will eagerly anticipate this day — and anticipation ought to promote growth in sanctification. The true disciple of Christ, in the light of the blessed hope of the appearing of the great God and Saviour, Jesus Christ, will give himself to watchfulness and preparedness. He will ask of the Holy Spirit to be blessed with zeal and fidelity, with prudence and discernment, with courage and faith, with patience and sobriety, with decisiveness and other-worldliness. He will set himself to purify himself from ungodliness and worldly lusts, and will give himself to the pursuit of holiness, and a life well-pleasing to God. This is how to prepare. "The end of all things is near. Therefore, be wise and sober, and watch unto prayer." (Peter, 4:7)

And we must occupy "till He come." We must work "for the night is coming." We must proclaim Him as "the only Saviour". In the light of this most blessed Advent Hope, may we one and all be found faithful through all our days.

"He comes again! O Zion, ere thou meet Him
Make known to every heart His saving grace;
Let none whom He has ransomed fail to greet Him,
Through thy neglect, unfit to see His face.
Publish glad tidings, tidings of peace;
Tidings of Jesus, redemption and release."

(Faith For Today)

PRAYER

by MRS. MILDRED GEHMAN, Reg.N., M.A.

Vellore Christian Medical College, Vellore, South India

Our Father, we thank Thee with all our hearts for Thine unspeakable Gift — for the birth, and life, and death, and resurrection, of our Lord and Saviour, Who humbled Himself, and came down to earth as a little child, to seek and to save that which was lost. Dear Lord, we kneel before Thee in reverence, humility, and thanksgiving.

Deepen our sympathies, and enlarge our vision, that we may seek out those who know not Thee, and tell them of Thy wondrous love, and of the Saviour who died for them. We think especially of the new Christians, at home and on the Mission Fields, and we pray that they may have grace and strength to withstand persecution, and to be able to go forth, knowing the peace that passeth all understanding.

We ask Thy blessing upon the work of the Women's Missionary Society, and on all who serve, both at home and abroad. Fill each one of us with Thy Holy Spirit, and grant us Thy wisdom, that we may be able to lead many to Thy throne of grace. Grant that Evangelists, Teachers, Doctors, Nurses, and others who are needed, may hear and accept Thy call to take Thy Gospel wherever the need is great.

O Lord, our God, grant us grace to desire Thee with our whole heart, that, so desiring Thee, we may find Thee, and so loving Thee, we may rejoice in Thee forever. We pray that all who hear may come to know Thee, and that all who know Thee, may witness to Thee in spirit and in truth. Help us to know Thy will, day by day, that we may not be led astray. Forgive us, where we have failed, and strengthen us for the task ahead.

We pray especially for the Doctors and Nurses who are overburdened, in Vellore, Jobat, Ludhiana; that our Indian Staff may feel called to serve where they are, even though salaries are low; that Thy work in these Fields may go forward. Grant them courage to do Thy will, and to make Thy name known. We ask all in the name of our Lord and Saviour, Jesus Christ, Amen.

“Love came down at Christmas,
Love all lovely; Love Divine;
Love was born at Christmas,
Star and angels gave the sign.”

(Christina Georgina Rossetti)

The Rebellious Shepherd

by LOUISE A. REITH, M.A.

(The inspiration for this beautiful, and unusual, Christmas story came to Miss Reith from our Cover Picture, and particularly from the awed and questioning look of the young lad with the Shepherds, who gazes upward at the radiant vision — wondering, and scarcely believing that he does not dream!)

“PEACE ON EARTH. Goodwill to men!” How lovely the words of the Angels’ song! How sadly they echo in the world today. Those words may have sounded reasonable to the shepherds on the hills outside of Bethlehem. Doubtless they were men of goodwill, but in this world of 1960 . . . !”

Have you ever heard thoughts like that expressed? — Or thought them?

Let us hear the story of that first Christmas night as one of the shepherds might have told it some years later.

“My name is Nathan. I was a shepherd on the hills outside of Bethlehem that first Christmas night — a rebellious shepherd. I didn’t want to be a shepherd on the hills! I wanted to be in the streets of Jerusalem. I had lived in Jerusalem as a child, until my mother and father died. Then, the only home there was for me was with my uncle, a shepherd who lived near

Bethlehem. I loved my uncle and his wife. They were good to me, but I missed the excitement of city life. Often I thought of the discussions I had listened to among my father’s friends. Many times I had heard such questions as — ‘How long will Palestine submit to Roman rule?’ ‘How long continue to pay taxes to a foreign power?’ We young boys would watch the Roman soldiers in the streets, and pretend we were a great army, strong, and able to send them home. Like our fathers, we hated to think that a nation, so favoured by Jehovah, should be ruled by a heathen nation. My father remembered well the siege of Jerusalem in 37 B.C. — that, he said, was ‘fearful in its chapters of horrors.’ Yes, I was a rebellious shepherd; rebellious about being a shepherd; rebellious about being a subject of a foreign power!

As I lay on the ground that first Christmas night, looking up at the bright shining stars, I tossed about. What could a poor shepherd do to free his people? I listened to the other shepherds discussing the decree that every man go to his own city to be taxed. How much? More than they could afford, no doubt. Like my father and his friends, they too rebelled at the Roman yoke. Yet like him they said, ‘When Messiah

comes — all will be well.' But when? I had no patience. 'Why can't we do something now?', I said angrily. My uncle turned to me in surprise. 'Patience, lad,' he said in his gentle voice. 'Go to sleep and be ready for your watch.' I turned over. 'Patience!' I had none! Nevertheless the warmth of my shepherd's cloak, the fresh air, and the hum of voices made me drowsy. I went to sleep.

I seemed scarcely to have closed my eyes, when I was sitting upright staring into brightness such as I had never seen before. There seemed to be voices, too. What were they saying — 'Glory to God!' 'Peace!'

Peace? What peace? Then — 'Unto you is born this day in the city of David, a Saviour, Christ the Lord.' Had the Messiah come? My uncle was shaking me. 'Did you hear, lad? Come, let us go to Bethlehem.' I stumbled to my feet, saying gruffly, 'Maybe it was just a dream.' My uncle shook his head. 'Come and see!' he said, and began to run towards Bethlehem.

I followed him. I, too, saw the star, which seemed to move before us into the streets of Bethlehem until we came to a stable; then it stopped. Over a stable! And we had thought it might be the place where the Messiah was born. I turned back in anger — the others went in. I wandered about the streets of Bethlehem. The light of the star was bright, but over a stable! Blind with disappointment, I rushed back to the hillsides and the sheep. For one brief moment I had

hoped — now things looked blacker than ever.

After a time my uncle came back to the hillside. There was a look of utter peace on his face. He looked at me pityingly. 'Why did you turn back, lad? Why didn't you come in? I believe that Child is in truth the promised Messiah.'

'Oh!' I said. 'It couldn't be — not born in a stable. How can you shepherds be so simple as to believe that! You haven't seen the splendour of the Roman legions.'

Still pityingly my uncle said gently, 'You, lad, haven't seen the Child! I beg of you. Go and see for yourself.'

For several days I determined not to go, but I went, trudging alone over the hills to Bethlehem. It was night again, when I reached the stable, and the star still shone over it. Outside, people spoke in awed tones. As I stood in the shadows hesitating, I was aware of a commotion nearby. I turned and saw splendour to rival that of Rome. Surely these must be Kings! What magnificent robes! With what dignity they descended from their camels, and entered the stable. I tiptoed after them.

At first my eyes were on the Kings, but soon I, too, was looking, as they were, at the Child lying in His mother's arms. I saw those great men, of different colours, from different lands, kneeling as they offered priceless gifts. In imagination I saw my uncle, and the other shepherds, kneeling there too — the rich and the poor. I realized I was

on my knees. For some reason I thought of the hated Roman soldiers. If they were here — would they, too, be kneeling? Somehow, I thought, they would, and strangely I could not find it in my heart to hate them anymore. I returned to the hills less rebellious, and resolved to be a faithful shepherd.

For years we heard little more of the Child, except that His parents had to flee with Him into Egypt to save His life. Often I wondered about Him. Some years later we heard rumours of a Teacher, who went about teaching people to love and not to hate, and claiming to be the Son of God. Then we heard that

Teacher was crucified, like a common criminal, but, as He died He prayed to God, whom He called Father, to forgive those who had crucified Him. When I heard this, I thought of the night I had been in the stable in Bethlehem. Still later, when I heard that some of His followers were saying that He had risen from the dead and was indeed the Messiah, the Saviour of the world, I could not but believe. He had led no armies to free us from our oppressors, but, in my heart, I was sure that if only people knew, and really followed him, hate and war could not be, and peace would reign among men."



THE LITTLE CHRIST CHILD

There was a cheer at the inn, with windows alight,
But no room to offer a child that night—
The little Christ-Child, so tender and small;
They made Him a couch in the cows' rough stall.
They covered Him there in the manger's straw;
Only the humble cattle saw.
Warmth in the village, cheer at the inn.
And the straw in the manger scant and thin;
But the angels sang on a hill near by,
And a gold star rose in the winter sky:
His mother pillowed Him on her arm,
And the little sleeper was glad and warm.
Hundreds and hundreds of years have gone,
And still the angels are singing on;
Still the light of that lovely star
Over the world hills shines afar;
Still into hearts where love is bright
The Christ-Child enters on Christmas night!

(Selected)

De Miracles of De Season

Whosoever, on ye nighte of ye nativity of ye young Lord Jesus, in ye great snows, shall fare forth bearing a succulent bone for ye loste and lamenting hounde — a wisp of hay for ye shivering horse — a cloak of warm raiment for ye stranded wayfarer — a bundle of fagots for ye twittering crone — a garland of bright berries for one who has worn chains — gay arias of lute and harp for all buddled birds who thought that song was dead — and divers lush sweetmeats for such babes' faces as peer from lonely windows —

To him shall be proffered and returned gifts of such an astonishment as will rival the hues of the peacock and the harmonies of heaven, so that, though he live to ye greate age, yet shall he walk upright and remembering, as one whose heart shines like a greate Star in his breaste.

(From an old Manuscript — Author unknown.)

The Light of All The World!

A little light in Bethlehem
No larger than a candle's flame;
A wee white light in Bethlehem
Silver and small it came.
And many slept, and did not see
The faint far gleam unfurled,
The little light that grew to be
The Light of All The World!

(Selected)

FINANCIAL REPORT

January - September 1960

Receipts		1959	1960
Synodical Givings			
British Columbia	\$	3,100.00	\$ 3,101.80
Alberta		3,700.00	3,684.00
Saskatchewan		2,025.21	3,082.17
Manitoba		3,985.85	4,919.00
Hamilton and London		46,353.22	49,573.15
Toronto and Kingston		46,594.70	47,061.70
Montreal and Ottawa		25,300.00	26,439.50
		\$131,058.98	\$137,861.32
Individual Gifts			7,010.16
			\$144,871.48

Disbursements		
National Missions	\$	77,973.67
Overseas Missions		97,765.47
Organization		31,009.99
Publications		11,029.43
Administration		18,956.77
Insurance and Taxes		213.24
Students		1,175.00
Christian Literature		11,012.00
Grants		1,185.00
Synodical Grants		1,160.30
Council Meeting		5,001.15
Visual Education		2.70
General Contingency		88.50
		\$256,573.22
Payments from Individual Gifts		1,890.45
		\$258,463.67

Has This Been Discussed In Your Group?

A CHALLENGE TO ALL!

TO ALL MEMBERS OF THE WOMEN'S MISSIONARY SOCIETY (W.D.)

"MONEY PLAYS A LARGE PART IN THE LIFE OF THE CHURCH. CHRIST SAID MORE ABOUT IT, AND ITS RELATION TO LIFE, THAN MANY OTHER THINGS."*

In order that our Society may carry out its responsibility for its share in the work of the Church, we are compelled to speak in terms of money. We are reminded on every hand that Christian stewardship should be expressed in terms of prosperity, which means that givings to maintain Christian work should be in proportion to the increased blessings we have received. Canada is greatly blessed.

We have to face the fact that last year the contributions of the Women's Missionary Society (W.D.), although slightly increased, failed to meet the increasing costs and needs.

You can see that in reality we failed. We have not really challenged our members when we have failed.

This, then, is our challenge for the closing months of 1960. To do the work of 1960 as estimated, requires 25% more than was contributed in 1959. For example—

A group that contributed \$	100.	in 1959	should contribute \$	125.	in 1960
" " " "	200.	" " " "	" " " "	250.	" "
" " " "	500.	" " " "	" " " "	625.	" "
" " " "	1,000.	" " " "	" " " "	1,250.	" "
" " " "	2,000.	" " " "	" " " "	2,500.	" "

At this time we would ask all members of all groups to consider seriously what extra effort can be made, to bring individual commitments and group commitments into line with the above stated need.

"STEWARDSHIP IS PARTNERSHIP WITH CHRIST IN CHRISTIAN EFFORT"*

* (from the writings of Rev. Stanley C. Matthews)

Yours sincerely,

Mrs. Lance B. Beath,
Secretary

Christmas Service of Worship

Prepared by (MRS. CHARLES) AGNES LeCOCQ
Fort William, Ont., Manitoba Synodical

THE SHEPHERDS saw the young Child, with Mary, His Mother, and fell down
and worshipped Him

*"And today the whole glad earth
Praises God for that Child's birth,
Long ago on Christmas.
For the Life, the Truth, the Way
Came to bless the earth that day,
Long ago on Christmas."*

Opening Hymn — No. 177 — verses 1, 2, 4 and 5

"As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious Lord may we
Evermore be led to Thee.

As with joyful steps they sped,
Saviour, to Thy lowly bed,
There to bend the knee before
Thee, Whom heaven and earth adore;
So may we, with willing feet,
Ever seek Thy mercy-seat."

Responsive Scripture Reading — St. Luke 2 — verses 1-20

Leader—"And it came to pass in those days, that there went out a decree from
Caesar Augustus, that all the world should be taxed.

Group—(And this taxing was first made when Cyrenius was governor of
Syria.)

Leader—And all went to be taxed, every one into his own city.

Group—And Joseph also went up from Galilee, out of the city of Nazareth,
into Judaea, unto the city of David, which is called Bethlehem; because
he was of the house and lineage of David.

Leader—To be taxed with Mary, his espoused wife, being great with child.

Group—And so it was, that, while they were there, the days were accomplished that she should be delivered.

Leader—And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Group—And there were in the same country, shepherds abiding in the field, keeping watch over their flock by night.

Leader—And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

Group—And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people.

Leader—For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.

Group—And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

Leader—And suddenly there was with the Angel a multitude of the heavenly host praising God, and saying,

Group—Glory to God in the highest, and on earth peace, good will toward men.

Leader—And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which has come to pass, which the Lord hath made known unto us.

Group—And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

Leader—And when they had seen it, they made known abroad the saying which was told them concerning this child.

Group—And all they that heard it wondered at those things which were told them by the shepherds.

Leader—But Mary kept all these things and pondered them in her heart.

Group—And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."

Hymn No. 169 — verses 1, 2 and 3

"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by:
Yet in thy dark streets shineth
The Everlasting Light;
The hopes and fears of all the years
Are met in thee tonight."

Meditation—

Seven hundred years before, Micah had prophesied that He that was to be "the ruler in Israel, whose goings forth are of old, from everlasting", was to come out of Bethlehem.

We should note how many decrees and deeds of men, unconscious of God's

purpose and prophecy, worked together to fulfil God's Word, and carry out His eternal plan.

The Saviour of the world; the Christ, the Lord, began in a stable the life he was to end upon the Cross. There was "no room" for Him in the inn, and there is no room for Him today in many hearts and homes. The announcement of the Advent of the King was made to shepherds, and they proved their fitness to receive it. They were men of faith, with a deep appreciation of spiritual truth; they seem to have been waiting, longing, looking, for the coming of Christ.

They were faithfully attending to their duties when the revelation came, and when the angels spoke to them, and the light shone around them, they were "sore afraid", but the angels bade them "fear not", for they had brought "good tidings of great joy", and the light that shone, told of God's presence.

The coming of Jesus Christ, the Saviour, and Lord, is the best news this sin-tossed world ever heard. It was a strange place to be sent to seek a King — a stable! And it was a strange sign to mark "a Saviour which is Christ the Lord" — a babe, wrapped in swaddling clothes, and lying in a manger!

The world receives this wonderful proclamation, to this day, with indifference, but the heavenly army received it with exultant shouts of praise to God.

The shepherds, though humble men, were wise men. They showed it by believing God's Word, and going at once to see the glorious truth that had been proclaimed to them. They did not keep to themselves the good news. Christ was the whole subject of their testimony. The shepherds were true and wise men; they went back to their humble toil in a new spirit — "glorifying and praising God."

Mary "kept in her heart and pondered" all these wonderful revelations. So should we ponder in our hearts the wonderful meaning of Christmas, and then go forth proclaiming the love of God at home and abroad.

"There were three lights that night,
The Star, above the darkness, crystal fair;
The foremost Angel's garment, flaming white;
The Baby's circled hair!

There were Faith, Hope, and Love —
Faith that had known; Hope that waited well;
Love that had wrought; and, in their trembling midst,
Emmanuel!"

Closing Hymn — No. 167 — verses 1, 3, 4 and 5

"The race that long in darkness pined
Have seen a glorious light;
The people dwell in day, who dwelt
In death's surrounding night.

To us a Child of hope is born,
To us a Son is given;
Him shall the tribes of earth obey,
Him, all the hosts of heaven."

Prayer—Almighty God, Who has taught us to call Thee, Father, we thank Thee, that in the long ago, Thou did'st send Thine only Son to be born in Bethlehem, and, for a time, to live among the people of that day, to teach, and to preach, the love of God.

We thank Thee for Christmas, which brings the remembrance of Him, Who was born to be the Saviour of the world. We thank Thee, that He was once a little child, depending on human love and care, and that, through Him, Thou dost come very near to us, Thy children.

Help us, this Christmas season, to think of others, and may we, in our humble way, be the means of bringing joy to them.

Wilt Thou pour out, O Father, upon our nation, and upon the leaders of all nations, and upon all the world, the spirit of brotherhood. Lead them into understanding and friendship, that wars may be no more, but peace and good-will prevail over all the world.

In the name of Jesus Christ, our Lord, Amen.



Tribute of Remembrance

In August of this year Mrs. W. F. Adams, Mother of our highly-esteemed Children's Secretary, Miss Ada Adams, passed away.

Through many years of service as a missionary with her husband in China, Mrs. Adams gained a deep understanding, and a selfless compassion and love for the Chinese people. Upon their return to Canada, Mrs. Adams entered the National Department, W.M.S., where she worked among Anglo-Chinese families in Toronto. With her gentle, unassuming manner, and Christ-like example, Mrs. Adams helped many of these lonely, bewildered, persons to realize that someone did care for them. Her interest in, and work among, children consumed much of her time. Many youngsters have gained knowledge of Our Lord and Saviour, and the Christian church, through Mrs. Adams' work in the Daily Gospel League.

In extending the sympathy of the Society to her husband, Dr. W. F. Adams, and to her family, we would commend them to the love of Our Heavenly Father, whom she served so sincerely in her personal and public life. Great was her Faithfulness.

Prepared for the Council Executive by
(Mrs. I. G.) Helen P. Sinclair.

VELLORE CELEBRATES

— Its Golden Jubilee for the School of Nursing
— Its Diamond Jubilee for the Hospital

by MRS. L. W. GEHMAN, Reg.N.

Psalm 118:23 — "This is the Lord's doing; it is marvellous in our eyes."

OUR JUBILEE CELEBRATIONS were a time of thanksgiving and praise, for the wondrous way in which the Lord has used and blessed our Christian Medical College at Vellore. We who work here were, and are, very conscious of the great privilege that has been ours to have had even a small part in the Lord's work, to which Ida S. Scudder was called in this place over sixty years ago.

We were sad that our beloved "Aunt Ida", as we all called Dr. Ida, was not with us, though we do not doubt that in heaven she continues to intercede for Vellore and the people of India, as always. Just two months before these celebrations, she passed away in Kodai-kannal at her hill top home. There was a western funeral in the Union Church at Kodaikannal, and the following morning an Indian funeral for her at Vellore. Both were tremendous and triumphant.

Our Jubilee celebrations covered



Garlanding the President
of India.

a period of ten days, with concerts every evening. Students and staff worked together on displays to make this time as educational as possible, in relation to health for the people of Vellore. Back of the hospital compound, on land we own, a great pandal was put up for the entertain-

ments, and round about it, in booths, every department in the Institution had its display. The School of Nursing display on "What is Nursing" was directed toward overcoming the Tamil concept of stigma in relation to nursing, in the hope of getting more Tamil girls in training.

The week preceding the Jubilee, Vellore held a medical refresher course, the first, they say, to be held in India, for its old graduates and any who wished to come. It was very well attended and those who came felt they had greatly benefited.

Our Jubilee was inaugurated by India's President Prasad, so we were honoured indeed by his presence, and his tributes to Vellore. On two evenings we presented the Vellore Pageant — the story of Dr. Ida and the growth of our Christian Medical Centre — for the English-speaking population, and, on another night, her story in Tamil for the Tamilians. On the first Sunday, we had our Thanksgiving services, and, on the last Sunday, our hospital choir presented "The Rolling Seasons," a fitting finale for our Jubilee. The Jubilee grounds were thronged to capacity the whole ten days, and, at the gates, medical students distributed gospel messages to those on their way home.

The following week was Vellore Council, and I enjoyed having Pauline Brown, from Barwani, with me. She came for Council, and also to see what is happening in Public Health here.

Yesterday was College Day, when

medical students and college staff gather round the lily pond in the central court of the college for tea in the afternoon, and staff-children, Indian and foreign, come dressed in their colourful best. After tea, the medical students presented the play "Cyrano De Bergerac" for our entertainment.

Tomorrow is Convocation, when 50 Vellore medical students and 15 Vellore nurses will receive degrees from the University of Madras, and we feel very proud of them. Next month, about 50 of our certificate students will receive their Reg.N. diploma at graduation, along with our radiographers and compounders who will receive their diplomas also. These students have learned to serve the patients in our hospital, in our Out-Patient clinics, on our Roadside clinics, and in our Health Centres. Some of the non-Christians among them have accepted Christ as their Lord and Saviour. All have had a five-year course in Bible Study while they have been with us. We pray they will take the spirit of Christ with them wherever it is their lot to serve in their beloved India.

We were happy to have Mary George, a consecrated young evangelist, join our staff recently, to work among the women patients on our wards, who, we have felt, were not being reached as well as they might be, since our former evangelist left us to be married. She has a tremendous task, and she needs your prayers as she begins her new work.

A few months ago Dr. Nambud-

ripad joined our staff. It has cost him much to become a Christian, and he has a great witness to give to our Hindu patients and staff. He comes from a very strict and wealthy Hindu family in south India. He was working in England after receiving his F.R.C.S. in Neuro-Surgery when he was led to the Lord. Members of his family, on learning that he had become a Christian, flew to England and brought him back to India, where they had him admitted in a mental institution and given electric shock treatment, declaring that he was mentally ill. Dr. Chandy, our Professor in Neuro-Surgery, was instrumental in bringing him to Vellore, and giving him work in his depart-

ment. He now has his children and lovely young wife, who is still a Hindu, living with him at the college. He takes his turn at conducting chapel prayers, and now has a Bible class of medical students. We must pray that his wife will soon accept Christ, so that they may be united in their religious faith. Also we must pray that he will be able to reach our Hindu doctors and students and win them for the Lord.

From very small, simple, and modest beginnings in 1900, Vellore has grown to be one of the foremost medical colleges in Asia. Truly it is the Lord's doing and it is marvellous in our eyes. God has led Vellore hitherto. May He continue to lead henceforth!

* * * * *

In Remembrance

Mrs. Jas. C. Campbell	Guelph, Ont.	Guelph Presbyterial
Mrs. John McAllister	Pittsburgh, Ont.	Kingston Presbyterial
Mrs. James McLachlan	Kingston, Ont.	Kingston Presbyterial
Miss Eva Broughton	Paris, Ont.	Paris Presbyterial
Miss Mabel Wilson	Cobourg, Ont.	Peterborough Presbyterial
Mrs. John Nicol	Cobourg, Ont.	Peterborough Presbyterial
Mrs. Morrow	Moosomin, Sask.	Regina Presbyterial
Mrs. R. E. MacKay	Moosomin, Sask.	Regina Presbyterial
Mrs. Agnes Steinberg	Moosomin, Sask.	Regina Presbyterial
Mrs. J. J. Paterson	Sarnia, Ont.	Sarnia Presbyterial
Mrs. Hugh L. Stewart	St. Mary's, Ont.	Stratford Presbyterial
Mrs. William D. Henderson	St. Mary's, Ont.	Stratford Presbyterial
Mrs. C. J. Holder	Vancouver, B.C.	Westminster Presbyterial
Miss Susan Brown	Toronto, Ont.	West Toronto Presbyterial
Mrs. Stuart Johnston	Toronto, Ont.	West Toronto Presbyterial

Your Prayers are asked

- For all members of all groups, that, as they prepare for and observe the Christmas season, the true meaning of Christmas may be ever in their thoughts.
- For all Christians, that, as they think of the first Christmas, they may feel the necessity of sharing its message with all people everywhere.
- For all workers, who work and plan to make the Christmas Season a holy and happy time for children and needy folk.
- That, in working for others, they, themselves may be conscious of the presence of the Prince of Peace.
- For our Christian brothers and sisters in the Churches with which we are associated in India, Formosa, Korean Christian Church in Japan, Nigeria and British Guiana. Pray for them at this Christmas season, as they seek to make this joyous time a time of witness to those who have not felt the meaning of Christ's coming to earth.
- For members of the Overseas staff in those countries, who will share the joyous season with their fellow Christians.

* * * * *

IN SYMPATHY

The sympathy of the Society goes to Miss Irene Stringer of the Bhil field in India and to her sister Miss Fern Stringer of Ottawa in the death of their mother. Miss Irene Stringer is coming on furlough this autumn and will arrive in Ottawa the end of October.

CORRECTION

An error in printing has been discovered on Page 39 of the July-August number of The Glad Tidings. The first four lines of paragraph 3, should correctly read as follows:—

“On Friday morning Mrs. Sinclair presented these 1961 Estimates to the Council, and the total Estimate of \$382,360.00, which includes New Work amounting to \$23,500.00, was unanimously accepted. An Estimate of \$13,000.00 for Supply Work, presented by Mrs. A. S. Curr, Supply Secretary, was also accepted.” (Ed.)

CHRISTMAS IN IBO COUNTRY, NIGERIA

by DOROTHY BULMER

I KNOW that all of you would welcome the opportunity to spend a Christmas in Nigeria with an Ibo family. As this is not possible, I will tell you a little bit about this time of year, in the area where Agnes Gollan and I live.

One evening, during the week before Christmas, Agnes and I were invited to a Christmas party at the girls' school which borders our compound. Staff, guests, and students, sat down on grass mats in a large circle, and feasted on rice with a delicious chicken stew over it. That's the evening both of us bravely wore our cloths (about five yards of colourful cotton print wrapped around the waist). A good deal of the time was spent by me keeping it in place, as pins are unheard of for this major task. There was great hilarity because Agnes and I had "gone Nigerian". To the beat, beat, of a wooden drum, several classes danced around in a circle, while singing popular Ibo folk songs.

Later in the evening, all of us gathered around a mango tree, which was laden with combs, pencils,

glasses, can-openers, soap, and so on, all carefully tied to the branches. If the number on the gift matched the number in your hand, then it was yours.

School holidays last six weeks at this time of year. During December and January, a brownish haze dots the countryside, as underbrush and weeds are burned. It being the second month of the dry season, the weatherman can proclaim with surety, "no showers today". Many of the students return home to help on the farm and in the home.

Come with me to a village ten miles away from our home! It is Christmas Eve, and we are going to see a presentation of the Christmas story. As we travel by Land-rover, we pass hundreds of people who walk along the now cool, sandy road. In the hands of many, Bush lamps swing. Some will be late, but there's a "why hurry, we are enjoying this moment" feeling, that overcomes resident and visitor in Nigeria. As we arrive at the village centre, some of us sit on the ground, others on benches, and many must

stand. Under a Nigerian sky, bright with stars which seem very close, we wait for the unfolding of the traditional Christmas story.

From beyond the audience circle, the choir, in procession, comes into view to take their positions to the right of the outdoor stage. Two readers, sitting at small wooden tables, take turns at certain times in reading portions of Luke 2. Three kerosene lamps light the simple stage . . . sandy ground, a few palm trees, and real mud houses in the background. Young Christian students mime the story, while the choir and readers repeat in word and song the birthday story of a King. Some of you have already met the director, Rev. Inya Ude, now in Canada on scholarship from the Presbyterian Church of Nigeria.

God spoke that Christmas Eve in a very wonderful way, to our Christian friends, to Agnes and to me, and I pray, to the non-Christians there, who may have been led to think more deeply about life and their place in it . . . and when their eyes are opened, may they sing:

"Thou didst leave Thy throne
And Thy Kingly crown
When Thou camest to earth for
me . . ."

The carol "Joy to the world! the Lord is come" and other Christmas songs herald the Christmas dawn, and announce to all that "God is with us." In each village, Christians walk along in groups in the early morning, to make known the news

to all, that God has truly given Himself to mankind. Sound travels easily in Nigeria, and, when the Carollers are seen no more, their music can yet be heard in the morning air.

Christmas Day is a family day, observed in much the same way as we do. There are no Christmas trees, but gifts and cards are making their appearance. Essentially, it is a day of praise and fellowship, when Christians meet in church for morning worship, and retire to their homes to feast on chicken or goat, and yam or garri. To have a traditional meal, such as turkey and plum pudding, is not possible. As you know, cows, horses, pigs, and turkeys, are unable to survive in this tsetse fly area. Goats and chickens come through with flying colours.

This very Special Day has only been known to the Ibo people since the year 1846 when the first Scots missionary arrived. It is a holy and blessed time in the life of this young and vibrant Christian community, and I know that all of you will be led to pray for closer and stronger ties with our brothers in Christ in Nigeria, and in all nations. To them all, may God grant a very merry Christmas Day.

"For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder; and His Name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace (Isaiah 9:6).

A PROGRESS REPORT

by FRIEDA E. MATTHEWS

WE HEAR MUCH these days of the great strides forward that are being made in the education of the children of Indian origin. We rejoice in the fact that many more Indian children are attending schools. In the last few years there has been a noticeable increase in the numbers who completed their high school education and are now taking advanced training.

The Indian student who has lived only on the reservation or in the residential school, is faced with a serious adjustment when at the grade 8 level he suddenly finds himself in a boarding-house, or a community with which he is not familiar.

The education division of the Indian Affairs Branch, with the co-operation of the denominations which are administering the schools, is seriously endeavouring to help the Indian children through this difficult period of adjustment.

At our Birtle Indian Residential School, all of the children in residence, who have completed their grade 8, attend the High School in Birtle. Here they have an opportunity of meeting with the other district young people. Through school functions, sports activities and participation in festival competitions, they share experiences together. When

these young people graduate from High School a part of the adjustment to another way of living has been made.

Our new Fellowship House in Winnipeg has been established to help in the further adjustment from small village or rural life to living in an urban centre.

At our Cecilia Jeffrey School in Kenora, an interesting chapter is being written of our mission to the Indian people. For some months plans had been made by the Indian Affairs Branch for all pupils of our Cecilia Jeffrey School, beyond grade 4 level, to attend a district public school in a nearby municipality. This plan seemed to be ideal, but in August, when the new district school was not even begun, the difficulty had to be faced. Where were the non-Indian children of the district to attend classes until the building was erected? It was then that it was agreed that the only place was the classroom block in our Cecilia Jeffrey School property. The gymnasium was partitioned to make two classrooms; the boys' reading room in the main building was taken over; thus providing eight classrooms instead of five, in addition to the Home Economics and Industrial

Arts classrooms. Provision was made for a few of the Indian children to attend classes in the district schools. Integration for the Indian children was taking place on their own school ground! This was a new venture. How would our children react? For a few days the Indian children stood by, while the non-Indians monopolized the playground equipment.

But that did not last long, and in less than a week they were playing happily together.

Forty of the Indian children were invited to have Thanksgiving dinner in the homes of their newly-found non-Indian friends. It appears the easy approach to integration has been found — through the children, who have accepted each other.



CHANGES IN THE ANNUAL REPORT

WESTMINSTER PRESBYTERIAL—

Two new Secretaries:—

Corresponding Secretary

Mrs. G. H. Mitchell,

207 East 7th Ave.,

New Westminster, B.C.

Recording Secretary

Mrs. J. J. Middleton,

2117 East 1st Ave.,

Vancouver 6, B.C.

EDMONTON PRESBYTERIAL—

New address for Recording Secretary

Mrs. R. Goodwin,

8218—128 Avenue,

Edmonton, Alta.

The Press Secretary has also moved, but no change of address has been received.

MACLEOD PRESBYTERIAL—

New address for Corresponding Secretary

Mrs. Margaret Dowkes,

574—11th Street S.E.,

Medicine Hat, Alta.

PRINCE ALBERT PRESBYTERIAL—

New Secretary for Children's Work

Mrs. S. J. Sharkey,

Tisdale, Sask.

LONDON PRESBYTERIAL—

New Evening Department Secretary

Mrs. J. C. Middleton,

142 Devonshire St.,

London, Ont.

The Young Women's Secretary, Mrs. Charles Falconer, has resigned. A new appointment may not be made until the Annual Meeting in 1961.

NIAGARA PRESBYTERIAL—

New Corresponding Secretary

Mrs. A. B. Dobie,

755 Welland St., Box 377,

Chippawa, Ont.

LANARK AND RENFREW—

New Glad Tidings Secretary

Mrs. Ronald Dewar,

R.R. 1, Braeside, Ont.

New Corresponding Secretary

Mrs. Roland Phillips,

R.R. 1, Braeside, Ont.

MONTREAL PRESBYTERIAL—
Welcome & Welfare Secretary

Mrs. H. P. M. Carter,
4228 St. Joseph Blvd.,
Lachine, Que.

Historian—

Miss Mary Ferguson,
4415 Girouard Ave.,
Montreal, Que.

Note:—

KAMLOOPS - OKANAGAN PRESBY-
TERIAL — The Children's Work
Secretary, Mrs. J. Moors, has
resigned. We have had no notifica-

tion re the appointment of a new
secretary.

QUEBEC PRESBYTERIAL — The ad-
dress for Miss Dolena Nicholson,
Life Membership Secretary, is
not correct, as correspondence
has been returned marked "mov-
ed". The new address has been
requested.

WINNIPEG PRESBYTERIAL — The
Welcome & Welfare Secretary,
Miss L. Pettypiece, has moved,
according to the Post Office. A
new address has been requested.



"WHEN THE BELL RINGS!"

"AT THE CHAPEL
OF

ST. ANDREW'S HALL

UNIVERSITY OF BRITISH COLUMBIA

Your Fellow Students and Others are—

— Beginning Their Worship Together

— Thinking Things Through at University Level

— Hoping You Will Come Too;

At Your Service — and His

Each Sunday at 11:00 A.M.

The Presbyterian Chaplain at U.B.C.

J. A. Ross, M.A., B.D., Ph.D."

This Bell rings over the Campus of the University of British Columbia every Sunday morning because both the bell, and the tower from which it rings, were presented in December 1958, by one of our most devoted W.M.S. members, Miss Annie G. Hill of New Westminster, B.C., in loving remembrance of her Father, Mother and her Step-Mother. Miss Hill has been for very many years our Glad Tidings Secretary on Westminster Presbyterian, an office to which she succeeded after her Mother's death, and which she carries on fervently as in the spirit of a memorial. She has been a wonderfully good friend to our "Glad Tidings", and we feel that we owe much to her efforts on our behalf in B. C. At St. Andrew's Hall, she is considered "The Fairy Godmother" because of her many kindnesses.

Books you'll like!

Reviewed by LEETA McCULLY CHERRY

Especially For Christmas Giving! **THE GRAND LADY by Marian Keith**

Here is a splendid new book, written by a well-loved Canadian novelist, who, over a span of many writing years, has published sixteen books of interesting Canadian stories, both for old and young. These have won for her a large and appreciative audience of readers, and established her reputation in literary craftsmanship. Many of our members will remember some of these books as treasured adventures in reading in their youth. Three of her recent novels, which won high acclaim, were all set in the Georgian Bay District — “As A Watered Garden”; “Yonder Shining Light”; and “Lilacs In The Dooryard”.

This latest novel, “The Grand Lady”, is a fascinating story of rural Ontario before the turn of the century, and “The Grand Lady”, herself, is Aunt Flora MacNeill, who lives on the old pioneer farm, in the sturdy house built by her own Grandfather, at least fifty years before she was born, and around whom three households of Highland Scottish ancestry are gathered. There is both gayety and adventure in this story of the 1880s, and a real sparkle to the lives of Aunt Flora’s big family connection in those days of cutter and sleigh rides; Church Socials; Square Dances and Barn Raisings; and hard-won education. It is said that this new Book “is Marian Keith at her best”, and I could think of no finer recommendation! Price—\$4.50

PRAYER POEMS

An Anthology compiled by O. V. and Helen Armstrong

This lovely Anthology of poetry was first introduced to me by our own Miss Hildur Hermanson, Reg.N., who personally knew the compilers of this exceptionally fine collection of “prayer poems”, and had worked with them on the Mission Field. Already it is one of my treasured possessions, and I can think of no lovelier book to give at Christmas-tide. There is truly a Prayer Poem here for everyone, no matter what the need or mood, all so conveniently indexed and arranged that to locate at once the poem desired for some specific need is an easy matter.

Altogether, the book contains 300 "Prayer Poems", written by many authors — seven sections contain 238 poems, all of which are prayers; in the supplement, there are 64 "Poems About Prayer". The range is surprisingly comprehensive and broad in scope, and almost every interest which a normal person might wish to bring before God in prayer and worship is found in this collection. A treasure-trove for personal use and for Devotional Services! Price—\$2.50

MY FAVORITE CHRISTMAS STORY

By Roy Rogers

This small book of 63 pages is dedicated by Roy Rogers, "To the boys and girls everywhere, whose prayers and friendship have played such an important part in my life", and the prologue is written by his wife, Dale Evans Rogers, whose own books — "Angel Unaware", "My Spiritual Diary"; and "To My Son", we have previously reviewed in this Department, and which so many of our readers have liked. Roy Rogers, who has indeed himself "received the Gift Supreme — eternal life, through putting his faith in the Lord Jesus Christ as his Saviour", truly feels that there is only one Christmas story worthy of the telling, and in this book, radiantly and with simple reverence, he retells for every age and interest, "the Bible's beloved Nativity Story," giving memorable, meaningful tribute to "the King of Kings". Christmas is very real to Roy Rogers — and he makes it very real and precious to all who read this book. Price—\$1.50

CANDLE, STAR AND CHRISTMAS TREE

By Charles L. Allen, and Charles L. Wallis

Both of these Authors are Ministers, and well experienced in writing inspirational and helpful books both for adults and children. In this good little gift-volume, they tell most interestingly the beginnings and the backgrounds of the customs of Christmas-time — the Christmas trees; the wreaths on the doors; the candles, the Stars, and Santa Claus — relating the depth of meaning in these traditions which have been handed down from generation to generation through the centuries. The knowledge of all these things, which are so often taken for granted, can do much to bring real meaning into all these traditional customs which everyone observes at Christmas-time. Price—\$1.00

COME TO CHRISTMAS

By Anna Laura and Edward W. Gebhard

Here is indeed "Christmas", in all its beauty, wonder and depth of

meaning and thanksgiving! Beginning with "The Thanksgiving Gateway to Christmas", this book takes the reader — and the family — right through all the wonder and family "togetherness", from the First Week of Christmas, to the Week After Christmas, filling each of those weeks with prayer, poetry, songs and hymns, Bible readings, stories, and treasured family customs. To read and use this small book in the family circle all during the days before and after, would certainly make Christmas in that home a time of rejoicing and understanding from first to last. Paper-bound and nicely illustrated. Price—75c.



**"She Who Gives A Child A Book
Gives that child a sweeping look;
Gives that child a vision-wide
As the skies where stars abide!"**

Are you thinking hard these days about those Christmas Stockings you will soon be filling for the little folk who are close to your heart? About something to give at Christmas-tide to the children of your Sunday School Class, the Mission Band, the far-away ones, or maybe "the bairns next door"? Let me tell you about a few of the splendid books which are available through our Publications Department — for what could be a more precious gift than a book? They are, indeed, so very often, the perfect answer for that "extra gift", which is often so difficult to find, yet so dearly treasured by the recipient.

Thinking first of those "Little Folk" who love to do things with their hands, there are two attractive small "Fold 'N Colour" booklets, with brightly coloured covers; a fold-up picture, whose cut-out figures can be made to stand up; a page-picture to colour; and a well-told story. Costing 15c each, these are, "The Wise Men", and "The Baby Jesus". Then, there is the excellent Bible Hero Series, at the same price, each of which is beautifully illustrated in colour, with stories that never grow old. The series includes — Moses; Daniel; Peter; David; Paul; Joseph; Women of the Bible; and the Story of Jesus, from His birth to the Resurrection. As small individual gifts for class-children, these are excellent, or, given in the complete series, could make a valuable gift for any child. Also 15c apiece, with a special Presentation Page, and stories told through artistically-coloured pictures are, "My First Story of Jesus", and "God's Gifts To Me". A fine 16-page booklet of "Devotions For Children" called "Loving God", is splendidly illustrated, and filled with little stories, poems, and prayers. Price 15c.

For the Pre-Teens, and older — also to send to Shut-Ins, or anyone else for that matter, instead of a Christmas Card — there is a most attractive 16-page book, at 20c each, which is bright with colour, and filled with interesting Christmas reading. This is “Christmas Joy”, and it is both remarkable value and lovely in appearance. Quite in a class by themselves, however, and of real beauty in both context and writing, I am happy to tell you of these six lovely small books which will appeal especially to the older reader, and would make delightful remembrances for friends of any age. They cost but fifty cents, each with its own mailing envelope; contain 29 pages of exceptionally good reading; and any one of them would be welcomed with interest and appreciation at Christmas-time. These are — “The Pullers of The Star”, by Mary Lou Lacy; “A Star Is Born”, by Kenneth G. Phifer; “My Son”, and “The Man Who Owned The Stable”, both by Armand L. Currie; “The Empty Cup”, by Opal Menius; and “Mr. Jones Goes To Bethlehem”, by Harmond B. Ramsey. Every book mentioned here is well worth-while, each in its own different way; small, compact, colourful, and of good value!

L.M.C.



AN INTERESTING APPOINTMENT!

Geneva — The World Council of Churches has announced the appointment of a new member to the staff of its Ecumenical Institute at Bossey, near Geneva, Switzerland.

Named as assistant director of the Ecumenical Institute has been *Mr. Henry Makulu* of Northern Rhodesia, an outstanding Christian layman with special training in sociology. Mr. Makulu is the first African named to the staff.

For the past four years he has been editor of the All-Africa Sunday School Curriculum publications, a project of the World Council on Christian Education. Earlier he was youth director in Northern Rhodesia for the Church of Central Africa for two years. He is the author of “Industrialization and the Church,” “Patterns of Economic Life in Africa,” “Youth Work in Africa,” and several other books and articles on African church life. He took his training in Social Sciences in England at West Hill College and the University of Birmingham. His wife, Mrs. Monica Makulu, has been the associate director of the Women’s Training Center of the Mindolo Ecumenical Center, near Kitwe, Northern Rhodesia. They have five children. Mr. Makulu is a member of the United Church of Central Africa in Rhodesia.

"O MAGNIFY THE LORD WITH ME"

by JANET L. BURT

December! and everyone has settled down to study — at school — in our groups — and at home, too. Would you like to try a new method of Bible Study? Because December and Christmas are one in our thoughts, we have chosen to study Mary's Song of Praise which has become so much a part of Christmas.

First of all, will you read "The Magnificat" (Luke 1:39-55) in the King James Version? Then read it as it is written here.

"In those days
Mary set out and
hurried to the hill-country —
to a town in Judah.

She went to Zechariah's house
and greeted Elizabeth.

When Elizabeth heard Mary's
greeting
the babe stirred within her.

**Elizabeth was filled with the Holy
Spirit**

and she gave a great cry,
and said:

"You are the most favored of
women . . .
blessed is your child!

Who am I,
to have the mother of my lord
come to me?

For

the moment your greeting
reached my ears,
the child stirred within me!

Blessed is she who has believed
for

**what the Lord has promised her
will be fulfilled."**

And **Mary said:**

"My soul magnifies the Lord . . .
My spirit rejoices in God my
Saviour
for

He has regarded the low estate of
His handmaiden.
Behold!

henceforth,
all generations will call me blessed.

He who is mighty
hath done great things for me.
HOLY IS HIS NAME!

His mercy is on those who fear Him
from generation to generation.

He has shown strength with His arm.

He has scattered the proud in the imagination of their hearts.

He has put down the mighty from their thrones . . .

He has exalted those of low degree.

He has filled the hungry with good things . . .

He has sent away empty the rich.

He has helped His servant Israel in remembrance of His mercy;

as He spoke

to our Fathers,
to Abraham, and
to his posterity for ever."

(Luke 1:39-45 an American translation; 46-55 Revised Standard Version)

Do you notice anything different about this passage? Right! It has no verses or numbers. Did you know that the Bible was not always written in verses? This year (1960) marks the 400th anniversary of the printing of the Geneva Bible. This Bible was the first English Bible to have the complete system of division into verses, with which we are familiar. The division of the Old Testament into verses was found in the ancient Hebrew Bible, but not so in the Greek New Testament.

From earliest times, however, it had been broken up into paragraphs of various lengths.

Perhaps this is not a new method of study. Whether or not it is new, we know you are going to enjoy it. Have you noticed other changes? Let us examine the first sentence. In it, we have a person, a place, a time, and an action. Sometimes these may be combined in a single phrase. But the idea is to make the meaning stand out clearly by some form of emphasis (e.g. spacing, capitalizing, underlining, or any way *you* would choose).

Example:

In those days (the time)
Mary set out and hurried (the person and the action)
to a town in Judah (the place)

In this sentence the emphasis is done by phrasing and spacing. The best way to *learn* is to *do*! Are you ready to try now? Then perhaps, you would like to compare the prayer of Hannah, Mother of Samuel, with Mary's Song. (You will find it in I Samuel 2:1-10.) Several translations (e.g. Phillips, Moffatt, King James Version, Revised Standard or others) will make the meaning of the passage clearer for you. Try to visualize Hannah's great rejoicing. To do this, you will have to discover her reason for it. Read in I Samuel, Chapter I, how unhappy Hannah was because she was childless, and of her promise to God. Then, when you feel that you know

Hannah, write out her prayer in the same way as Mary's Song is done here.

You will find many passages

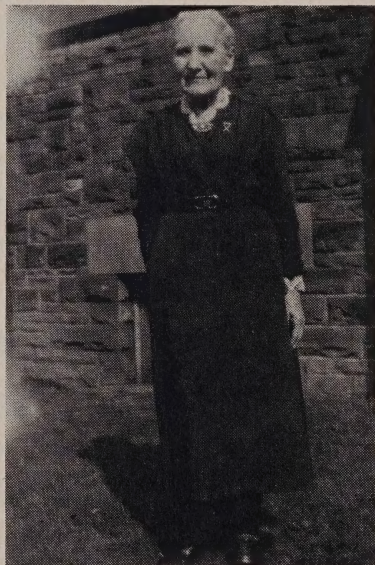
which you may translate in this way, especially the Psalms, and best of all, you will discover a new way "to magnify the Lord".



Her One Hundredth Birthday!

Sixty-seven years ago this December — in 1893 — this "Wonderful Lady", (as she is known to her many friends), Mrs. Wm. McNeill, became a member of the W.M.S. Auxiliary which is now known as The Jane Wallace Auxiliary of the W.M.S. of Cooke's Presbyterian Church, in *Toronto*. She is the only living Charter Member, and was the first member of that Auxiliary to receive an Honorary Membership Certificate. She is a Past President of her Auxiliary, and was Supply Secretary for many years, during which she made most of the Quilt tops for the Bale, and also supervised their quilting. Only five years ago, did she relinquish this special responsibility.

Mrs. McNeill was a member of the Toronto Presbyterial Executive, as Assistant Supply Secretary, until the Presbyterial was divided into the Presbyterials of East and West Toronto. She is still active in her W.M.S. Auxiliary, and attended the recent Fall Rally of East Toronto Presbyterial, in Glenview Presbyterian Church, Toronto, where she was presented with a beautiful corsage in honour of her 100th Birthday on October 22nd, 1960.



MRS. WM. McNEILL

THAT'S LIVING!

*"To rise at dawn
Brave and strong,
To help a weaker
one along.
To heal a wound,
Or right a wrong,
To fill a heart
With happier song
That's Living!"*

THE 1961 SUBSCRIPTION CAMPAIGN !

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Placing in Hospitals and Libraries;
Using as a monthly Visitor
To Shut-in friends.

Where can anyone read so much — for so little?

One Dollar per Year
a fraction over nine cents for every copy
Delivered to your door!

How many names will you add to our 1961 Subscription List?



Boys and Girls!



THEY'RE ALL IN IT!

by MARION JOHNSTON

"MOM, MOM, where are you?" shouted eleven-year-old Jimmy, as he tramped in the back door.

"In the bedroom, Jimmy, but please take off your rubbers, and brush the snow off your clothes before you come through the house!"

"Okay, Mom, but boy, have I got lots to tell you! You have to make me a king costume; Dad has to fix toys, and I need a paint brush—"

"Just a minute, young man! One thing at a time," replied mother. "Now, tell me about this king costume."

"Well, you know, Mom, that this year the church school, choir and all the other groups are having a Christmas pageant."

"Yes, Jimmy, I know. That's why I'm busy sewing a costume for Susan. She has been chosen to be one of the angels."

"Gee, will you have time to make me a king costume? Mrs. Sutherland asked Ted, Billy, and me, to be the three kings from the Orient."

"Oh, I think so. You can probably use Nancy's gold brocaded dressing gown, that uncle Jim sent to her from Japan last Christmas. So the rest of your costume shouldn't be too hard."

"That's super, Mom! I better hurry and deliver my papers, as we have to go to the church to work on toys for the needy children. Dad promised Mr. Mitchel that he would help us too. I need a paint brush. Did you get one?"

"No, I didn't, but I'll phone Dad and remind him of his promise to Mr. Mitchel, and I'll ask him to pick up a paint brush on his way home. Here's Susan coming now. Maybe she can help you deliver your papers, so you won't be late for supper."

"Hi, Mom!" cried Susan as she burst into the kitchen.

"Hello, dear. What kept you so late?"

"We were at the church making—"

"Shush," Jimmy cried. "That's supposed to be a surprise! I'd better get you out of the house, in case you tell Mom when there is no one else around to stop you."

Later, as they trudged along with the papers, Susan said, "I wouldn't have told Mom, honest, I wouldn't have, Jimmy."

"Well you almost told her about the pot-holders your class is weaving. How are they coming?"

"Pretty good. I have two pairs finished, but I'll have to get Nancy to find me some more nylons, so Mrs. Grant can bleach them and then dye them all those pretty colors. It will be nice too, because when they are finished we can bring our looms home."

"How come?"

"Well, you see, Mrs. Grant bought one small loom, with the paper that tells you how to make them. Then Mr. Grant made us looms, out of scrap plywood and nails he got at the lumber yard. They work just as good, and the group paid for the nails."

"Say, that's swell! You can make more at home then. I wouldn't mind learning how too."

"I'll be glad to show you, Jimmy. How's your Christmas present for Dad coming along?"

"Pretty good, Susan, but it will be hard to keep it a secret with Dad helping Mr. Mitchel."

"Are you all making letter-holders?"

"No. I am, because Dad is always complaining that he can't find his mail. With a letter-holder he shouldn't have any excuse."

"What else are the boys making?"

"Well, Ted is making a tie-holder for his Dad. It sure is nice. It's like a painter's palette."

"What's that?"

"Oh, real artists have an oval-shaped board that they put their different colors on for mixing. You've seen them in pictures, haven't you?"

"Yes, I guess so. But how can you make a tie-holder out of that?"

"Well, you cut a piece of plywood that shape, and then put different dabs of paint on it. Close to each one you bore a hole and put in a peg."

"Oh, I see. What is Billy making?"

"He's making a cutting-board for his Mom. It's shaped like a pig."

"Where did you get all the wood?"

"You should ask! We went to the lumber yard and got some scraps. Also, Mr. Jones in our church, who builds houses, gave us some. He seemed very interested, and told us that if we hadn't taken the scraps he would have only thrown them out. He offered to help us cut out some of our things."

There were only ten more papers to deliver. "Hey, Susan, did you see the centre-piece Nancy made for the table?"

"Yes, I did. It is a big candle made out of paraffin wax and old melted-down candles. She is going to help me make one for Grandma, when mother is out shopping on Saturday."

"Won't that be too hard for you to do?"

"Nancy says I can do it. The instructions are in the Explorer programme book, 'More Explorations' and her C.G.I.T. leader borrowed the book from Mrs. Grant. Nancy says there are lots of good ideas in it. If the instructions are in that book, then nine-year-olds must be able to do them."

"Hummmm! I bet Nancy still does most of the work!"

"She will not! You wait and see!"

At the dinner-table that evening, and for many evenings afterward, the Jameison family had lots to talk about. There was the Christmas pageant, telling about Christ's birth, and the white gift service following it, when the children would bring gifts of food wrapped in white paper and these, along with the toys Jimmy's class repaired, and gifts from some of the other groups, would be presented, packed and distributed to needy families. This year too, instead of just the grown-ups or the children going out Carol Singing, families were going out together to visit the older members of the congregation. This would mean Mom, Dad, Nancy, Jimmy, and even young Susan. "It is going to be such fun," thought Susan as she snuggled into her bed that night.

Finally, the night of the pageant arrived. Susan didn't know what a pageant was when they first began to talk about it, but Mother had told her it was a story, being acted out of something that had really happened. Susan hoped she could stand very still like Mrs. Grant wanted her to, and that her wings would stay in place. Susan need not have worried as everything went along very smoothly. Oh, once or twice some of the children forgot their parts. Jimmy, in Nancy's dressing gown, and his two friends looked very majestic coming down the aisle of the church, as the three kings with their gifts of gold, frankincense and myrrh for the Baby Jesus. Little brother Larry, who had been allowed to stay up and come to the pageant, was a real good boy but he fell asleep before it was over.

On the way home that evening Jimmy said to his Dad, "Dad, Mr. Smith, who lives alone above the corner store, had tears in his eyes after the pageant. He said his son used to be king in the Christmas plays. Why does he live alone Dad? Where does his son live?"

Looking at Jimmy, Dad replied, "Mrs. Smith died when their son was a wee baby, and the son was killed in the war."

"Well, who does he spend Christmas with?" asked Jimmy.

"I don't know," Dad replied. "How would you like to ask him to come and spend Christmas with us?"

"Gee, could I, Mom? He seemed so all alone."

"Certainly," Mother said, "I don't know why we didn't think of it before this."

When we were getting ready for bed, Dad asked Jimmy if he would like to ask Mr. Smith the following night when they were out Carolling. Jimmy said he would, and then hesitated. "Well . . . well . . . what will he do when we go tobogganing Christmas afternoon? Or are we going this year?"

Dad smiled and said, "Of course we are going, Jimmy. We always do. Larry will probably enjoy it too. However, Mr. Smith can either come with us, or keep Grandma and Grandpa Jameison company."

"Boy, what a good idea!" Jimmy thought as he got into bed after saying his prayers, "but I bet he'll come tobogganing!"



THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. W. J. HOGG,
639 MOSS STREET,
VICTORIA, B.C.
PRESS SECRETARY

VICTORIA PRESBYTERIAL—When the Executive of this Presbyterial met in St. Andrew's Presbyterian Church, *Victoria*, President, Mrs. F. O. Jenkinson presided, and Mrs. J. Summers conducted the Devotional Period. Miss Winnifred Ripley, Presbytery Deaconess, spoke on the Study Book, and also brought highlights of the *Regina* Conference, and the *Glinz Lake* Girl's Camp. A good balance in all Departments was reported by the Treasurer, Mrs. J. C. Scott, and it was decided that the Offering given when Miss Kennedy was Guest Speaker would be put in the Centennial Fund. In memory of the late Mrs. E. Macqueen, a

period of silent prayer was observed.

C.G.I.T. and Explorer Groups of *Victoria* area opened their Fall activities with a well-attended Banquet in St. Andrew's Kirk Hall, *Victoria*, when Miss Margaret Kennedy, was Guest Speaker, and, showing slides, told of her work on the *Bhil Field, India*.

President, Mrs. F. O. Jenkinson, chaired the Meeting of *Victoria* Presbyterial, in St. Andrew's Presbyterian Church, *Victoria*, when members from St. Paul's, Gorge, Erskine, Knox, St. Andrew's, Sooke, and Richmond Road W.M.S. Auxiliaries met together to hear the Guest Speaker, Miss Margaret Kennedy, or the *Bhil Field, India*. The Rev. J. L. W. McLean, M.A., D.D. conducted the Devotional Period, and Mrs. McMillan, from St. Paul's Presbyterian Church, was Guest Soloist.

Miss Winnifred Ripley, Presbytery Deaconess, introduced Miss Kennedy, who gave a vivid picture of the needs and opportunities in the newer sections of the *Bhil Field*. The Rev. A. A. Rattray, B.Sc., B.D., Ph.D., of St. Paul's Presbyterian Church, closed the Meeting with prayer, and a Social Hour followed, with refreshments served by the ladies of St. Andrew's.

WESTMINSTER PRESBYTERIAL—The Fall Regional Rally of this Presbyterial was held in the new Church at *Whalley, North Surrey, B.C.*, when the morning Devotional Period was given by the Rev. A. C. Aiken, B.A., and this was followed by an impressive Communion Service. Mrs. J. J. Middleton, the new Recording Secretary, who succeeds the late Mrs. J. D. McMurphy, whose loss is mourned by the Presbyterial, was then introduced. Mrs. N. G. Robertson, of St. Paul's Presbyterian Church told of the W.M.S. Leadership Training School, held at Luther College, *Regina*, and Mrs. G. Ledingham reported on the Children's Work Sessions which she had attended there. Luncheon was served by the *Whalley* ladies, after which the Afternoon Session opened with the Devotional Period conducted by the Rev. John N. Allan, B.A., of *Newton*. Encouraging Reports were presented by representatives of the nine *Fraser Valley* Churches. A Minute of Silence was observed for those who had gone to higher service, particularly "Granny" Nichol

and Mrs. J. D. McMurphy. A Discussion Period followed, and slides were shown of the work in *Vancouver*.

An Open Meeting of *Westminster* Presbyterial was held in First Presbyterian Church, *Westminster*, to hear the Guest Speaker, Miss Margaret Kennedy, of the *Bhil Field, India*. The Rev. J. M. Pollock conducted the Devotional Period, and Mrs. Cassman was Guest Soloist. The Offering was taken-up by members of the C.G.I.T. Group. Miss Kennedy told of her visits to the villages, and of the Christian Bhils who are now going into these villages to teach their own people. She stressed the need of increased training for these teachers; the need for more workers; and the need for an increased budget to keep up with this increasing work. After the Benediction, given by Rev. Mr. Pollock, a cup of tea, served by the Groups of First Presbyterian Church, was enjoyed.

The Evening Guild of the W.M.S. of St. Paul's Presbyterian Church, *Vancouver*, held its Annual Meeting, with 23 present and former members present, and the President, Mrs. Della Ormiston, in the Chair. The presentation of a Life Membership, by Miss Sara Gordon on behalf of the members, to Mrs. Ormiston was a highlight of the evening. These "reunion" meetings are looked forward to each year, and when refreshments were served at the close, a time of real fellowship was enjoyed.

ALBERTA

MISS C. G. HILLOCKS
729A-14TH AVE., S.W.

CALGARY, ALTA.
PRESS SECRETARY

CALGARY PRESBYTERIAL — This Presbyterian had a busy September, including visits from two Missionaries on furlough. Miss Hildur Hermanson, Reg.N., was Guest Speaker at a Reception in Chalmers Presbyterian Church, and illustrated her address with interesting slides pertaining to her work in *Formosa*. She also spoke in Grace Presbyterian Church to a gathering of C.G.I.T. and Explorer girls.

Women of the W.M.S. of the Presbyterian Churches within *Calgary* Presbyterian, held an Anniversary Project Tea, and proceeds will go to the building of the Nurses' Training School and Residence at the *Jobat* Hospital, on the *Bhil Field, India*. Honoured Guest was Miss Ida White, Reg.N., now on furlough from the *Bhil Field*. Receiving with Miss S. V. Scott, Presbyterian President, and Miss White, were Mrs. H. L. Simpson, Mrs. Ralph McDonald, Miss Nichols Gunn, Mrs. E. Serras, Mrs. R. M. Esler, and Mrs. H. Jeffries.

The W.M.S. Auxiliary of Chalmers Presbyterian Church held a Luncheon Meeting in the Church Hall, at which Miss Shirley Scott, President of *Calgary* Presbyterian; Miss May Nutt, Regional Secretary for *British Columbia*; and the Rev. Gerald Doran, B.Sc., B.A., Minister

of Chalmers Presbyterian Church, were present. Miss Scott spoke on the W.M.S. work in *India*, emphasizing the Anniversary Project of raising \$10,000 in *Canada*, to build a new Nurses' Training School and Residence at *Jobat, India*.

At a recent Meeting of the Elizabeth Rae Missionary Group of Grace Presbyterian Church, *Calgary*, Miss Dorothy Shantz gave an illustrated talk on the five weeks she spent in Nigeria, travelling for the United Missionary Society.

MACLEOD PRESBYTERIAL — Mrs. P. Giduk, of *Lethbridge*, Secretary for Senior, Evening and Young Women's Groups on MacLeod Presbyterian, presided at the W.M.S. Officer's Training Course, held in St. Andrew's Presbyterian Church, *Lethbridge*, when the Guest Speakers were Miss Norma Kennedy, Regional Secretary, of *Calgary*; Mrs. G. G. Elder, of *Medicine Hat*; Mrs. G. C. Cunningham, of *Rocky Mountain House*. Mrs. E. Butler, of *Fort MacLeod*, gave an informal account of her attendance at the W.M.S. Leadership Training School, at Luther College, *Regina*, this past summer. There was a good attendance, with excellent representation from *Fort MacLeod* and *Medicine Hat*. Lunch and Afternoon Tea were served by the ladies of the Women's Federation of St. Andrew's Presbyterian Church, *Lethbridge*.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307—2ND STREET,

WEYBURN, SASKATCHEWAN PRESS SECRETARY

REGINA PRESBYTERIAL — The C.G.I.T. Group of First Presbyterian Church, *Regina*, under the leadership of Mrs. R. Glaze and Miss Sheila MacKay, held a Mother and Daughter Banquet in the Christian Education Centre of their Church. "In His Name" was the Theme of the evening, and Mrs. Callum, Chairman of C.G.I.T. for the southern part of *Saskatchewan*, told of the C.G.I.T. Provincial Camps. A Comedy Fashion Show and Sing-Song followed the Banquet. Miss Shirley Smart, Student Deaconess, was Guest Speaker and gave a challenging address, "In His Service". The evening closed with a Worship Service, and Taps, conducted by Mrs. Heather Edwards.

At the Graduation Ceremony for the Senior Group of Explorers, recently held in the Lecture Hall of First Presbyterian Church, *Regina*, Mrs. W. A. Thomson, President of the Federation presented the "E" pins to the graduates. Mrs. S. J. Henderson presented Junior Mission Certificates to Miss Gail Toth, and Miss Maureen Edwards. Dr. Kennedy addressed the girls, and a short Missionary Play, "Our North American Neighbours Meet Vanny", was given by the Explorers. Special Guests were the Grade III girls, who will be Explorers next year, and their Mothers.

Following the dinner given by the Executive of *Regina* Presby-

terial, for the Leaders of the W.M.S. Leadership Training School held in Luther College, *Regina*, this past summer, an Honorary Membership was presented from this Presbyterial to Miss Florence E. Brigham of *Stoughton*, in appreciation of her faithful work on the Executive for many years. Mrs. F. Niblock, of *Winnipeg*, her niece, gave the bar attached to the Membership Pin.

HAMILTON AND LONDON

MRS. GEORGE CLELAND,
LISTOWEL, ONT., R.R. 2,
PRESS SECRETARY

HAMILTON PRESBYTERIAL — The 75th Anniversary of the Mary Ann Fisher Auxiliary of the W.M.S., *West Flamboro*, was celebrated with guests present from *Dundas, Orkney, Copetown, Rockton, Alberton, Sheffield, Waterdown, Lynden, and Hamilton*. The President, Mrs. Harry Krompart, presided, and Mrs. John Betzner conducted the Devotional Period. Mrs. George Jones, gave the Auxiliary history, which began in 1885, and was given its present name in 1945, in honour of the first President, who presided for twenty-three years. Mr. John Betzner and Mr. G. Heatherington sang a duet, with organ accompaniment by Mrs. Wm. Read. A moment of Silent Prayer was observed for Mrs. E. M. Wilson. Mrs. W. K. Harris, Secretary-Treasurer of the Tamling Home in *Hong Kong*, was introduced by Mrs. Victor Raison, and told about this Home and its

work. Greetings from *Hamilton* Presbyterial were brought by President, Mrs. W. E. McCutcheon, and many former members and friends also sent greetings.

(Further news held for January issue)

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON,
8 CROWN PARK ROAD,
TORONTO 8, ONTARIO
PRESS SECRETARY

GUELPH PRESBYTERIAL — Mrs. William Cleghorn, President of Knox-Paisley Block Auxiliary of the W.M.S., presided at the 60th Anniversary Celebration, held in Knox Presbyterian Church, *Guelph*, and Mrs. F. E. Barker gave an interesting resumé of the Auxiliary highlights of those sixty years of W.M.S. service. Mrs. Arthur J. Cherry, Christian Literature Secretary on the Council Executive, *Toronto*, Guest Speaker, told of the urgent necessity of putting Christian reading matter of all types and kinds into the hands of the thousands of newly-literate people throughout the world, and stressed the fact that huge sums of money are spent by the Communists to send in floods of propaganda, presented in beautifully-prepared magazines and booklets, to every wakened village where a Literacy Campaign has been completed. "If we, the Christians of this world, do not see that Christian literature is also there, can we wonder that so many of these eager, seeking minds are forever lost to Christianity and the Christian way

of life?", asked Mrs. Cherry. Refreshments were served.

ORANGEVILLE PRESBYTERIAL — President, Mrs. R. S. Fraser presided at the meeting of this Presbyterial in Erskine Presbyterian Church, *Dundalk*, when the Rev. John Elder, a Missionary for many years in *British Guiana*, was Guest Speaker. The Devotional Period was conducted by the Rev. Donald Sinclair, of *Dundalk*, and Mrs. McArthur, of *Priceville*. The Rev. Mr. Elder told of the 32 Primary Schools, and one High School, maintained in British Guiana by the Presbyterian Church in *Canada*, where, through the religious teaching given, many children learn of Christ and Christianity. He spoke of the coming independence of *British Guiana* next year, and asked for prayers for the work of the Church there at this time of crisis. The president announced a Work-Shop to be held in Erskine Presbyterian Church, *Dundalk*, and Mrs. Earl Looby, of *Hornings Mills*, closed the meeting with Prayer.

EAST TORONTO PRESBYTERIAL — Mrs. A. R. McMurrich, *Toronto*, presented a Plaque to St. Andrew's Presbyterian Church, *Toronto*, on behalf of the St. Andrew's Business Women's Auxiliary of the W.M.S., in memory of the late Miss Christine Moffat, who was Deaconess of this Church for 32 years, and the founder of this Auxiliary. The Plaque was dedicated by the Min-

ister, the Rev. Paul Stirling, B.A., B.D.

"Children find the study of Missions fascinating and challenging," said Mrs. N. H. Smith, Secretary for Children's Groups on East Toronto Presbyterial, at a Conference for Leaders of C.O.C. and Explorer Groups, held in Rogers Memorial Presbyterian Church, *Toronto*. "I found the reading of the new Study Book, 'Into All The World with the Bible', an enriching and enlightening experience," she continued. Miss Ada Adams, B.Sc., Children's Work Secretary on Council Executive, spoke on "Why Do We Have a Mid-Week Mission Study for Children?" This was followed by a demonstration on the use of puppets, shadow-box plays, and dramatization, conducted by Mrs. P. M. Grant, Miss Dorothy Keller, and Mrs. N. H. Smith.

At the Fall Rally of East Toronto Presbyterial, in Glenview Presbyterian Church, *Toronto*, President, Mrs. Harold Hogg, presided, and the Worship Service was led by the Rev. J. H. Williams, B.A., Minister of Glenview Church, and Mrs. Van Nus. Greetings were brought from the Women's Missionary Society, (E. D.) by the President, Mrs. D. R. McLean.

Guest Speakers were Miss Agnes Gollan, B.A., on furlough from *Nigeria*, who told of the great need for more doctors and nurses in that country, saying, "If we took our Christianity seriously, we would all

be missionary-minded"; and the Rev. E. H. Hunter, M.A. of *West Hill* Presbyterian Church, whose subject was "Where Are The Reapers?" Deploring the fact that a large portion of our Church members are indifferent to Missions, he said "If the men and women who are professing Christians would assume their responsibilities, God's kingdom would be greatly extended."

Shirley Jewell told of her days at Glen Mohr Camp, and the Glenview Explorers, directed by Mrs. A. G. Keith, presented the Playlet, "Twas In The Moon of Winter-Time." Mrs. Wm. McNeill, was presented with a corsage by Mrs. Alexander Hogg, in honour of her coming 100th Birthday.

The Semi-Annual Meeting of Toronto and Kingston Synodical was held in Calvin Presbyterian Church, *Toronto*, with President, Mrs. John A. Newstead, in the Chair. Worship Services were conducted by the Rev. D. G. M. Herron, B.A., Th.M., Minister of Calvin Presbyterian Church, and by Mrs. Harold Tait. Miss Ruby Walker, assisted by Mrs. A. S. Curr, and Mrs. E. H. Johnson, conducted a Panel Discussion on "Presbyterian Women". Mrs. S. Lawrence told of the administration and function of The Women's Missionary Society, Eastern Division. Miss Mary Whale, B.A., Executive Director of Overseas Missions for the W.M.S., was Guest Speaker on Thursday evening, and, in her inspirational Address, stressed the responsibility which every Christian

must take for the evangelization of all peoples of the world.

WEST TORONTO PRESBYTERIAL — Vice President, Miss Eva Chisholm, presided when the Afternoon Auxiliary of the W.M.S. of Knox Presbyterian Church, *Milton*, chose the name "The Robertson Auxiliary of the W.M.S. of Knox Presbyterian Church." In this way, they honour the name of their beloved and devoted member, Mrs. Gladden Robertson, who, with her late husband, Dr. W. Edgar Robertson, laboured as Missionaries in *China* for many years.

President, Mrs. John C. McFarlane, presided at the Fall Rally of West Toronto Presbyterial, in Morningside Presbyterian Church, *Toronto*, when the Theme was, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." The Rev. A. W. Currie, B.D., Moderator, brought greetings from West Toronto Presbytery; Mrs. A. Glenn Thompson, President, presented the greetings of Council Executive; Mrs. John A. Newstead, President of Toronto and Kingston Synodical, brought Synodical Greetings; and Mrs. Howard Hogg, President, extended greetings from East Toronto Presbyterial.

During "Information Please", planned by Miss Ruby Walker, three separate Groups met together to discuss "The Glad Tidings" and Literature; Supplies; and Home Helpers, with Mrs. Arthur J. Cherry, Director of Publications on Council Executive; Mrs. C. R.,

Yates, Supply Secretary, and Mrs. Paul Newton, Vice President of Toronto and Kingston Synodical. Miss Florence Goertzen, Deaconess of Olivet Presbyterian Church, *Toronto*, was Guest Speaker and gave an interesting account of down-town Mission Work in *Toronto*.

MONTREAL AND OTTAWA

MISS FLORA NUGENT,
316 SYDNEY STREET,
CORNWALL, ONTARIO
PRESS SECRETARY

BROCKVILLE PRESBYTERIAL — The 75th Anniversary of the W.M.S. Auxiliary of *Morewood* Presbyterian Church was celebrated with President, Miss Lillian Feeley, presiding. Mrs. Dalton Baker introduced the Special Guests, the Rev. Alexander Nimmo, D.D., and Mrs. Nimmo, of *Wingham*, Ontario, and the Devotional Period was given by Mrs. D. Runions and Mrs. R. Nurse. An interesting résumé of past years was given by Mrs. W. C. Hunter, Mrs. T. Moffat, and Mrs. A. Smirle. An hour of fellowship over the tea-cups followed the close of the meeting.

GLENGARRY PRESBYTERIAL — Mrs. E. L. Blair, President, was in the Chair, and led the Devotions, when the Fall Meeting of this Executive was held in St. John's Presbyterian Church. Reports showed progress and consecrated effort, and plans were discussed and formulated for future work and meetings for the balance of the year.

MONTREAL PRESBYTERIAL — When the W.M.S. Auxiliary of *Athelstan* Presbyterian Church celebrated its 75th Anniversary, the Rev. Alexander Nimmo, D.D. of *Wingham*, Ont., Immediate Past Moderator of the General Assembly of the Presbyterian Church in Canada, and Mrs. Nimmo, were Guest Speakers. Introduced by Mrs. W. A. Jamieson, President of the Senior Auxiliary, Mrs. Nimmo gave a Travelogue, with slides, on their recent trip to the *Far East*, and Dr. Nimmo spoke on the work of the Missionaries, especially in *Formosa*. Mr. Anderson, Student Minister, welcomed the guests, and the Devotional Period was led by Mrs. W. C. Tully and Mrs. J. M. Anderson. An impressive Candle-Lighting Service was held at the close of the meeting, with various members lighting a candle for each ten years of organization. Buffet Luncheon was served later.

The W.M.S. Auxiliary of *Georgetown* Presbyterian Church, *Quebec*, held a Garden Party to commemorate Eighty-Five years of Christian service, when visitors from outside points were present and the Rev. Allan S. Reid, B.A., B.D., D.D. of *Franklin Centre*, *Quebec* was Guest Speaker. President, Mrs. Wallace Logan, was in charge, and Mrs. Gordon Easton, of *Aubrey*, led the Devotional Period. Mrs. Ronald Rowat, Vice-President of *Montreal* Presbyterial, brought greetings, and extracts from the minutes of the

first meeting, held in 1875, were read. A Social Hour was enjoyed at the close of the meeting.

Montreal and Ottawa Synodical; Montreal Presbyterial; the Women's Missionary Society (W. D.); and Knox Crescent and Kensington Presbyterian Church, in *Montreal*, have all suffered a great loss in the recent death of Mrs. W. J. Dougherty, of *Montreal*, whose devotion to her Church, and the work of the W.M.S., over the years, has made her well known indeed throughout the Society. For many years, she was Glad Tidings Secretary on the Synodical, and, retiring from this position last year because of ill health, Mrs. Dougherty was honoured by being made Honorary President of Montreal and Ottawa Synodical, an office she held until her death in September. She will be warmly remembered by her many friends, and sincere sympathy is extended to her daughter, Barbara.

QUEBEC PRESBYTERIAL — Special Meetings were held in *Sherbrooke*, *Scotstown*, and *Upper Melbourne* to hear Miss Agnes Gollan, B.A., who is on furlough from *Nigeria*. These were well attended by members of Senior and Evening Auxiliaries, and Young Peoples Groups, and the *Scotstown* gathering was a Sectional Meeting with members of *Milan* Auxiliary present. Miss Gollan illustrated with slides the story of her work in *Nigeria*, and a Social Hour was enjoyed at the close of each meeting.

THE GLAD TIDINGS INDEX FOR 1960

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